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THE

ANABASIS OF XENOPHON,

WITH

COPIOUS NOTES, INTRODUCTION, MAP OF THE EXPEDITION AND
RETREAT OF THE TEN THOUSAND, AND A FULL
AND COMPLETE LEXICON.

FOR THE USE OF SCHOOLS AND COLLEGES.

BY

ALPHEUS CROSBY,

LATE PROFESSOR EMERITUS OF THE GREEK LANGUAGE AND LITERATURE
IN DARTMOUTH COLLEGE.

✓
NEW YORK AND CHICAGO :
POTTER, AINSWORTH, AND COMPANY.
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A

THE ANABASIS OF XENOPHON,

With copious Notes, Introduction, Map of the Expedition, and Retreat of the Ten Thousand, and a full and complete Lexicon. For the use of Schools and Colleges. By ALPHEUS CROSBY, late Professor Emeritus of the Greek Language and Literature in Dartmouth College. Edited from Professor Crosby's MSS., by J. A. SPENCER, S. T. D., Professor of the Greek Language and Literature in the College of the City of New York.

For the convenience of students and teachers, Crosby's Anabasis is furnished to them as follows : —

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PREFACE.

THE present volume is issued under somewhat peculiar circumstances. The distinguished and lamented scholar, whose name appears on the title-page, had, for several years past, been purposing to publish an edition of the *Anabasis*, with Notes, Lexicon, and whatever else might be desired to illustrate a favorite classic. He was spared long enough to complete the Lexicon to the *Anabasis*, and to bring his Greek Grammar and other works to the highest point of the advanced scholarship of the present day; but he was removed from the scene of all earthly labors ere he could complete his plans and purposes in respect to the edition of the *Anabasis*, which was announced last year as nearly ready for the press.

On Professor Crosby's death, in the spring of the present year, the undersigned was asked by Mrs. Crosby to undertake the putting into shape for the printers, and seeing through the press, the work as left by the deceased. All the manuscripts and material for the purpose were placed in the undersigned's hands; and although the task has been a delicate as well as difficult one, he has endeavored to discharge the duty of an Editor, under these circumstances, with a conscientious regard to what is due to the

reputation of one of the foremost of American scholars as well as to a warm-hearted and most estimable friend.

It was found on examination that the notes on the first four books were in a tolerable state of completeness, although not yet quite fitted for publication. The fifth and sixth books had also been annotated to a considerable extent.* In a number of instances Professor Crosby seems not to have determined finally upon critical points, whether as to readings or interpretation, but to have held in reserve various matters for a last revision of his manuscript, before sending it to the printers. It became consequently the duty of the undersigned to exercise his best judgment, and to use whatever discretion he possesses, in dealing with all matters of the kind. He has scrupulously refrained from altering or attempting to improve upon Professor Crosby's notes and criticisms; only here and there, as need required, a palpable oversight or mistake has been corrected; and he has felt more and more deeply, the more he has looked into the work of the departed, how profoundly to be regretted by all lovers of ancient lore is the loss of one who was so thorough and accomplished a student and so enthusiastic an admirer of Xenophon's writings.

In getting the volume ready for the press, the additions made have been simply in accordance with what is known

* It seems proper to state here, in regard to the edition containing notes on all the books of the *Anabasis*, that the undersigned is to be held responsible for those on the last three books. He has added to the matter contained in Professor Crosby's manuscript on the fifth and sixth books, and has supplied the accompanying notes on the seventh book. He trusts that what he has done will be found to be in harmony with, and similar in character to, Professor Crosby's own work in the notes on the first four books.

to have been Professor Crosby's wish, namely, to make it as useful as possible in every respect, and such material as he had prepared for this part of his work has been here introduced. These additions are, a Map (taken from Macmichael's *Anabasis*); an enlarged Introduction; a Record of the *Marches*, etc., during the *Anabasis* and *Katabasis* of the Greeks; together with headings to the books and chapters, and some valuable geographical matter in the Appendix. It would hardly be worth while to make this statement here, were it not that evident propriety demands that Professor Crosby be not held responsible for matter which has been supplied by another hand.

In concluding this Preface, the undersigned may be allowed to express the conviction, arising from an examination of the notes and papers of Professor Crosby, that the present work will be found to be a real and positive addition to the several excellent editions of the *Anabasis* already in print. The notes are full (especially on the first four books), as the author held that they ought to be, in a work such as the *Anabasis* is; they are, too, thoroughly analytical, and continually refer to the grammar for exact and complete information on philological points; they are also very instructive, particularly in the occasional paragraphs of enlarged comment and criticism, such as young students need and appreciate, as well towards rendering the author's meaning more clear as towards impressing the valuable lessons taught by this, and in fact all history, ancient and modern.

It deserves further to be stated, that the *Lexicon* to the *Anabasis* by Professor Crosby is by far the most full and complete of any in the English language, and evidences the patient care, thorough scholarship, and supe-

rior judgment and skill of the lamented author. The Lexicon for the first four books was prepared by the author, and is the same in all respects with the full Lexicon, except in the omission of words and names which occur only in the last three books. The Table of Citations from the *Anabasis*, contained in Crosby's Greek Grammar, was prepared expressly for this edition, and will be found to be of great service to the student who possesses and uses that admirable work.

J. A. SPENCER,

College of the City of New York.

November 25th, 1874.

INTRODUCTION.

XENOPHON was the son of Gryllus, an Athenian of the tribe *Ægeia*, the demus or subdivision *Erchea*, and the order of *Knights*. The date of his birth is unsettled. Some place it as early as B. C. 444. The probabilities are, however, that he was born some fourteen or fifteen years later, i. e., about B. C. 430. He lived to a very advanced age, being, it is said, ninety years old when he died.

He was remarkable for the singular attractiveness of his personal appearance; and one day in early life, as he was meeting Socrates in a narrow lane of the city, the philosopher, who had a keen eye for natural as well as intellectual and moral beauty, was so much struck with his fine form and expressive features, that he put out his staff across the pass and stopped him for conversation. He began, after his peculiar method, by asking the youth where he would purchase the various articles required for the sustenance of the body. The questions were answered with intelligence and promptness. "And where," continued the sage, turning the conversation, as he was wont to do, from the natural to the moral, — "where do men become honorable and virtuous? (*Ποῦ δὲ καλοὶ καὶ ἀγαθοὶ γίνονται ἄνθρωποι;*)" The youth hesitated. It was a new question to him. "Follow me, then," said the philosopher, "and learn (*Ἐπεὶ τοίνυν καὶ μάθῃς*)."

From that hour, Xenophon became the companion, disciple, and bosom friend of Socrates.

An anecdote is related by Strabo and Diogenes Laërtius which I would fain believe to be essentially true, although I am one of

those who cannot admit that Xenophon was born early enough for the occurrence of the incident where they place it, at the battle of Delium (B. C. 424). No one, it seems to me, can read carefully the history of the Expedition of Cyrus, without the conviction that the author was at that time in the bloom of early manhood. The anecdote is this. The youthful Xenophon fought in the battle on horseback. His teacher, poorer in worldly goods, served among the footmen, where he showed himself no less a hero than a philosopher. The Athenians are defeated; and, as they are flying, Socrates sees his young friend, thrown from his horse, and lying disabled upon the ground. He snatches him up, and, heroically protecting him from all pursuers, bears him upon his shoulders from the battle-field.*

From the society of Socrates, and the refined leisure of Athens, Xenophon was called away by a letter from an intimate friend (*ἑῖρος ἀρχαῖος*), Proxenus the Boeotian, who had attached himself to the fortunes of the younger Cyrus. He urged Xenophon to come and join him, assuring him that he would make him a friend of Cyrus, whose friendship he regarded as worth more to himself than anything he could obtain in his native land. Xenophon, having read the letter, conferred with Socrates respecting its contents. The prudent philosopher, apprehensive that he would incur the displeasure of his fellow-citizens by joining a prince who had so zealously assisted the Spartans against them, and yet, as it would seem, not wishing to oppose directly the adventurous ardor of his young friend, advised him to consult the oracle at Delphi in regard to the measure. Xenophon went to the prophetic shrine, but simply asked to which of the gods he should sacrifice and pray, in order that he might accomplish most honorably and successfully the enterprise which he was proposing, and return safe with the acquisition of glory. He

* Plutarch (*Alcibiades* 7) tells the story of Socrates having saved the life of Alcibiades at Potidæa. He also relates that Alcibiades on his part protected Socrates in the retreat after the defeat at Delium. If Plutarch is to be relied on, the strongest argument in favor of B. C. 444 for Xenophon's birth is taken away. Curtius, *Hist. of Greece*, v. 156, adopts B. C. 431 as the date of Xenophon's birth.

received an answer to his inquiry, being directed to sacrifice especially to "Zeus the King." On returning to Socrates, he was blamed by his teacher for deciding himself the great question whether he should go or remain at home, and merely referring a minor point to the wisdom of Apollo. "But since," said he, "you so inquired, you must follow the directions of the god." Having sacrificed accordingly, he set sail, and found Proxenus and Cyrus at Sardis, on the point of setting forth upon their fatal expedition. Cyrus himself united with Proxenus in urging him to accompany them, informing him that the expedition was against the Pisidians, and assuring him that, as soon as it was over, he would send him home. Xenophon was persuaded, and joined the army rather as the friend of Proxenus than as holding any definite military rank.

Of the Expedition itself and the Retreat of the Ten Thousand it is not necessary here to speak. The *Anabasis* will probably always retain the high estimate which both the ancients and succeeding generations have placed upon it as a memorial of Xenophon's skill and ability as a soldier and a writer. His subsequent history may be briefly told. After handing over the army to the Spartan general Thibron, B. C. 399 (*Anab.* vii. 6. 1; 8. 24), it is supposed by some that he returned to Athens for a short period; by others it is stated, with more probability, that, as he was about to return home, a decree of banishment was passed against him at Athens because of his having joined Cyrus and fought against Artaxerxes, who was at that date considered to be a friend of Xenophon's native city. However this may be, as to his visiting Athens at this time, he seems not long after to have entered the army again, and to have served under Dercyllidas (B. C. 398), and then under Agesilaus, whom he greatly admired (B. C. 396). Two years later he returned with Agesilaus from Asia, and was present (though probably not a combatant) at the battle of Coronea. Xenophon next settled himself at Scillus, in Elis, near Olympia (B. C. 393 or 392), and for some twenty years or more occupied himself in literary and congenial pursuits. He

was compelled to leave his pleasant home at Scillus after the battle of Leuctra (B. c. 371), and took up his residence in Corinth. The decree of banishment against him was, about the year B. c. 369, repealed, and it is supposed by Grote and others that he returned to Athens, and spent some of the remaining years of his life in the home of his youth. This is certainly not improbable; at the same time it is every way likely that Diogenes Laërtius is correct in his statement that Xenophon died at Corinth.

Beside the *Anabasis*, which, according to the view here maintained, was written out and published during his residence at Scillus, Xenophon wrote numerous other works. Among these may be mentioned, (1) "The *Memorabilia* of Socrates," in four books, a defence of his revered master and friend against the wicked charges under which he was compelled to drink the cup of hemlock; (2) "The *Cyropædia*," in eight books, which professes to give an account of the education and training of Cyrus the Elder, but is in reality little more than a political and moral romance; (3) "The *Hellenica*," or "*Historia Græca*," in seven books, covering a space of forty-eight years, from the time when the history of Thucydides ends to the battle of Mantinea, B. c. 362. It is not, however, regarded by critics as a work of much merit. Passing by, for the present, his minor works, a word or two deserves to be said as to Xenophon's style as a writer. It has uniformly been praised by critics, ancient and modern. Diogenes Laërtius, in speaking of him, says, *ἐκαλεῖτο δὲ καὶ Ἀττικὴ Μοῦσα, γλυκύτητι τῆς ἐρμηνείας*, and more recent judges have been equally lavish in commendation. So that, without claiming for him the lofty genius of Plato, or the keen, critical insight of Thucydides, it may safely be affirmed that, among the writings of antiquity which have come down to us, there are none which are more valuable, all things considered, than those of Xenophon.*

The PERSIANS were raised to the dominion of Western Asia, by the military and political talents of the great CYRUS (B. c. 559),

* See under *Ξενοφών*, Lexicon at the end of the volume.

seconded by their native valor and hereditary discipline. Croesus, the rich and powerful monarch of Lydia, was defeated and taken prisoner, according to the chronology of Clinton, 546 years before Christ ; Babylon, the magnificent capital of the luxurious Labyrinthus, in sacred history Belshazzar, was taken, notwithstanding its impregnable walls, by a diversion of the Euphrates, B. C. 538 ; and in the year 536 Cyrus succeeded his uncle Cyaxares, in sacred history Darius the Mede, upon the throne of the Medo-Persian empire, the sovereignty thus passing from the more refined Medes to the more energetic Persians.

Cyrus, who was slain in Scythia, was succeeded, B. C. 529, by his son CAMBYSES, who added Egypt and Libya to his before vast empire. After his death by an accident, B. C. 522, the Magian usurper who claimed to be SMERDIS, the younger son of Cyrus, reigned for seven months. He was detected in his imposture, and was slain by a conspiracy of seven Persian noblemen, one of whom, DARIUS, the son of Hystaspes, was raised to the throne, according to an agreement among themselves, by the first neighing of his horse, B. C. 521. This able monarch, notwithstanding his want of success against the Greeks and the Scythians, both greatly extended and strengthened the empire during his long reign, and left it at the acme of its power and prosperity to his son XERXES, who was probably the Ahasuerus of the Book of Esther, B. C. 485.

The accession of Xerxes to the throne formed a precedent in regard to the law of descent, which served as a pretext for the ambitious claims and enterprise of the younger Cyrus. Two sons of Darius had preferred claims to their father to be appointed his successor : Artabazanes, his oldest son, born while the father was yet in a private station ; and Xerxes, the first-born after his accession to the throne, and the son of Atossa, the daughter of Cyrus. Through the entire influence which this princess exercised over her husband, Xerxes was appointed successor, upon the pretext, that, although Artabazanes was the first-born of Darius *the man*, yet Xerxes was the first-born of

Darius *the king*, and that sovereignty could not be transmitted by birth before it was possessed.

The disastrous expedition of Xerxes against Greece was the chief event in the reign of this effeminate monarch. He was assassinated, B. C. 465, by Artabanus, the commander of the royal guard, who for his own ambitious purposes raised to the throne a younger son of the murdered king, ARTAXERXES, surnamed Longimanus (Gr. *Μακρόχηνος*), from the unusual length of one or both arms. This prince secured himself upon the throne by putting Artabanus to death, and during his long reign displayed many good qualities, but was not able to prevent the incipient decline of the empire. Upon his death, B. C. 425, he left the sceptre to his only legitimate son, XERXES the Second, who was murdered, after reigning forty-five days, by his bastard brother SOGDIANUS.

He, in turn, after a reign of six months, was slain by OCHUS, another illegitimate son of Artaxerxes, who ascended the throne, B. C. 424, under the name of DARIUS, to which historians add, for distinction, the surname Nothus (*νόθος, bastard*). Darius the Second married his half-sister, the artful, ambitious, and cruel Parysatis, by whom he had two sons conspicuous in history, ARTAXERXES, the eldest, who succeeded him, and CYRUS, the second, but the first-born after the accession of his father to the throne. Plutarch mentions two other sons, Ostanes and Oxtathres. Artaxerxes was a prince of mild and amiable disposition, but of no great strength either of intellect or of character. He was chiefly remarkable for his great memory, on account of which he has been surnamed, by historians, Mnemon (*μνήμων, having a good memory*). His mother's favorite was the active, spirited, ambitious Cyrus, who, with her encouragement, early conceived hopes that, as the first-born of Darius *the king*, he might, after the example of Xerxes, succeed his father upon the throne.

At the early age of sixteen, B. C. 407, Cyrus was appointed, through his mother's influence, to the command, both civil and

military, of the richest and most important provinces of Asia Minor (cf. i. 1. 2, Note), and intrusted with the charge of co-operating with the Lacedæmonians against the Athenians. In this co-operation, he deserted the astute and prudent policy of his predecessors in command, who had aimed to hold the balance of power, and so to assist either party as to sustain the protracted strife which was weakening both. His object was not so much to protect the interests of Persia as to bring the Lacedæmonians, whose assistance would be the most valuable to him, under the greatest possible obligation to aid him in his ambitious designs. He assured Lysander and the Spartan ambassadors, that he would leave nothing undone in their behalf; that he had brought with him five hundred talents for their aid; that if this sum should prove insufficient, he would add his own private revenue; and that, if that should fail, he would cut up the very throne upon which he was sitting, and which was of massive gold and silver.

At the same time he assumed the state which belonged to the heir of the throne; and even put to death two of his cousins, sons of his father's sister, because upon meeting him they did not observe a point of etiquette in regard to the covering of the hand with the sleeve, which was enforced only in the presence of the king. Upon the complaint of their parents, Darius recalled him, after two years' absence, the rather that the state of his own health warned him that he must make preparation for leaving his kingdom to a successor. Before his departure, Cyrus sent for Lysander, the Spartan admiral, gave him all the money which he had above the sum required for his journey, and placed at his disposal all the revenue of the province which belonged to himself personally; charging him to remember how deep a friendship he had borne, both to the Spartan state and to Lysander individually.

During his residence in Asia Minor, Cyrus held his court chiefly at Sardis; and an anecdote is related by Xenophon in his *Economicus* (iv. 20), upon the authority of Lysander, which

gives so pleasing a view of his habits of life while there, and such a relief in the midst of scenes of blood and projects of criminal ambition, that I cannot withhold it. Cyrus was showing Lysander his park ; and the Spartan, admiring the beauty of the trees, the symmetry of the plan, the exactness of the lines and angles, and the rich combinations of odors which met the delighted sense, said to his host, "Much as I admire these beauties, I admire yet more the artist that devised and arranged them for you." "But," replied Cyrus, gratified with the compliment unintentionally paid him, "I have been my own gardener ; the plan is all mine ; and I can show you some of the trees which I planted with my own hands." Lysander gazed upon the beauty of his perfumed robes, upon the magnificence of his jewelled wreaths and bracelets, and upon his other princely ornaments, and exclaimed with astonishment, "What do you say, Cyrus ? Did you really plant any of these trees with your own hands ?" "Does this excite your surprise, Lysander ?" replied the prince ; "I protest to you, by Mithras, that, when in health, I never dine till I have drawn forth the sweat by some military or gymnastic exercise, or by some work of husbandry." The Spartan grasped his hand, and warmly congratulated him upon the possession of habits so favorable to virtue and true happiness.

Cyrus returned to be present at his father's death, B. C. 405, and to witness the sceptre, which had glittered before his young imaginings, transferred to the hand of his elder brother. The last words of Darius deserve to be remembered. Artaxerxes, having received the sceptre, approached the bedside of his dying father, that he might obtain from his quivering lips the great secret upon which the stability of the throne depended. "By what observance," was his question, "have you maintained through life your power and prosperity ? Tell me, that I may follow your example." "By observing the dictates of justice and religion," was the reply of the expiring monarch, whose reign had not been greatly inconsistent with these words, except

as he had been misled by his unprincipled queen and by intriguing favorites.

Cyrus was simply appointed satrap of Lydia and of the adjacent provinces which he had before governed. Disappointed that his mother's influence, and his own superiority to his brother in every kingly attribute, had not won for him the crown, it was with no cordial feelings that he accompanied his brother to Pasargadaë, the royal city and the burial-place of the great Cyrus, for the coronation. Among the peculiar ceremonies of the coronation, Plutarch, in his life of Artaxerxes, mentions the new monarch's putting off his own robe and putting on that of the great Cyrus, and his partaking of figs, turpentine, and sour milk, — rites designed perhaps to teach him that he must put on the virtues of the founder of the empire, and that sovereignty blends with the sweet, the bitter, and the sour.

These ceremonies were on the point of commencing, when Tissaphernes, the wily and unscrupulous satrap of Caria, whose ambitious plans Cyrus stood in the way of, and whom Cyrus had taken with him upon his journey to his father, more, as it would seem, because he was unwilling to leave him behind, than because there was any real friendship between them, brought to Artaxerxes a Magian who had been a teacher of Cyrus. This man accused the young prince of designing to assassinate his brother at the moment when he was taking off his own robe and putting on that of the founder of the empire. The ambition of Cyrus, although excessive, appears to have been of too elevated and open a character to allow us to give much credit to the charge. Yet his well-known disappointment, the utterly unprincipled character of his mother, and the past history of the Persian court, gave so much color to it, that Artaxerxes apprehended him with the design of putting him to death. As the sentence was on the point of being executed, Parysatis rushed frantic to her favorite, clasped him in her arms, threw about him her long tresses, and so entwined his neck with her own, that the same blow must sever both. She then, by her prayers and tears, pre-

vailed upon her elder son to spare his life, and to send him back to his remote government in Asia Minor.

Cyrus returned, feeling that he owed his life to his mother's tears, and not to his brother's confidence; and stimulated by a sense of danger, as well as of disappointment and disgrace, he determined to wrest, if possible, the sceptre from his brother's hands. The expedition which he undertook for this purpose, after three years of preparation, B. C. 401, and the return of the Greeks who served in his army, form the subjects of the history before us, which was written by an eye-witness and an important actor in the scenes which he describes. "This expedition, taken in all its parts," says Major Rennell, "is perhaps the most splendid of all the military events that have been recorded in ancient history; and it has been rendered no less interesting and impressive, in the description, by the happy mode of relating it."

What would have been the effect upon the subsequent history of Greece and Persia, and indirectly, though in an important degree of the civilized world, had Cyrus been successful in dethroning and killing his brother, must of course be a matter of pure conjecture. However much our natural sympathies might incline us to lean towards the high-spirited and able prince, we can hardly think that the effect of his success would have been for good; and we agree in general with the summing up of Grote, "that Hellas, as a whole, had no cause to regret the fall of Cyrus at Cunaxa. Had he dethroned his brother and become king, the Persian empire would have acquired under his hand such a degree of strength as might probably have enabled him to forestall the work afterwards performed by the Macedonian kings, and to make the Greeks in Europe as well as those in Asia his dependants. He would have employed Grecian military organization against Grecian independence, as Philip and Alexander did after him. His money would have enabled him to hire an overwhelming force of Grecian officers and soldiers, who would (to use the expression of Proxenus, as recorded by

Xenophon, *Anab.* iii. 1. 5) have thought him a better friend to them than their own country. It would have enabled him also to take advantage of dissension and venality in the interior of each Grecian city, and thus to weaken their means of defence while he strengthened his own means of attack. This was a policy which none of the Persian kings, from Darius, son of Hystapes, down to Darius Codomannus, had ability or perseverance enough to follow out: none of them knew either the true value of Grecian instruments, or how to employ them with effect. The whole conduct of Cyrus, in reference to this memorable expedition, manifests a superior intelligence, competent to use the resources which victory would have put in his hands; and an ambition likely to use them against the Greeks, in avenging the humiliations of Marathon, Salamis, and the peace of Kallias.* *

* Grote's "History of Greece," Chap. LXIX. Part II.

THE GREEK PROBLEM.

"WHAT the inhabitants of the small city of Athens achieved in philosophy, in poetry, in art, in science, in politics, is known to all of us; and our admiration for them increases tenfold if, by a study of other literatures, such as the literatures of India, Persia, and China, we are enabled to compare their achievements with those of other nations of antiquity. The rudiments of almost everything, with the exception of religion, we, the people of Europe, the heirs to a fortune accumulated during twenty or thirty centuries of intellectual toil, owe to the Greeks; and, strange as it may sound, but few, I think, would gainsay it, that to the present day the achievements of these our distant ancestors and earliest masters, the songs of Homer, the dialogues of Plato, the speeches of Demosthenes, and the statues of Phidias, stand, if not unrivalled, at least unsurpassed by anything that has been achieved by their descendants and pupils.

"*How* the Greeks came to be what they were, and *how*, alone of all other nations, they opened almost every mine of thought that has since been worked by mankind; *how* they invented and perfected almost every style of poetry and prose which has since been cultivated by the greatest minds of our race; *how* they laid the lasting foundation of the principal arts and sciences, and in some of them achieved triumphs never since equalled, is a PROBLEM which neither historian nor philosopher has as yet been able to solve. Like their own goddess Athene, the people of Athens seem to spring full-armed into the arena of history; and we look in vain to Egypt, Syria, or India for more than a few of the seeds that burst into such marvellous growth on the soil of Attica." — *Lectures on the Science of Language*, by MAX MÜLLER, Professor in the University of Oxford, Second Series.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α'.

CAP. I.

ΔΑΡΕΙΟΤ καὶ *Παρυσάτιδος* γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἐπεὶ δὲ ἡσθένει *Δαρείος* καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τῷ παιδὶ ἀμφοτέρῳ παρῆναι. 2. Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κύρον δὲ μεταπέμπεται ὑπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς *Καστωλοῦ* πεδίου ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κύρος, λαβὼν *Τισσαφέρην* ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη *τριακοσίους*, ἄρχοντα δὲ αὐτῶν *Ξενίαν Παρράσιον*.

3. Ἐπειδὴ δὲ ἐτελεύτησε *Δαρείος*, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, *Τισσαφέρνης* διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαίτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται, ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἦν

δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπέπεμπετο, ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελείτο, ὡς πολεμεῖν τε ἱκανοὶ εἴησαν, καὶ εὐνοικῶς ἔχοιεν αὐτῷ.

6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζειν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλέα. Ὡς οὖν ἐποιεῖτο τὴν συλλογὴν· ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις, λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρωνος ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρωνος τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι· τότε δ' ἀφεστήκεσαν πρὸς Κύρον πᾶσαι, πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρηνς, προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, (ἀποστήναι πρὸς Κύρον,) τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. 8. Πρὸς δὲ βασιλέα πέμπων ἡξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναί οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρην ἀρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἡσθάνετο, Τισσαφέρην δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἄμφι τὰ στρατεύματα δαπανᾶν· ὥστε

οὐδὲν ἤχθετο αὐτῶν πολεμούντων· καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγγχανεν ἔχων.

9. Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρόνῃσφι τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος, ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ μυρίους δαρεικοῦς. Ὁ δὲ λαβὼν τὸ χρυσίον, στράτευμα συνέλεξε ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνῃσου ὁρμώμενος, τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα.

10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὧν ἐτύγγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἰκοι ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται αὐτοῦ, μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλευῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτίον, ξένον ὄντα αὐτῷ, ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πεισιδᾶς βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρα. Σοφαίνεται δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέ-

λευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὥς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕτως οὗτοι.

CAP. II.

1. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο, ὥς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει, ὥς ἐπὶ τούτους, τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ Ἀριστίππῳ, συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει, λαβόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. Οἱ δὲ ἡδέως ἐπείθοντο (ἐπίστευον γὰρ αὐτῷ), καὶ λαβόντες τὰ ὅπλα, παρήσαν εἰς Σάρδεις.

3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν, ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιὸς, ὀπλίτας ἔχων ὥς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς ἑπτα-

κοσίους ἔχων ἄνδρας παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ, κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὥς ἐπὶ Πεισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ, ἔχων οὓς εἴρηκα, ὠρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας ἑκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις ἐπτά. 6. Τούτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἑνα, παρασάγγας ὀκτὼ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς, ὀπλίτας ἔχων χιλίους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιῶνας καὶ Ὀλυθίους.

7. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας ἑκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει·

ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως, καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσύου τὸ εὖρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμῆσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια, καὶ τὴν Κελαινῶν ἀκρόπολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς, ἔχων ὀπλίτας χιλίους, καὶ πελταστὰς Θρᾷκας ὀκτακοσίους, καὶ τοξότας Κρήτας διακοσίους. Ἄμα δὲ καὶ Σῶσις παρὴν ὁ Συρακόσιος, ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς, ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὀπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε, καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαί· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσιάᾳ χώρᾳ.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καῦστρου πεδῖον, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέλετο μισθὸς πλεον ἢ τριῶν μηνῶν· καὶ πολλάκις ἰόντες

ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε, καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον, ἔχοντα μὴ ἀποδιδόναι.

12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Σουεννέσιος γυνή, τοῦ Κιλίκων βασιλέως, παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. 13. Ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασύγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἷνῳ κεράσας αὐτήν.

14. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασύγγας δέκα, εἰς Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. Καὶ λέγεται δεσθῆναι ἡ Κίλισσα Κύρου, ἐπιδείξαι τὸ στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδείξαι, ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δ' εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους (οἱ δὲ παρήλαντον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις), εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος, καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ κνημίδας, καὶ

τὰς ἀσπίδας ἐκκαθαρμέναις. 17. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων, ἐκέλευσε προβαλέσθαι τὰ ὄπλα, καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προείπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσύλπιγξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. Ἐκ δὲ τούτου θάττον προϊόντων σὺν κραυγῇ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνὰς. 18. Τῶν δὲ βαρβάρων, φόβος πολὺς καὶ ἄλλοις, καὶ ἥ τε Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης, καὶ οἱ ἐκ τῆς ἀγορᾶς, καταλιπόντες τὰ ὄνια, ἔφυγον· οἱ δὲ Ἕλληνες σὺν γέλῳ ἐπὶ τὰς σκηναὺς ἦλθον. Ἡ δὲ Κίλισσα, ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος, ἐθαύμασε. Κῦρος δὲ ἦσθη, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν, ὥς πολεμίαν οὔσαν. 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρασάγγας εἴκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην, Μεγαφέρνην, φοινικιστὴν βασιλείον, καὶ ἕτερόν

τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς, ὀρθία ἰσχυρῶς, καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυνεν. Ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων, φυλάττων τὴν εἰσβολήν· δι' ὃ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων, ὅτι λελοιπὼς εἶη Συέννεσις τὰ ἄκρα, ἐπεὶ ᾔσθετο ὅτι τὸ Μένωνος στρατεύμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὁρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεύσας ἀπὸ Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα, τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σπηνας, οὓς οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαινον εἰς πεδίον μέγα καὶ καλόν, ἐπὶ ῥύτον, καὶ δένδρων παντοδαπῶν ἔμπλεον καὶ ἑμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτταρας, παρασύγγας πέντε καὶ εἴκοσιν, εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία, τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ρεῖ ποταμὸς, Κύνδος ὄνομα, εὖρος δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη, πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δὲ, ἡ Συεννέσιος ἡγυῆ, προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο.

Ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν εἰς τὸ πεδίον, δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν, ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικῶν, οἱ δὲ, ὑπολειφθέντας καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς, εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἦκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συσπρωγμένων ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Σύννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρῳ ἵεναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε, καὶ πίστευς ἔλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Σύννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δ' ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπύζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

CAP. III.

1. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας ἑκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω· ὑπώπτευον γὰρ ἤδη ἐπὶ βασιλέα ἵεναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προΐεναι. 2. Κλέ-

αρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι· ὕστερον δ' ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς (οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων)· εἶτα δὲ ἔλεξε τοιαύδε·

3. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ γὰρ Κύρος ξένος ἐγένετο, καί με, φεύγοντα ἐκ τῆς πατρίδος, τά τε ἄλλα ἐτίμησε, καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν, οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ, ἀλλ' οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας τὴν γῆν. Ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοῖην αὐτὸν, ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι, ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι, ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν, ὅ τι ἂν δέῃ, πείσομαι. Καὶ οὐποτε ἐρεῖ οὐδεὶς, ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας, τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἄλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔψομαι, καὶ, ὅ τι ἂν δέῃ, πείσομαι. Νομίζω γὰρ, ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμαχούς, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ᾧ· ὑμῶν δὲ ἔρημος ᾧ, οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὐτ' ἂν φίλον ὠφελῆσαι, οὐτ' ἂν

ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.

7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι, λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα, ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κύρος δὲ, τούτοις ἀπορῶν τε καὶ λυπούμενος, μετεπέμπετο τὸν Κλεάρχον· ὁ δὲ ἵεναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον, ἔλεγε θάρρειν, ὡς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δὲ οὐκ ἔφη ἵεναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε·

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δηλὸν ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται (ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ), οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. 10. Ὅτι μέντοι ἁδικεῖσθαι νομίζει ὑφ' ἡμῶν, οἶδα· ὥστε, καὶ μεταπεμπομένου αὐτοῦ, οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμένος αὐτόν· ἔπειτα δὲ καὶ δεδιώς, μὴ λαβὼν με δίκην ἐπιθῇ, ὣν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὃ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ ἕως γε μένομεν αὐτοῦ, σκεπτόμεν μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μένωμεν· εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων, οὔτε στρατηγοῦ

οὔτε ἰδιώτου ὄφελος οὐδέεν. 12. Ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιός φίλος, ᾧ ἂν φίλος ᾦ· χαλεπώτατος δ' ἐχθρὸς, ᾧ ἂν πολέμιος ᾦ· ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρῶμέν τε καὶ ἐπιστάμεθα (καὶ γὰρ οὐδὲ πόρρῳ δοκοῦμέν μοι αὐτοῦ καθῆσθαι). ὥστε ὦρα λέγειν, ὃ τι τις γιγνώσκει ἄριστον εἶναι. Ταῦτ' εἰπὼν, ἐπαύσατο.

13. Ἐκ δὲ τούτου ἀνίσταντο, οἱ μὲν ἐκ τοῦ αὐτομάτου λέγοντες ἃ ἐγίνυνσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδοκνύντες, οἷα εἶη ἡ ἀπορία, ἄνευ τῆς Κύρου γνώμης, καὶ μένειν καὶ ἀπιέναι. 14. Εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέσθαι ἄλλους ὥς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπύγειν· τὰ δ' ἐπιτηδεῖα ὑγοράζεσθαι (τῇ δ' ἀγορᾷ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι), καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὥς ἀποπλέοιεν· εἰν δὲ μὴ δίδῃ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· εἰν δὲ μηδὲ ἡγεμόνα δίδῃ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε ὁ Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσούτον·

15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω (πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον). ὥς δὲ τῷ ἀνδρὶ, ᾧ ἂν ἔλησθε, πείσσομαι ἢ δυνατὸν μάλιστα· ἵνα εἰδῆτε, ὅτι καὶ ἄρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.

16. Μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου· ἐπιδεικνὺς δὲ, ὡς εὔηθες εἶη, ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κῦρος διδῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ· φοβοίμην δ' ἂν τῷ ἡγεμόνι, ᾧ δοίη, ἔπασθαι, μὴ ἡμᾶς ἀγῶγῃ, ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν, ἄκοντος ἀπὼν Κύρου, λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. 18. Ἄλλ' ἐγὼ φημι, ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι, ἄνδρας ἐλθόντας πρὸς Κῦρον, οὔτινες ἐπιτήδευοι, σὺν Κλεάρχῳ, ἐρωτᾶν ἐκείνον, τί βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ἢ παραπλησία, οὔτε καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπασθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· 19. ἐὰν δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται, καὶ ἐπιπονωτέρα, καὶ ἐπικινδυνότερα, ἀξιοῦν, ἢ πείσαντα ἡμᾶς ἄγειν, ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπίοντες ἀσφαλῶς ἂν ἀπίοιμεν· ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ, ἀναγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.

20. Ἐδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἡρώτων Κῦρον τὰ δοξάντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο, ὅτι ἀκούει Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τούτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καὶ μὲν

ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ· ἦν δὲ φεί-
γη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. 21. Ἀκού-
σαντες δὲ ταῦτα οἱ αἵρετοὶ, ἀναγγέλλουσι τοῖς στρατιώ-
ταις· τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλέα, ὅμως
δὲ ἐδόκει ἔπεσθαι. Προσαιοῦσι δὲ μισθόν· ὁ δὲ Κῦρος
ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὐ πρότερον ἔφερον,
ἀπὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ·
ὅτι δὲ ἐπὶ βασιλέα ἄγοι, οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν γε-
τῷ φανερῷ.

CAP. IV.

1. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα,
ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα.
Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ
τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν
ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς
Ἴσσοις, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ
οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν
ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου
νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθα-
γόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος
ἐξ Ἐφέσου, ἔχων ναῦς ἐτέρας Κύρου πέντε καὶ εἴκοσιν,
αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ
συνεπολέμει Κύρῳ πρὸς αὐτόν. 3. Παρῇν δὲ καὶ Χειρί-
σοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ
Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ
Κύρῳ. Αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν.
Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες

ἀποστάντες ἦλθον παρὰ Κῦρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τείχη· καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Συέννεσις εἶχε καὶ Κιλικίων φυλακή· τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακή φυλάττειν. Διὰ μέσου δὲ ρεῖ τούτων ποταμὸς, Κάρσος ὄνομα, εὖρος πλέθρου. Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ, καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι.

5. Ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις· ὅπερ ᾔετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπῆλauen, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρασάγγας πέντε, εἰς Μυρίανδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον, καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὺς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστου ἀξία ἐνθέμενοι, ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν, παρὰ Κλέαρχον

ἀπελθόντας, ὥς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος, ὅτι διώκει αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὗχοντο, ὥς δολίους ὄντας αὐτοὺς ληφθῆναι· οἱ δ' ὄκτειρον, εἰ ἁλώσονται.

8. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγούς, εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ὑποδεδράκασιν, οἶδα γὰρ ὅπη οἰχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ, μὴ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω· οὐδ' ἐρεῖ οὐδεὶς, ὥς ἐγὼ, ἕως μὲν ἂν παρῇ τις, χρῶμαι· ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ, καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας, ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς.

9. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἄθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν, ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας, παρασύγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρον, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομέναι. 10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασύγγας τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Δάρδητος ποταμοῦ, οὗ τὸ εὖρος πλέθρον. Ἐνταῦθα ἦσαν τὰ

Βελέσνος βασιλεία, τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πύνυ μέγας καὶ καλὸς, ἔχων πάντα ὅσα ὦραι φύουσι. Κύρος δ' αὐτὸν ἐξέκοψε, καὶ τὰ βασιλεία κατέκαυσεν.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασύγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων, Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφόμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἔπεισθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν, ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν, αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν· καὶ οὐκ ἔφασαν ἵεναι, ἐὼν μὴ τις αὐτοὺς χρήματα διδῶ, ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου· καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρον. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο, ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῇ, μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε·

14. Ἄνδρες, εἰάν μοι πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες, τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δέεται Κύρος

ἔπειθ' αὖτε τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι, ὑμᾶς
 χρήναι διαβῆναι τὸν Εὐφράτην ποταμὸν, πρὶν δῆλον εἶναι,
 ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. 15. Ἦν
 μὲν γὰρ ψηφίσωνται ἔπεισθαι, ὑμεῖς δόξετε αἴτιοι εἶναι,
 ἄρχαυς τοῦ διαβαίνειν· καὶ ὥς προθυμοτάτοις οὖσιν ὑμῖν
 χάριν εἴσεται Κύρος καὶ ἀποδώσει (ἐπίσταται δ', εἴ τις
 καὶ ἄλλος)· ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἀπιμεν μὲν
 ἅπαντες εἰς τοῦμπαλιν· ὑμῖν δέ, ὥς μόνοις πειθομένοις,
 πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας·
 καὶ ἄλλου οὕτινος ἂν δέησθε, οἶδα, ὅτι ὥς φίλοι τεύξεσθε
 Κύρου.

16. Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν, πρὶν
 τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο διαβε-
 βηκότας, ἦσθη τε, καὶ τῷ στρατεύματι πέμψας Γλοῦν
 εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ
 ὑμεῖς ἐμὲ ἐπαινέσετε, ἐμοὶ μελήσει· ἢ μηκέτι με Κύρου
 νομίζετε. 17. Οἱ μὲν δὲ στρατιῶται, ἐν ἐλπίσι μεγάλαις
 ὄντες, εὐχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα
 ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέ-
 βαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν·
 καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω
 τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ
 ἔλεγον, ὅτι οὐ πρόποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο
 περὶ, εἰ μὴ τότε, ἀλλὰ πλοίοις· ἃ τότε Ἀβροκόμας προῖων
 κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει δὲ θεῖον εἶναι,
 καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ, ὥς βασιλεύ-
 σοντι. 19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς
 ἐννέα, παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν

Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαί, μεσταὶ σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

CAP. V.

1. Ἐντεῦθεν ἐξελαΐνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμόν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε, παρασύγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίου ἅπαν ὁμαλὸν ὥσπερ θύλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνὴν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ὑρώματα· δένδρον δ' οὐδὲν ἐνὴν.

2. Θηρία δὲ παντοῖα, πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγοι δὲ στρουθοὶ οἱ μεγάλοι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἕστασαν (πολὺ γὰρ τῶν ἵππων ἔτρεχον θάπτον), καὶ πάλιν ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταὐτὸν ἐποίουν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶεν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλίσκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν, οἱ δὲ διώξαντες τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπеспάτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν (αἵρουσα) ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἂν τις ταχὺ ἄνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺν, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον. Ἐνταῦθα

ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περι-
 ῥρέϊτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ. Ἐνταῦθ' ἔμειναν
 ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. 5. Ἐντεῦθεν ἐξελαύνει
 σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνενήκοντα,
 τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ
 Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων
 ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν
 δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικούντες,
 ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιούντες,
 εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν, καὶ ἀνταγοράζοντες σίτον
 ἔζων. 6. Τὸ δὲ στράτευμα ὃ σίτος ἐπέλιπε, καὶ πρίασθαι
 οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ, ἐν τῷ Κῦρου βαρβαρικῷ,
 τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. Ὁ δὲ
 σίγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιόβολιον Ἀττικούς·
 ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἔχῳρει. Κρέα οὖν
 ἐσθίοντες οἱ στρατιῶται διεγίγνοντο.

7. Ἦν δὲ τούτων τῶν σταθμῶν, οὓς πάνυ μακροὺς
 ἦλαιεν, ὅποτε ἢ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς
 χιλόν. Καὶ δὴ ποτε στενὴ χωρία καὶ πηλοῦ φανέντος ταῖς
 ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν
 ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πί-
 γρηπα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν
 τὰς ἀμάξας. 8. Ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν,
 ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατί-
 στος, συνεπισπεύσαι τὰς ἀμάξας. Ἐνθα δὲ μέρος τι τῆς
 εὐταξίας ἦν θεάσασθαι. Ρίψαντες γὰρ τοὺς πορφυροὺς
 κἀνδύς, ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἔεντο, ὥσπερ ἂν
 δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρᾶνοὺς γηλόφου,

ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, καὶ τὰς ποικίλας ἀναξυρίδας· ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις, καὶ ψέλλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν, θάττον ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. Τὸ δὲ σύμπαν, δῆλος ἦν Κύρος σπεύδων πᾶσαν τὴν ὁδὸν, καὶ οὐ διατρίβων, ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο· νομίζων, ὅσῳ μὲν [ἂν] θάττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλεον συναγείρεσθαι βασιλεῖ στράτευμα. Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχή, πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοίτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαίς διαβαίνοντες ὧδε. Διφθέρας, ἃς εἶχον στεγᾶσματα, ἐπίμπλασαν χόρτου κούφου, εἶτα συνῆγον καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ. Ἐπὶ τούτων διέβαινον, καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πέποιημένον τῆς ἀπὸ τοῦ φοίνικος, καὶ σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα, ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον, καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλε-

ἀρχῶ. 12. Τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν εἰσβάσιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν, ἀφίππευε ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν. Κῦρος δὲ οὐκ ᾔσχετο, ἀλλ' ἔτι προσήλανε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἦσι τῇ ἀξίῳ. Καὶ οὗτος μὲν αὐτοῦ ἡμαρτεν· ἄλλος δὲ λίθῳ, καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης.

13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μῆναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας· αὐτὸς δὲ, λαβὼν τοὺς θώρακας, καὶ τοὺς ἱππέας, οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα (τούτων δὲ οἱ πλείστοι θώρακες), ἤλαυνεν ἐπὶ τοὺς Μένωνας, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἔστασαν ἀπορούντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος (ἔτυχε γὰρ ὕστερος προσίων, καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν), εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων, ἔθετο τὰ ὄπλα, καὶ ἐδεῖτο τοῦ Κλέαρχου, μὴ ποιεῖν ταῦτα. Ὁ δ' ἐχαλέπαινε, ὅτι, αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, πρῶτος λίγους τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. 15. Ἐν τούτῳ δὲ ἐπῆει καὶ Κῦρος, καὶ ἐπίθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας, καὶ σὺν τοῖς παρούσι τῶν πιστῶν ἤκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε·

16. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες

Ἕλληνες, οὐκ ἴστε, ὃ τι ποιεῖτε. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οὓς ὁράτε, βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος, ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφοτέροι, κατὰ χώραν ἔθεντο τὰ ὄπλα.

CAP. VI.

1. Ἐντεῦθεν προϊόντων, ἐφαίνετο ἵχνια ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλῶν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντης δὲ, Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεί, καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγεὶς δέ. 2. Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν, ὥστε μήποτε δύνασθαι αὐτοὺς, ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

3. Ὁ δ' Ὀρόντης, νομίσας ἐτοιμοὺς εἶναι αὐτῷ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἤξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεύσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῇν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνή-

ματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν, Κύρῳ δίδωσιν. 4. Ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος, συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ, Κύρον ἄρχειν τοῦ λόγου ὧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουῖ. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί. Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοί, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ εἴωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὃ τι σε ἡδίκησα; Ὁ δὲ ἀπεκρίνατο, ὅτι οὐ. Πάλιν δὲ ὁ Κύρος ἠρώτα· Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺν ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσσοὺς, κακῶς ἐποίεις τὴν ἐμὴν χώραν, ὃ τι ἐδύνω; Ἐφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κύρος, ὅπότ' αὐτὸς ἔγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτεμίδος βωμὸν, μεταμέλειν τέ σοι ἔφησθα, καὶ

πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντης. 8. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ, νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν, περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο, ὅτι οὐδ', εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι.

9. Πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺν πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην, ὃ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλεύω ἐγὼ, τὸν ἄνδρα τούτου ἐκποδὼν ποιεῖσθαι ὡς τύχιστα· ὡς μηκέτι δέη τούτον φυλιττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν, τὸ κατὰ τούτον εἶναι, τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. 10. Ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου, ἔλαβον τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγον αὐτόν, οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτόν, οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπύτου σκηνὴν εἰσηνέχθη, τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκάζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CAP. VII.

1. Ἐπεὺθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῇ πεδίῳ περὶ μέσας νύκτας (εἶδοκει γάρ, εἰς τὴν ἐπιούσαν ἡμέραν βασιλέα σὺν τῷ στρατεύματι μαχομένου). καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μέωννα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἤκουσες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιάς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων, συνεβουλεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύνων τοιαύδε·

3. Ὁ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων, ἀμείνοντας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἣς κέεσθησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴσαστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. 4. Ὅπως δὲ καὶ εἰδῆτε, εἰς αὐτὸν ἔρχεσθε ἡγῶνα, ἐγὼ ὑμᾶς εἰδῶς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγὴ πολλῇ ἐπιάσιν· ἂν δὲ ταῦτα ὑπέρσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ οἴους ἡμῖν γινώσκεισθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν ἑκάδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω

ἀπελθεῖν· πολλοὺς δὲ οἶμαι ποιήσείν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. Ἐνταῦθα Γαυλίτης παρὼν, φυγὰς Σύμιος, πιστὸς δὲ Κύρῳ, εἶπε· Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δὲ εὖ γένηται τι, οὐ μεμνήσθαι σέ φασιν· ἔνιοι δὲ, οὐδ', εἰ μεμνῶ τέ καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι, ὅσα ὑπισχνῇ.

6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἄρχῃ ἡ πατρώα, πρὸς μὲν μεσημβρίαν, μέχρι οὐ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι· πρὸς δὲ ἄρκτον, μέχρι οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.

8. Οἱ δὲ ταῦτα ἀκούσαντες, αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξηγγέλλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινες, ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἔὰν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρακελεύοντο δὲ αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἑαυτῶν τῷ τεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδέ πως ἤρετο τὸν Κῦρον· Οἶε γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσιάτιδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο, τῶν μὲν Ἑλλήνων ὡσπὶς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχιλίοι καὶ πεντακόσιοι· τῶν δὲ μετὰ Κύρου βαρβύρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ὡμὴ τὰ εἴκοσι.
 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχιλίοι ἵππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων.
 13. Ταῦτα δὲ ἡγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἳ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτ' αὖ ἡγγελλον.

14. Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἓνα, παρασύγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ἄετο γὰρ, ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλεῦ· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βύθος ὀργυιαὶ τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασύγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὴ εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσai· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν

αὐταῖς σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν. Ἦν δὲ παρὰ τὸν Εὐφράτην πύροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος. 16. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ταύτην δὲ τὴν πύροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου. 17. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά.

18. Ἐνταῦθα Κῦρος, Σίλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρειακοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Κῦρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· εἰ δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποικίετο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

CAP. VIII.

1. *Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἥνίκα Πατηγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρουντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὥς εἰς μάχην παρεσκευασμένος.* 2. *Ἐνθα δὴ πολλὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δέ, ὑτάτοις σφίσιν ἐπιπεσεῖσθαι.* 3. *Κῦρός τε καταπηδήσας ὑπὸ τοῦ ἄρματος, τὸν θώρακα ἐνέδν, καὶ ἀναβὺς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν αὐτοῦ τάξιν ἕκαστον.*

4. *Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον· Μένων δὲ [καὶ τὸ στράτευμα] τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.* 5. *Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλῖους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαίος τε ὁ Κῦρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν.* 6. *Κῦρός δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι, ὀπλισμένοι θῶραξι μὲν αὐτοὶ καὶ παραμηριδίῳις καὶ κράνεσι, πάντες πλὴν Κῦρου. Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.]* 7. *Οἱ*

δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφύνη κονιορτός, ὥσπερ νεφέλη λευκή, χρόνῳ δὲ συχνῶ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε, καὶ αἱ λόγχει καὶ αἱ τῦξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν)· ἐχόμενοι δὲ τούτων γερόφοροι· ἐχόμενοι δὲ ὀπλίται σὺν ποδήρεσι ξυλῆναις ἀσπίσιν (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι)· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλῆγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὥς διακόπτειν, ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν, ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. 11. Ὁ μὲντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ ὥς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσήσαν.

12. Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν

πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· καὶ τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται. 13. Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα (τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν), ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖη ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

14. Καὶ ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στρατεύμα ὁμαλῶς προῆει, τὸ δὲ Ἑλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κύρος, παρελθὼν οὐ πᾶνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεάτο ἐκατέρωσε, ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι, ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάλγια καλὰ. 16. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη. Ὁ δὲ [Ξενοφῶν] εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὃ τι εἴη τὸ σύνθημα. Ὁ δ' ἀπεκρίνατο, ὅτι ΖΕΤΣΨ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κύρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

Ταῦτα δ' εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυσε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὸ φάλαγγε ἀπ' ἀλλήλων, ἥνικα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἵναί τοις πολεμίοις. 18. Ὡς δὲ πορευομένων ἔξε-

κύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ
θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷόνπερ τῷ Ἐνναλίῳ
ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες, ὥς καὶ
ταῖς ὑσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες
τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνου-
σιν οἱ βύρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον
μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις, μὴ θεῖν
δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δ' ἄρματα ἐφέ-
ροντο, τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν
Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δ' ἐπεὶ προΐδοιεν, διίσταντο·
ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλα-
γείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδ'
ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς
οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

21. Κύρος δ' ὄρων τοὺς Ἕλληνας νικῶντας τὸ καθ'
αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὥς
βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὥς ἐξήχθη διώκειν·
ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων
ἱππέων τάξιν, ἐπεμελείτο, ὅ τι ποιήσει βασιλεὺς. Καὶ
γὰρ ᾗδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.
22. Καὶ πάντες δ' οἱ τῶν βαρβύρων ἄρχοντες μέσον
ἔχοντες τὸ αὐτῶν ἡγούνται, νομίζοντες, οὕτω καὶ ἐν ἀσφα-
λεστάτῳ εἶναι, ἣν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ἦ, καὶ, εἴ τι
παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ
στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς
αὐτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου
κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου,
οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν, ὥς εἰς

κύκλωσιν. 24. Ἐνθα δὴ Κύρος, δείσας, μὴ ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα αὐτῶν.

25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάνυ ὀλγοὶ ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὢν, καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στῖφος· καὶ εὐθύς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὀρώ, ἵετο ἐπ' αὐτόν· καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει (παρ' ἐκείνῳ γὰρ ἦν). Κύρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ', ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεραπέων, λέγεται, ἐπειδὴ πεπτωκότεα εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μὲν φασι, βασιλέα κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάξασθαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τᾶλλα, ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμῃτο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

CAP. IX.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκούσαι οὔτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες μαθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι.

5. Ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοὺς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης

Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδίων ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσοιτο, καὶ εἴ τῳ συνθοῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισάμενον Κύρου, ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κύρον εἶλοντο ἀντὶ Τισσαφέρνους, πλην Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιωτο, ἔτι δὲ κάκιον πράξειαν. 11. Φανερὸς δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο, τοσοῦτον χρόνον ζῆν, ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ, ἐνὶ γε ἀνδρῶν τῶν ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακοῦργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο (πολλάκις δ' ἦν ἰδεῖν, παρὰ τὰς στιβομένας ὁδοὺς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους)· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἕλλησι καὶ βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι δ' τι προχωροῖν. 14. Τούς γε μέντοι ἀγα-

θους εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισιδάς καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλῃ δώροισι ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιούν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία τῶν θελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

16. Εἷς γε μὴν δικαιοσύμην, εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνους ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κέρδαλεώτερον εἶναι, Κῦρῳ καλῶς πειθαρχεῖν, ἢ τὸ κατὰ μῆνα κέρδος. 18. Ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κῦρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀρώῃ δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε ἥς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρράλως ἐκτῶντο, καὶ ἃ ἐπέπατο αὐτίς, ἥκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρήσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

20. Φίλους γε μὴν ὅσους ποιήσαιο, καὶ εὐνοὺς γνοίῃ ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅθου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἰς γε ὧν ἀνὴρ, ἐλάβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν, καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὥς εἰς πόλεμον ἢ ὥς εἰς καλῶπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων, καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἶνου ἡμιδεεῖς πολλάκις, ὁπότε πάνν ἡδὺν λάβοι, λέγων, ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἶνῳ ἐπιτύχοι· τοῦτον οὖν σοι ἔπεμψε, καὶ δεῖταί σου, τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνν εἴη,

αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοίῃ οὖς τιμᾶ. Ὡστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλείονων πεφιλησθαι οὔτε Ἑλλήνων οὔτε βαρβάρων.

29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπῆει πρὸς βασιλέα, πλὴν Ὀρόντης ἐπεχείρησε· καὶ οὗτος δὴ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες, παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθός, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὐνοὺς καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἵππικου ἄρχων· ὥς δ' ἦσθετο Κῦρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὗ ἡγήετο.

CAP. X.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα, τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες· καὶ ἀντιταχθέντες, πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν, καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν.

4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὥς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' ἑαυτοὺς, ὥς πάντας νικῶντες· οἱ δ' ἀρπάζοντες, ὥς ἤδη πάντες νικῶντες. 5. Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶν τὸ καθ' αὐτοὺς, καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας (πλησιαίτατος γὰρ ἦν), εἰ πέμποιέν τινας, ἡ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσίων πάλιν, ὥς ἐδόκει, ὅπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο, ὥς ταύτῃ προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἥ δὲ παρῆλθεν ἔξω τοῦ εὐώνυμον κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας, καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης ὥς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς τὸ κέρας, καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχομένου συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήσαν πολὺ ἔτι προθυμότεροι, ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κόμης τινός. 12. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες·

ἰπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἰππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασιλείον σημεῖον ὁρᾶν ἔφασαν, αἰτόν τινα χρυσοῦν ἐπὶ πέλτης ἐπὶ ξύλου ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἰππεῖς· οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἰππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαξεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστίν, ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἤλασέ τε, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο.

16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον, ἥ διώκοντι οἴχεσθαι, ἥ καταληψόμενόν τι προεληλακέναι. 17. Καὶ αὐτοὶ ἐβουλευόντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο, ἥ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἐδοξεν οὖν αὐτοῖς ἀπίεσθαι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασμένα, καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στρατόπεδον λάβοι

ἔνδεια, διαδοίῃ τοῖς Ἑλλησιν (ἦσαν δ' αὐται τετρακόσαι, ὥς ἐλέγοντο, ἄμαξαι), καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. Ὡστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγέγοντο.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β'.

CAP. I.

Ὡς μὲν οὖν ἡθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικᾶν, καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κύρος οὔτε ἄλλον πέμποι σηματούντα, ὅ τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. Ἐδόξεν οὖν αὐτοῖς, συσκευασαμένοις ἃ εἶχον, καὶ ἐξοπλισαμένοις, προιέναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμίξειαν.

3. Ἦδη δὲ ἐν ὁρμῇ ὄντων, ἅμα ἡλίφ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη, μετὰ τῶν ἄλλων βαρβύρων, ὅθεν τῇ προτεραίᾳ ὠρμώντο· καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειεν ἂν αὐτούς, εἰ μέλλοιεν ἦκειν· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ

Ἰωνίας, ὅθεν περ ἦλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατὸς καὶ οἱ ἄλλοι Ἕλληνες [πυνθανόμενοι] βαρέως ἔφ' Κλέαρχος δὲ τάδε εἶπεν· Ἄλλ' ὄφελε μὲν Κῦρος ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίφ, ὅτι ἡμεῖς νικῶμεν τε βασιλέα, καὶ, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχη καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλῆϊ. Ἐπαγγελλόμεθα δὲ Ἀριαίφ, εἰς ἐνθάδε ἔλθῃ, εἰς θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων καὶ τὸ ἄρχειν ἐστί.

5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν τοῖς Χειρίσοφον τὸν Λάκωνα, καὶ Μένωνα τὸν Θεττα καὶ γὰρ αὐτὸς Μένων ἐβούλετο, ἦν γὰρ φίλος καὶ ἑταῖρος Ἀριαίου. 6. Οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέτρεχε τὸ δὲ στράτευμα ἐπορίζετο σῆτον, ὅπως ἐδύνατο, ἐκ ὑπόζυγιων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φύλαγος, οὗ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἡνάγκαζεν Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέα καὶ τοῖς γέρροις, καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτιακαῖς· πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρητοι οἷς πᾶσι χρώμενοι, κρέα ἔψοντες ἥσθιον ἐκείνην ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλῆθουσιν ἀγορὰν, καὶ ἔρχομαι παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες· οἱ μὲν αἰετῶν βάρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς Ἕλληνα, ὃς ἐτύγχευε παρὰ Τισσαφέρνει ὄν, καὶ ἐντίμως ἔχων· καὶ γὰρ προποιοῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὅπλα χεῖρας. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες

τῶν Ἑλλήνων ἄρχοντας, λέγουσιν, ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα, ἴοντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι, ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικούντων εἴη τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοὶ, τοῦτοις ἀποκρίνασθε, ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος.

10. Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ὑποθάνοιεν, ἢ τὰ ὅπλα παραδοίησαν. Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὦ Φαλίνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα, ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεὺς νικᾶν ἡγείται, ἐπεὶ Κῦρον ἀπέκτονε· τίς γὰρ αὐτῷ ἐστὶν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβύτων, καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύναισθε ἂν ἀποκτείναι.

12. Μετὰ τοῦτον Ξενοφῶν Ἀθηναῖος εἶπε· ὦ Φαλίνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο, εἰ μὴ ὅπλα καὶ ἄρετή. Ὅπλα μὲν οὖν ἔχοντες, οἴομεθα ἂν καὶ

τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τὴν σωμάτων στερηθῆναι. Μὴ οὖν οἶον, τὰ μόνα ἀγαθὰ ἢ μόνον ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. 13. Ἀκούσας δὲ ταῦτα Φαλῖνος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικε ὧν νεανίσκῳ, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνότητων, εἰ οἶει, τὴν ὑμέτεραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. 14. Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπὲρ μαλακίζομένους, ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασιλεὺς ἂν πολλοῦ ἀξιοὶ γένοιτο, εἰ βούλοιτο φίλος γενέσθαι καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στείλει, συγκαταστρέψαι τὸν αὐτῷ.

15. Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν, εἰ ἴσθι ἀποκεκριμένοι εἶναι. Φαλῖνος δὲ ὑπολαβὼν εἶπεν· Οὐ μὲν ὧν Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ, λέγεις. 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλῖνε, ἄσμεν ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἑλλήνων εἶ, καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πρῶγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευε ἡμῖν, ὅ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὅτι τιμὴν οἴσῃ εἰς τὸν ἔπειτα χρόνον, ἀναλεγόμενον, ὅτι Φειδίας ποτε, πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἑλλήνας τὰ ὅπλα παραδοῦναι, συμβουλευομένοις συνεβούλευε αὐτοῖς τάδε. Οἶσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ ἐκείνου λαδί, ἢ ἂν συμβουλεύσης.

18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλεύσαι,

παραδόναι τὰ ὄπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλίνος δὲ ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν· 19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐπὶς ἄκοντος βασιλέως, συμβουλεύω σῶζεσθαι ὑμῖν ὅπη δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἢ ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα, ἢ παραδόντες ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἢ πολεμεῖν ἔχοντες τὰ ὄπλα, ἢ ἄλλω παραδόντες.

21. Ὁ δὲ Φαλίνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἄλλα καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιούσι πόλεμος. Εἵπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαὶ εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοῖνυν καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλίνος. Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαί· ἀπιούσι δὲ καὶ προῖοῦσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελοῦ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ ἢ προῖοῦσι πόλεμος. Ὁ τι δὲ ποιήσοι, οὐ διεσήμνη.

CAP. II.

1. Φαλῖνος μὲν δὴ ᾤχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρ' Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος. Μένων δὲ αὐτὶ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον, ὅτι πολλοὺς φαι' Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνέσχεται αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιναι, ἡκεῖν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρᾶπιέναι φησίν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἀλλ' οὔτε χρὴ ποιεῖν, ἔαν μὲν ἡκώμεν, ὥσπερ λέγετε· εἰ δὲ μὴ πρῴττετε, ὅποιον ἂν τι ὑμῖν οἴσθε μάλιστα συμφέρεῖν· Ὅ τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε. 3. Μετὰ δὲ ταῦτα ἡδὴ ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς, ἔλεξε τοιάδε· Ἐμοί, ὦ ἄνδρες, θυομένη ἰένα ἐπὶ βασιλέα, οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐ ἐγίγνετο. Ὡς γὰρ ἐγὼ νῦν πυθάνομαι, ἐν μέσῳ ἡμῶ καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπὶ τήδεα οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάννυ καλὰ ἡμῖν τὰ ἱερά ἦν. 4. Ὡς οὖν χρὴ ποιεῖν ἀπιόντας δειπνεῖν, ὃ τι τις ἔχει· ἐπειδὴν δὲ σημήνη τῶ κέρατι, ὥς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοὺς ποταμοῦ, τὰ δὲ ὅπλα ἔξω.

5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον, καὶ ἐποιοῦν οὕτω· καὶ τὸ λοιπὸν ὃ μὲν ἤρχεν, οἱ δὲ

ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὁρῶντες, ὅτι μόνος ἐφρόνει, οἷα ἔδει τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

7. Ἐντεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θράξ, ἔχων τοὺς τε ἱππείας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα, καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ἠντομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίων καὶ τὴν ἐκείνου στρατιάν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα, ξυνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίων· καὶ ὤμοσαν οἱ τε Ἕλληνες, καὶ ὁ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν, καὶ ἡγήσασθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν, σφάξαντες ταύρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν ἥνπερ ἤλθομεν, ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω ; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἤλθομεν ἀπίοντες, παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταθμῶν

τῶν ἐγγυτάτῳ, οὐδὲ δεῦρο ἴοντες, ἐκ τῆς χώρας οὐδὲν εἶχμεν λαμβάνειν· ἐνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακρτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πρρυτεύον δ' ἡμῖν τοὺς πρῶτους σταθμοὺς ὡς ἂν δυνώμενι μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἄπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖ· Ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθα πολλὴν δ' ἔχων στόλον, οὐ δυνήσεται ταχέως πορεύεσθαι· χῆσος δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, τι γνώμην ἔχω ἔγωγε.

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον· Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὴν ἡλίον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν.

14. Ἐτι δὲ ἀμφὶ δείλῃν ἔδοξαν πολεμίους ὁρᾶν ἱππέας καὶ τῶν τε Ἑλλήνων, οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος (ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο) καταβὰς ἐθωρακίζεται καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο, ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλὰ ὑπὸ ζύγια νέμοιντο. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγὶς ποῦ ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφάνετο ἐν κώμας οὐ πρόσω.

16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν (ᾗδεν γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ ἀσίτους ὄντας

ἦδη δὲ καὶ ὀψὲ ἦν)· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίῃ φεύγειν· ἀλλ' εὐθύωρον ἄγων, ἅμα τῷ ἡλίφ' δυομένῳ εἰς τὰς ἐγγυτάτω κόμας, τοὺς πρώτους ἔχων, κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιώντες, ὡς ἐτύγχανον ἕκαστοι, ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Δῆλον δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε.

19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης, καὶ τοῖς Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δούπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ, κήρυκα ἀριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, σιγὴν κατακρηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκρηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶσι. Ἀμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος, εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας, ᾗπερ εἶχον ὅτε ἦν ἡ μάχη.

CAP. III.

1. Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ τῷδε δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων, ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίφ' ἀνατέλλον κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπειδὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τῆς τάξεως ἐπισκοπῶν, εἶπε τοῖς προφύλαξι, κελεύειν τοὺς κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατεστήσῃ τὸ στράτευμα, ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντας φύλαγγα πυκνῇ, τῶν δὲ ἀόπλων μηδένα καταφανῇ εἶναι ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς εὖσπολυτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν.

4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνθρώπα τί βολοῦντο. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν, ἄνδρες οὔτινες ἱκανοὶ ἔσονται, τί τε παρὰ βασιλέως τοῖς Ἕλλησι ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ, ὅτι μάχῃ δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσειεν περὶ σπονδῶν λέγειν τοῖς Ἕλλησι, μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἀγγελοι ἀπήλαυνον, καὶ ἦκαν ταχύ (ὧ καὶ δῆλον ἦν, ὅτι ἐγγὺς που βασιλεὺς ἦν, ἄλλος τις, ὧ ἐπετέτακτο ταῦτα πράττειν). ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οὐκ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι ἐπιτήδεια. 7. Ὁ δὲ ἡρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπον-

δοίτο ἰούσι καὶ ἀπιοῦσιν, ἥ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δέ, ὧς Ἀπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ἡμῶν διαγγελθῇ.

8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος, ἐβουλεύετο· καὶ ἔδοκει τὰς σπονδὰς ποιεῖσθαι ταχύ, καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ μοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἴμαι γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἔδοκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο, φάς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβύσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον.

11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν, ὥς ἐπεστάτει, — ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπουδάξαι.

12. Καὶ ἐτίχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγενηότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλ-

λον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πρὶς εἶναι τὰς τάφρους ὕδατος (οὐ γὰρ ἦν ὥρα, οἷα πεδίον ἄρδεν). ἀλλ', ἵνα ἤδη πολλὰ προφαίνοιτο ἡ "Ελλησι δεινὰ εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπτευνεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδεικτο οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνὴν δὲ σὺ πολὺς, καὶ οἶνος φοινίκων, καὶ ὄξος ἐψητὸν ἀπὸ τῶν τῶν. 15. Αὐταὶ δὲ αἱ βύλανοι τῶν φοινίκων, οἷας μὲν τοῖς "Ελλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιόν τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἡλέκτρον οὐδὲν ἐφφερε· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθετο. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος, καὶ τὴν ἰδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοῖνιξ, ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος, ὅλ' ἐξηυαίνεται.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλῃ βασιλείῳ ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλείας γυναικὶς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέων τοιούδε·

18. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἔμπετον κότας, εὐρημα ἐποιήσαμην, εἴ πως δυναίμην παρὰ βασιλεί

αἰτήσασθαι, δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν, οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς Ἑλλάδος ἀπίσης. 19. Ταῦτα δὲ γνούς, ἡτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἡγγεῖλα, καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμεν· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε· καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλευώ ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ, εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο, — καὶ ἀπεκρίναντο (Κλέαρχος δ' ἔλεγεν). Ἡμεῖς οὔτε συνήλθομεν ὥς βασιλεῖ πολεμήσοντες, οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κῦρος εὔρισκεν, ὥς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κῦρος τέθηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτείνειν ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν

οἶκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρα-
 μεθα σὺν τοῖς θεοῖς ἀμύνασθαι· εἰάν μέντοι τις ἡμᾶς
 εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἰς γε δύναμιν οὐχ ἥττησε
 μεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα εἰ
 ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέ-
 δ' ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμ-
 παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκε
 ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγ-
 ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως, δοθῆναι αὐ-
 σῶζειν τοὺς Ἕλληνας· καίπερ πάνυ πολλῶν ἀντιλεγ-
 των, ὥς οὐκ ἄξιον εἶη βασιλεῖ, ἀφειῶναι τοὺς ἐφ' ἑαυ-
 στρατευσαμένους. 26. Τέλος δὲ εἶπε· Καὶ νῦν ἔξεστι
 ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, ἥ μὴν φιλίαν παρέξειν ὑμ-
 τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορ-
 παρέχοντας· ὅπου δ' ἂν μὴ ᾖ πρίασθαι, λαμβάνειν ὑμ-
 ἐκ τῆς χώρας εὐόσομεν τὰ ἐπιτήδεια. 27. Τμᾶς δ'
 ἡμῖν δεήσει ὁμόσαι, ἥ μὴν πορεύεσθαι ὥς διὰ φιλίας ἀ-
 νῶς, σίτα καὶ ποτὰ λαμβάνοντας, ὅποταν μὴ ἀγορὰν πα-
 ρέχωμεν· ἣν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν
 ἐπιτήδεια.

28. Ταῦτα ἔδοξε· καὶ ὤμοσαν, καὶ δεξιὰς ἔδοσαν Τι-
 σσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τέ-
 Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν
 Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε·
 Νῦν μὲν δὴ ἄπειμι ὥς βασιλέα· ἐπειδὰν δὲ διαπρύξωμι
 ἃ δέομαι, ἦξω συσκευασάμενος, ὥς ἀπάξω ὑμᾶς εἰς τὴν
 Ἑλλάδα, καὶ αὐτὸς ἀπὼν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν.

CAP. IV.

1. Μετὰ ταῦτα περιέμενον Τισσαφέρην οἱ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρσύνοντές τε, καὶ δεξιὰς ἐνιοὶ παρὰ βασιλέως φέροντες, μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παρωχημένων. 2. Τούτων δὲ γιγνομένων, ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς·

3. Τί μένομεν ; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴῃ ἐπὶ βασιλέα μέγαν στρατεύειν ; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὰν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που ἡ ἀποσκήπτει τι ἢ ἀποτειχίζει, ὥς ἄπορος εἴῃ ἡ ὁδός. Οὐ γὰρ ποτε ἐκὼν γε βουλήσεται, ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὥς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελεύσαντες ἀπήλθομεν.

5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς

σπονδὰς ποιεῖν. Ἐπειτα, πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδὲ ὅθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες, πολέμιοι ἡμῖν ἔσονται.

6. Ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι, κωλύοντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἱππεῖς εἰσιν ἡμῖν ξύμμαχοι· τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶν-

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τες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ, οὐδένα οἶόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα (φ' οὗτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι) οὐκ οἶδα, ὃ τι δεῖ αὐτὸν ὁμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβύροις. Τοιαῦτα πολλά ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης, ἔχων τὴν ἑαυτοῦ δύναμιν, ὥς εἰς οἶκον ἀπιῶν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμφ.

9. Ἐντεῦθεν δὲ ἤδη, Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντῃ, καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασύγῃην, καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέρω· ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν. 11. Ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ

αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα ξυλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

12. Διελθόντες δὲ τρεῖς σταθμούς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τείχος, καὶ παρῆλθον εἰσω αὐτοῦ. Ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλώνας οὐ πολὺ.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς δύο, παρασάγγας ὀκτὼ (καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἑπτὰ· αὗται δ' ἦσαν ἀπὸ τοῦ Τύγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάτους, τέλος δὲ καὶ μικροὶ ὀχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας)· καὶ ἀφικνούνται ἐπὶ τὸν Τύγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ἥ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα.

14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν, ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι, διαβεβηκότες τὸν Τύγρητα, οὐ μέντοι καταφανεῖς ἦσαν.

15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπος τις ἠρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ' Ἀριαίου ὄν, τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι Αὐτός εἰμι, ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτιάζος, πιστοὶ ὄντες Κῦρρ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν

ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρης τῆς νυκτὸς, εἰάν δύνηται, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.

18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. 19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς οὐκ ἀκόλουθα εἴη, τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. Δήλον γάρ, ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει αὐτοὺς, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν, ὅποι φυγόντες ἡμεῖς σωθείμεν. 20. Ἐὰν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας, οὐχ ἔξουσιν ἐκεῖνοι, ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα, ἤρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι πολλή, καὶ κῶμαι ἔνιαι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. Τότε δὲ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὁκνοῦντες, μὴ οἱ Ἕλληνες, διελόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, καὶ τῶν ἐργασομένων ἐνόντων· εἴτα δὲ καὶ ἀποστροφή γένοιτο, εἴ τις βούλοιτο βασιλεῖα

κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὥς διαβαινόντων μέλλοιεν ἐπιθήσασθαι. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι, ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν, εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ὄχρετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας, παρασύγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὠκεῖτο πόλις μεγάλη, ἣ ὄνομα Ὡπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλήσιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατύνων στρατιὰν πολλὴν ἄγων, ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα, παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δὲ [ἂν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσῃς, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλήσι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσῃν ἐκπεπλήχθαι θεωροῦντα.

27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἑρήμους ἕξ, παρασύγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρος. Ταύτας

Τισσαφέρνῃς Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνὴν δὲ σίτος πολλὺς, καὶ πρόβατα, καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων, ὄνομα Καιναι, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαῖς διφθερίναις ἄρτους, τυροὺς, οἶνον.

CAP. V.

1. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιβουλὴ. 2. Ἔδοξεν οὖν τῷ Κλεούρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει, καὶ εἰ πως δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψε τινα ἐρῶντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευεν ἦκειν. 3. Ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλέαρχος τάδε·

Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς, καὶ ἡμεῖς, ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ

οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω, καὶ διδάσκειν σε βούλομαι, ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι καλῶνσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ τοίου ἂν τάχους [οὔτε ὅποι ἂν] τις φεύγων ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὔθ' ὅπως ἂν εἰς ἐχρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γινώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν δ' ἐπιτηδείων οὐκ ὑπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδὸς (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα), πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστί. 10. Εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἦ, τὸν ἐνεργέτην κατακτείναντες, πρὸς βασιλεῆ τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμᾶντὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι

ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κῦρον ἐπεθύμησαι μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν, ὃν βούλοιο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κῦρον δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν σεαυτοῦ ἀρχὴν σῶζοντα, τὴν δὲ βασιλείῳ δύναμιν, ἣ Κῦρος πολεμιά ἐχρήματο σοὶ ταύτην ξύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται, ὅστις οὐ βούλεται σοὶ φίλος εἶναι;

Ἄλλὰ μὴν, — ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι: — 13. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινούς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ, ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μάλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἄλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι, σὺν εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὥς μέγιστος ἂν εἴης· εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἷ σοὶ οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἥς σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστόν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν, ὥστε σε πείσαι λέγων, ὥς ἡμεῖς σοὶ ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείβετο·

16. Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονί-

μους λόγους· ταῦτα γὰρ γυγνώσκων, εἴ τι ἐμοὶ κακὸν βου-
λεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. Ὡς
δ' ἂν μάθῃς, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ'
ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλό-
μεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπο-
ρεῖν, ἢ πεζῶν, ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ
εἴμεν ἂν, ἀντιπύσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ
χωρίων ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦ-
μεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ
τόνῃ διαπορεύεσθε; τοσαῦτα δὲ ὄρη ὑμῖν ὀράτε ὄντα
πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν
ταρέχειν· τοσοῦτοι δ' εἰσὶ ποταμοὶ, ἐφ' ὧν ἔξεστιν ἡμῖν
ταμεύεσθαι, ὅπόσοις ἂν ὑμῶν βουλώμεθα μύχεσθαι· εἰσὶ
δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς
ὑμᾶς διαπορεύοιμεν. 19. Εἰ δ' ἐν πᾶσι τούτοις ἡττώ-
μεθα, ἀλλὰ τό γέ τοι πῦρ κρείττον τοῦ καρποῦ ἐστίν· ὃν
ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι,
ὃ ὑμεῖς οὐδ', εἰ πᾶν ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε.

20. Πῶς ἂν οὖν, ἔχοντες τοσοῦτους πόρους πρὸς τὸ
ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα
ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα, ὃς
μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων
αἰσχρός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων
καὶ ἀνύγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οὔτινες ἐθέ-
λουσι δι' ἐπιорκίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς
ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε,
οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἐσμεν. 22. Ἀλλὰ τί δὴ,
ὑμᾶς ἔξου ἀπολέσαι, οὐκ ἐπὶ τούτῳ ἤλθομεν; Εὖ ἴσθι,

ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τὸ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίᾳ πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σκεπάζετε, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δὲ ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν καὶ εἶπεν· Οὐκοῦν, ἔφη, οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβύλλοντες ποιῆσαι πολεμίου ἡμᾶς, ἄξιοι εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μέγα γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι, οἳ τε στρατηγοὶ καὶ οἱ λοχαγοὶ, ἐλθεῖν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὥς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δὲ, ἔφη ὁ Κλέαρχος, ἄξω πάντας καὶ σοὶ αὐτῷ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω.

27. Ἐκ τούτων δὴ τῶν λόγων, ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σὺν δειπνον ἐποιήσατο· τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλός τ' ἦν πάνυ φιλικῶς οἰόμενος διακείσθαι τῷ Τισσαφέρνει, καὶ, ἃ ἔλεγεν ἐκεῖνος, ἀπήγγελλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὥς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτευε δὲ, εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου, καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα,

ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ἢ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινας αὐτῷ, μὴ ἵεναι πάντας τοὺς λοχαγοὺς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστω διεπράξατο πέντε μὲν στρατηγούς ἵεναι, εἴκοσι δὲ λοχαγοὺς· συνηκολούθησαν δὲ, ὡς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσῶ, Πρόξενος Βοιωτίως, Μένων Θετταλὸς, Ἀγίας Ἀρκᾶς, Κλέαρχος Δάκων, Σωκράτης Ἀχαιοῦ· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δὲ ὕστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἳ τ' εἶδον ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ὥτινι ἐντυγχάνοιεν Ἑλλήνι, ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἑλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρῶντες, καὶ, ὃ τι ἐποίουν, ἡμφιγνῶσιν, πρὶν Νίκαρχος Ἀρκᾶς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες, ἐκπεπληγμένοι, καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον.

35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτιάζος καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστότατοι.

ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνει
ἀδελφὸν σὺν αὐτοῖς ὄραν καὶ γιγνώσκειν· ξυνηκολούθοι
δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους
36. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ
εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγ
λωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξήλθ
φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ
Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς
Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένο
Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ ξὺν ἄλλο
ἐπισιτιζόμενος.

38. Ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος ταῦτ
Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιιορκῶν
ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθηκε
Προξένος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐν
βουλήν, ἐν μεγάλῃ τιμῇ εἰσιν· ὑμᾶς δὲ ὁ βασιλεὺς
ὅπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἰναί φησιν, ἐπεὶ περ Κῦρ
ἦσαν τοῦ ἐκείνου δούλου. 39. Πρὸς ταῦτα ἀπεκρίναν
οἱ Ἕλληνες (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος)· ὦ κ
κιστε ἀνθρώπων Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κῦρ
φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινι
ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίσ
προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ
πανουργοτάτῳ, τοὺς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, [ὡ
ἀπολωλέκατε, καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες, ξ
τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε ;

40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐν
βουλευῶν φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόνι

καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. 41. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὄρκους ἔλue τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ, ἀπόλλυσθαι τοὺς ἐπιορκούντας. Πρόξενος δὲ καὶ Μένων ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν. 42. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπήλθον οὐδὲν ἀποκρινάμενοι.

CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνῆχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν, Κλέαρχος, ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως.

2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν· ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνῃσου καὶ Περίνου Θραξίν. 3. Ἐπεὶ δὲ μεταγνόντες πως οἱ Ἐφοροὶ, ἦδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄρχετο πλέων εἰς Ἑλλάσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὦν, ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον

ἄλλη γέγραπται· δίδωσι δὲ αὐτῷ Κῦρος μυρίουσ δακρύους. 5. Ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλὰ ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύματα, ἐπολέ τοῖς Θραξί· καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου δὴ ἔφθιεν καὶ ἤγε τούτους· καὶ πολεμῶν διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν, ὥς ξὺν ἐκείνῳ αὐτοὶ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι ὁστίς, ἔξου μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης αἰρεῖται πολεμεῖν· ἔξου δὲ ῥαθυμεῖν, βούλεται πονεῖν ὥς πολεμεῖν· ἔξου δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ, ὥσπερ εἰς πρὸς δικὰ ἢ εἰς ἄλλην τινα ἡδονήν, ἤθελε δαπανᾶν εἰς πόλεμον· οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὖτε αἰσθάνεται ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἀγωνεῖ ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, οἱ παρόντες πανταχοῦ πάντες ὁμολογοῦν.

8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι, ὥς δυνατόν ἐκ τοιούτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔχοι ἢ στρατὸν αὐτοῦ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἰκανὸς καὶ ἐμποιεῖν τοῖς παροῦσιν, ὥς πειστέον εἶη Κλεάργον. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁ στρατὸς στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζε τε αἰὲν ἰσχυρὰ καὶ ὀργὴν ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτι. Καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὥς δεοὶ τὸν στρατιώτην φοβεῖσθαι μᾶλλον

ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἤρουντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς [ἄλλοις] προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐρρώμενον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, καὶ ἐξείῃ πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰὲ χαλεπὸς ἦν καὶ ὤμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οὔτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δέισθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθόμενοις ἐχρήτο. 14. Ἐπεὶ δὲ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρράλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίας εὐθὺς μὲν μειράκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. 17. Ἐπεὶ δὲ συνεγένετο· ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν, καὶ, φίλος ὦν τοῖς πρώτοις, μὴ

ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν, ὃν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμίας ἐχρήτο, σοὶ ταύτην ξύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται, ὅστις οὐ βούλεται σοι φίλος εἶναι;

Ἄλλὰ μὴν, — ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι: — 13. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει τάπεινους ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ, ποία δυνάμει συμμάχῳ χρησάμενοι μάλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἄλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι, σὺ, εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὥς μέγιστος ἂν εἴης· εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἳ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἥς σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν, ὥστε σε πείσαι λέγων, ὥς ἡμεῖς σοὶ ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείβεθη·

16. Ἄλλ' ἥδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονί-

γητο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾶστον ὅν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν [ἂν] αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὀπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι. 26. Ὡς περ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω-Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλῆσασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου, ἐπιδεικνύμενος, ὅτι πλεῖστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ οὐκ ἀπόλεσεν αὐτόν.

28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τὰδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν, ἔτι ὥραϊος ὢν, στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαίφ δὲ, βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἦδετο, οἰκειότατος ἔτι ὥραϊος ὢν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε θαρύπαν, ἀγένειος ὢν γενειῶντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτα πεποιηκῶς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥς περ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ

ἀποτμηθέντες τὰς κεφαλὰς (ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι), ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιοὺς, καὶ τούτῳ ἀπεθανέτην. Τούτων δὲ οὐθ' ὥς ἐν πολέμῳ κακῶι οὐδεὶς κατεγέλα, οὔτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἥστην δὲ ἄμφω ἄμφι τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Γ'.

CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κύρος ἐτελεύτησεν, ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐπεὶ δὲ οἳ τε στρατηγοὶ συνειλημμένοι ἦσαν, καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιοι ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεύχον δὲ τῆς Ἑλλύδος οὐ μείον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείργον ἀδιύβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνον δὲ καταλελειμμένοι ἦσαν, οὐδὲ ἵππεία οὐδένα σύμμαχον ἔχοντες· ὥστ' εὐδηλον ἦν, ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖη.

3. Ταῦτα ἐννοούμενοι, καὶ ἀθύμως ἔχοντες,

ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγῳ δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον τα τὴν τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γυναικῶν, παιδῶν, οὓς οὐποτ' ἐνόμιζον εἶναι ὄψεσθαι. Οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὧν συνκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεξένος ὧν ἀρχαῖος· ὑπισχνεῖτο δὲ [αὐτῷ], εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μέντοι Ξενοφῶν, ἀναγνούς τι ἐπιστολὴν, ἀνακοινῶται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύσας, μή τι πρὸς τὴν πόλιν οἱ ἐπαίτιον εἶη Κύρῳ φίλον γενέσθαι (ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι), συμβουλευεῖ τῷ Ξενοφῶντι, ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας.

6. Ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθεῖν. Καὶ ἀνελθὼν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἤλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἠτιᾶτο αὐτὸν, ὅτι οὐ τοῦτο πρότερον ἠρώτα, πότερον λατρεύειν εἶη αὐτῷ πορεύεσθαι, ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἵσταται εἶναι, τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθεῖν. Ἐπεὶ μέντοι οὕτως ἤρου, ταῦτ', ἔφη, χρὴ ποιεῖν, ὅσα θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν, οὕτω θυσαμένη

ὡς ἀνέλεν ὁ θεὸς, ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Προξένου καὶ Κῦρον, μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμουμένου δὲ τοῦ Προξένου, καὶ ὁ Κῦρος συμπρούθυμειτο μείναι αὐτόν· εἶπε δὲ, ὅτι, ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισιδάς.

10. Ἐστρατεύετο μὲν δὴ, οὕτως ἐξαπῃθεῖς· οὐχ ὑπὸ Προξένου, οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν, οὐδὲ ἄλλος οὐδεὶς τῶν Ἑλλήνων, πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη ἐπὶ βασιλέα. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκροντες, ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συστηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπέτο μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν, εἶδεν ὄναρ. Ἐδοξεν αὐτῷ, βροντῆς γενομένης, σκηπτὸς πεσεῖν εἰς τὴν πατρώαι οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβο δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις, φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξεν· πῇ δὲ καὶ ἐφοβείτο (ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὅτι ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ), οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' ἦτοί τοι πάντοθεν ὑπὸ τυχῶν ἀποριῶν.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίγνεται γὰρ τάδε· εὐθὺς, ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ δὲ νύξ προβαίνει δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. Εἰ δὲ

μεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν, μὴ οὐχὶ, πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας, ὑβριζομένους ἀποθάνειν; 14. Ὅπως δ' ἀμυνόμεθα, οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, εὖν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις. 15. Ἐκ τούτου ἀνίσταται, καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν·

Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι (ὥσπερ, οἶμαι, οὐδ' ὑμεῖς), οὔτε κατακείσθαι ἔτι, ὁρῶν ἐν οἴοις ἔσμέν. 16. Οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν, καλῶς τὰ ἑαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται, ὅπως ὡς κύλλιστα ἀγωνιούμεθα. 17. Καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὅς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ὑποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς παρέστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν, ὡς δούλον ἀντὶ βασιλέως ποιήσοντες, καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς, ἡμᾶς τὰ ἔσχατα αἰκισύμενος, πᾶσιν ἀνθρώποις φόβον παρύσχοι τοῦ στρατεῦσαί ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκεῖνφ γενησόμεθα, πάντα ποιητέον.

19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν

αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν, ὅσῃν μὲν χώραν καὶ οἶαν ἔχοιεν, ὥς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θερμ-
ποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθῆτα δέ. 20. Τὰ δ'
αὐτῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγα-
θῶν πάντων οὐδενὸς ἡμῖν μετεΐη, εἰ μὴ πριαίμεθα, ὅτου δ'
ὠνησόμεθα, ἥδεν ἔτι ὀλίγους ἔχοντας, ἄλλως δὲ πως πορί-
ζεσθαι τὰ ἐπιτήδεια, ἢ ὠνούμενους, ὅρκους ἤδη κατέχοντας
ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίοτε τὰς σπονδὰς μᾶλλον
ἐφοβούμην, ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκείνοι
ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων
ὑβρις, καὶ ἡ ἡμετέρα ὑποψία. Ἐν μέσῳ γὰρ ἤδη κεῖται
ταῦτα τὰ ἀγαθὰ, ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες
ᾤσιν· ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὥς τὸ
εἶκος, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν·
ἡμεῖς δὲ, πολλὰ ὀρώντες ἀγαθὰ, στερβῶς αὐτῶν ἀπειχό-
μεθα διὰ τοὺς τῶν θεῶν ὅρκους· ὥστε ἐξεῖναί μοι δοκεῖ
ἵεναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι, ἢ τού-
τοις. 23. Ἔτι δ' ἔχομεν σώματα ἰκανώτερα τούτων καὶ
ψύχη καὶ θύλη καὶ πόρους φέρειν· ἔχομεν δὲ καὶ ψυχὰς
σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ
θηητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ, ὥσπερ τὸ πρόσθεν, νίκην
ἡμῖν διδῶσιν.

24. Ἄλλ', ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς
τῶν θεῶν, μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν, παρα-
καλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ
ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν
λοχαγῶν ἄριστοι, καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι.
25. Κἀγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα;

ἔπεσθαι ὑμῖν βούλομαι· εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι, ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.

26. Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ, ἀκούσαντες ταῦτα, ἡγεῖσθαι ἐκέλευον πάντες· πλὴν Ἀπολλωνίδης τις ἦν, βοιωτιάζων τῇ φωνῇ, οὗτος δ' εἶπεν, ὅτι φλυαροίη, ὅστις λέγοι, ἄλλως πως σωτηρίας ἂν τυχεῖν, ἢ βασιλέα πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας.

27. Ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν, ἔλεξεν ὥδε· ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ ὁρῶν γιγνώσκεις, οὐδὲ ἀκούων μέμνησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις, ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα.

28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ σπονδὰς αἰτῶν, καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδὲ ὑποθανεῖν οἱ τλήμονες δύνανται (καὶ μάλ', οἶμαι, ἐρῶντες τούτου); Ἄ σὺ πάντα εἰδὼς, τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; 30. Ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ, τὸν ἄνθρωπον τούτον μήτε προσίεσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν, σκεύη ἀναθέντας, ὥς τοιούτῳ χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἑλλήνων ὢν τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδέν, οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Δυδὸν, ἀμφοτέρω τὰ ὦτα τετυρπημένον. Καὶ εἶχεν οὕτως.

32. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι, παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς σῶος εἴη, τὸν στρατηγὸν παρεκάλουν· ὅποθεν δὲ οἴχοιτο, τὸν ὑποστρατηγόν· ὅπου δ' αὖ λοχαγὸς σῶος εἴη, τὸν λοχαγόν.

33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες.

34. Ἐνταῦθα Ἰερώνυμος Ἡλείος, πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν, ἤρχετο λέγειν ὧδε· Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν, καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα εἴ τι δυναίμεθα ἀγαθόν. Δέξον δ', ἔφη, καὶ σὺ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. 35. Ἐκ τούτου λέγει ταῦδε Ξενοφῶν·

Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὥς, ἦν δύνωνται, ἀπολέσωσιν. Ἡμῖν δέ γε οἶμαι πάντα ποιητέα, ὥς μή ποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἦν δυνώμεθα, ἐκείνοι ἐφ' ἡμῖν. 36. Εὖ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς, τοσοῦτοι ὄντες, ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι· κἂν μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται· ἦν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ

ἦτε ἐπὶ τοὺς πολεμίους, καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε, ὅτι ἔφονται ὑμῖν, καὶ πειράσσονται μιμῆσθαι.

37. Ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. Ἐμεῖς γάρ ἐστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ, ὅτε εἰρήνη ᾖ, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι, καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἣν που δέη.

38. Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν.

39. Ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἄρχοντας, ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρσύνητε, οἶμαι ἂν ὑμᾶς πάννυ ἐν καιρῷ ποιῆσαι.

40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε, οὕτω γ' ἐχόντων, οὐκ οἶδα, ὅ τι ἂν τις χρήσαιτο αὐτοῖς, εἴτε νυκτὸς δέοι τι, εἴτε καὶ ἡμέρας. 41. Ἦν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δήπου, ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχύς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα· ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρώμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους

ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. 43. Ἐντεθύμῃμαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι, ὅπόσοι μὲν μαστεύουσι ἤν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχροῦς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὅπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους, καὶ, ἕως ἂν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας (ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν), αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν, ἐπαύσατο.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἄλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἤκουον Ἀθηναῖον εἶναι· νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. 47. Καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ δεόντα. Ἐκ τούτου ἡρέθησαν ἄρχοντες, ἀντὶ μὲν Κλεάρχου Τιμασίῳν Δαρδανεὺς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιοὺς, ἀντὶ δὲ Ἀγίου [Ἀρκάδος] Κλεάνωρ Ὀρχομένιος, ἀντὶ δὲ Μένωνος Φιλῆσιος Ἀχαιοὺς, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς, προφύλακας καταστήσαντας, συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος, καὶ ἔλεξεν ὧδε· 2. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων ὀστερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν, καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως, ἦν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. Οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη, καὶ ἔλεξεν ὧδε· Ἀλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτολίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων, ὡς γείτων τε εἶη τῆς Ἑλλάδος, καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία Ξένιον ἠδέσθη, ἀλλὰ Κλεόρχῳ καὶ ὁμοτράπεζος γενόμενος, αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ, μὴ προδώσειν ἀλλήλους, καὶ οὗτος, οὔτε τοὺς θεοὺς

δείσας, οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κυρίου ζώντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς, ἡμᾶς τοὺς Κυρίου φίλους κακῶς ποιεῖν πειράται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιτο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας, μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνάμεθα κράτιστα, τοῦτο, ὃ τι ἂν δοκῇ τοῖς θεοῖς, πᾶσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται, ἔσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα (νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικᾷν πρέπειν· εἴτε τελευτᾷ δέοι, ὁρθῶς ἔχειν, τῶν καλλίστων ἑαυτὸν ἀξιώσαντα, ἐν τούτοις τῆς τελευτῆς τυγχάνειν). τοῦ δὲ λόγου ἤρχετο ὧδε· 8. Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἳ πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασιν δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας.

9. Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται, πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων, οἰωνὸς τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εὖξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια, ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ

δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναι ἅπαντες. Ἐκ τούτου εὗξαντο καὶ ἐπαιώνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. Ἐτύγχανον λέγων, ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἰεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρκους, οἱ δὲ πολέμοι ἐπιωρκήκασί τε, καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. Οὕτω δ' ἐχόντων, εἰκὸς, τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἷον ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς, ὅταν βούλωνται.

11. Ἐπειτα δὲ, — ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε, ὥς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι, σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πᾶν δεινῶν οἱ ἀγαθοί· — ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ, ὥς ἀφανιούντων αὐθις τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς. 12. Καὶ εὐξόμενοι τῇ Ἀρτέμιδι, ὁπόσους ἂν κατακάνοιεν τῶν πολεμίων, τισαύτας χιμαίρας καταθύσειν τῇ θεῇ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς, κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθίουσιν. 13. Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους, καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνοῖτε. Τιοιούτων μὲν ἔστε προγόνων.

14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς κατασχύνετε αὐτοὺς· ἀλλ' οὕτω πολλαὶ ἡμέραι, ἀφ' οὗ ἀντιταξέμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις, πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἄγών ἐστι, πολὺ δῆπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρράλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τότε πλῆθος ἄμετρον ὀρώντες, ὅμως ἐτολμήσατε σὺν τῷ πατρὶ φρονήματι ἰέναι εἰς αὐτούς· νῦν δέ, ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο μῖον δόξητε ἔχειν, εἰ αἱ Κυρεῖοι, πρόσθεν, σὺν ἡμῖν ταττόμενοι, νῦν ἀφεστήκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους, καταλιπόντες ὑμᾶς. Τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίους ταττομένους, ἢ ἐν τῇ ὑμετέρᾳ τάξει, ὁρᾶν.

18. Εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίους πολλοὶ πάρειςιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μίχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες, ὃ τι ἂν ἐν ταῖς μάχαις γίγνηται. 19. Οὐκοῦν τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν; οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες,

πολὺν μὲν ἰσχυρότερον παῖσομεν, ἣν τις προσίῃ, πολὺ δὲ μᾶλλον, ὅτου ἂν βουλόμεθα, τευξόμεθα. Ἐνὶ μόνῃ προέχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόι ἐστίν, ἢ ἡμῖν.

20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρῆϊτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε, πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστίν, ἢ οὓς ἂν ἡμεῖς ἀνδρας λαβόντες ἡγεῖσθαι κελεύωμεν· οὐ εἴσονται, ὅτι, ἣν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἐαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνουσι. 21. Τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς, ἥ οὗτοι παρείχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἣν περ κρατῶμεν, μέτρῳ χρωμένους, ὅπόσῳ ἂν ἕκαστος βούληται.

22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι, καὶ μεγάλως ἡγείσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, ἣν καὶ πρόσω τῶν πηγῶν ἄποροι ὥσι, προΐουσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν, ἡγεμόν τε μηδεὶς ἡμῖν φανείται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. Ἐπιστάμεθα γὰρ Μυσοὺς, οὓς οὐκ ἂν ἡμῶν φαίμεν βελτίους εἶναι, οἱ, βασιλέως ἄκοντος, ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὡσαύτως· Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν, ὅτι, ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες, τὴν τούτων χώραν καρποῦνται.

24. Καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὥρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκῆσοντας. Οἶδα γὰρ, ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισύσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα, μὴ, ἂν ἄπαξ μάθωμεν ἀργοὶ ζῆν, καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδείξαι τοῖς Ἕλλησιν, ὅτι ἐκόντες πένονται, ἔξω αὐτοῖς, τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας, ἐνθάδε κομισαμένους, πλουσίους ὁρᾶν. Ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστί.

27. Τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα, καὶ, εἰ μάχεσθαι δέοι, ὡς κρῦτιστα μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἰμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα, ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι. Αὗται γὰρ αὐτὸ ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι, οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. Ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν· ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι.

Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἡ δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.

29. Λοιπὸν μοι εἰπεῖν, ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὅρατε γὰρ καὶ τοὺς πολεμίους, ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες, ὄντων μὲν τῶν ἀρχόντων, καὶ ἡμῶν πειθομένων, ἱκανοὺς εἶναι ἡμᾶς περυγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας, ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. 31. Ἦν δέ τις ἀπειθῇ, ἣν ψηφίσθητε τὸν αἰὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμοι πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄφονται ἀνθ' ἐνὸς Κλεάρχους, τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας κακῶ εἶναι.

32. Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμοι αὐτίκα παρέσονται. Ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις, οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε, δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀναιτινάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες.

34. Ἀναστάς δὲ πάλιν εἶπε Ξενοφῶν· Ὁ ἄνδρες,

ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ, ὅπου ἔξομεν τὰ ἐπιτήδεια. Ἀκούω δὲ, κώμας εἶναι καλὰς, οὐ πλείον ἐῖκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμι, εἰ οἱ πολέμοιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν, ἣν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν ἐπακολουθοῖεν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν, πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ εἴη. Εἰ οὖν νῦν ἀποδειχθεῖη, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ πολέμοιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χρόμεθ' ἂν εὐθύς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγεῖσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγοὶ ἐπιμελείσθω· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγὼ τε καὶ Τιμασίων, τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν, πειρώμενοι ταύτης τῆς τάξεως, βουλευσόμεθα, ὅ τι ἂν αἰεὶ κράτιστον δοκῇ εἶναι. Εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἐδοξε ταῦτα.

39. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί.

Καὶ εἴ τις δὲ χρημάτων ἐπιθυμῇ, κρατεῖν πειράσθω· τῷ γὰρ νικούντων ἐστὶ, καὶ τὰ ἐαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

CAP. III.

1. Τούτων λεχθέντων, ἀνέστησαν, καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιιτῶν, ὅτου μὲν δέοιτό τις, μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἑρρίπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιουμένων δὲ αὐτῶν, ἔρχεται Μιθριδάτης σὺν ἱππεύσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον, λέγει ὧδε· 2. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὀράῃν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. Λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνουν, καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιῆσθαι.

3. Βουλευομένοις τοῖς στρατηγοῖς ἐδοξεν ἀποκρίνασθαι τάδε (καὶ ἔλεγε Χειρίσοφος)· Ἡμῖν δοκεῖ, ἦν μὲν τις ἐὰν ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνάμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμῆν τούτῳ, ὡς ἂν δυνάμεθα κράτιστα. 4. Ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδύσκειν, ὡς ἄπορον εἶη, βασιλέως ἄκοντος, σωθῆναι. Ἐνθα δὲ ἐγγινώσκετο, ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει πίστεως ἔνεκα. 5. Καὶ ἐκ τούτου ἐδόκει

τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι, τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν, Νίκαρχον Ἀρκάδα· καὶ ὄχρετο ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες, καὶ διαβάντες τὸν Ζαπάταν ποταμὸν, ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθόντων αὐτῶν, ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς διακοσίους, καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους, μάλα ἐλαφροὺς καὶ εὐζώνους· καὶ προσῆι μὲν, ὡς φίλος ὢν, πρὸς τοὺς Ἑλληνας. 7. Ἐπεὶ δ' ἐγγὺς ἐγένοντο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον, καὶ ἱππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. Οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον, καὶ ἅμα ψилоὶ ὄντες εἰσω τῶν ὅπλων κατεκέκλειντο· οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν.

8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ εἰδίσκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν, οἳ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἱππεῖς ἦσαν τοῖς Ἑλλήσιν, οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἷόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἱππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον, εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὅποσον δὲ προδιώ-

ξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὲ πάλιν ἀθυμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἡτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος, καὶ αὐτός τε ἐκινδύνευε, καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν.

† 12. Ἀκούσας δὲ Ξενοφῶν ἔλεγεν, ὅτι ὀρθῶς ἡτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. Ἄλλ' ἐγὼ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πᾶν χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὧν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν, ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ', εἰ ταχὺς εἴη, πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος.

16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων. Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γὰρ,

διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν, ἐπὶ βραχὺ ἐκποῦνται· οἱ δὲ Ῥόδιοι καὶ ταῖς μολυβδίσις ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπαιται σφενδόνας, καὶ τούτῳ μὲν δώμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες, σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν.

20. Ἔδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῇται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Δύκιος ὁ Πολυστράτου Ἀθηναῖος.

CAP. IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο πρωϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι, ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπιθίοντο αὐτοῖς διαβαίνουσιν οἱ πολέμοι. 2. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ᾗτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχόμενος, ἂν τούτους λάβῃ,

παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ, ὀλίγους ἔχων, ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίου, διέβαινε καὶ ὁ Μιθριδάτης, ἔχων τὴν δύναμιν. Παρήγγελτο δὲ, τῶν τε πελταστῶν οὓς ἔδει διώκειν, καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἱππεύσιν εἶρητο θαρρόνσι διώκειν, ὡς ἐφευρομένης ἱκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατεilhφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο, ἐσήμνηε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθύς ἔθεον ὁμόσε, οἷς εἶρητο, καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάρους τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν ὡς ὀκτωκαίδεκα· τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὁρᾶν.

6. Καὶ οἱ μὲν πολέμοι οὕτω πράξαντες ἀπῆλθον· οἱ δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾠκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασύγγαι· ᾠκοδόμητο δὲ πλίνθοις κεραμίαις· κρητὶς δ' ὑπὴν λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μῆδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν, οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην

τὴν πόλιν ἣν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἑνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα, παρασύγγας ἕξ, πρὸς τεῖχος ἔρημον μέγα, πρὸς [τῇ] πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα.

11. Ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασύγγαι. Ἐνταῦθα λέγεται Μῆδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς, οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικούντας, καὶ οὕτως ἔαλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα, παρασύγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὓς τε αὐτὸς ἱππέας ἦλθεν ἔχων, καὶ τὴν Ὀρόντου δύναμιν, τοῦ τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλεὺς ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη.

14. Ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐβούλετο διακινδυνεύειν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν, καὶ οἱ Σκύθαι τοξό-

ται ἐτόξευσαν, καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς (οὐδὲ γὰρ, εἰ πάνν προθυμοῖτο, ῥάδιον ἦν), καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει, καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἷ τε Ῥόδιοι τῶν Περσῶν ἐσφενδύουν καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν· ὥστε χρήσιμα ἦν, ὅποσα ἀλίσκοιτο τῶν τοξευμάτων, τοῖς Κρησί· καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κόμαις καὶ μόλυβδος· ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κόμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κόμαις. Τῇ δ' ὑστεραία ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὴ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἴη, πολεμίων ἐπομένων. Ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ στενωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας, καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη, ἀτάκτους ὄντας. 20. Ὅταν δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ

ἀθυμῆν τοὺς ταῦτα πᾶσχοντας, τῶν πολεμίων ἐπομένων. Καὶ ὅποτε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος, βουλόμενος φθῆσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις.

21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐποιήσαντο ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοντῆρας, καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοὶ, ὅποτε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρῆγον ἔξωθεν τῶν κεράτων. 22. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενωτέρον εἴη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς· εἰ δὲ πᾶν πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰὲς ἔκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἔταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι, καὶ περὶ αὐτὸ κώμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οὐ καθήκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν ἡ κώμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς, τῶν πολεμίων ὄντων ἱππέων. 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον, καὶ κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι, καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόων, ἐτόξευον ὑπὸ μαστίγων. 26. Καὶ πολλοὺς

κατετίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτοὺς εἰσω τῶν ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὄχλῳ ὄντες, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται.

27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται, ὅπλῃται ὄντες· οἱ δὲ πολέμοι ταχὺ ἀπεπήδων. 28. Πάλιν δὲ, ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτ' ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτ' ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθείησαν, καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας· καὶ ἱατροὺς κατέστησαν ὀκτῶ, πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, καὶ κριθῶς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδῖον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηνησai, οὐ πρῶτον εἶδον κώμην, καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες, καὶ οἱ τῶν

φερόντων τὰ ὄπλα δεξόμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ὑκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιώντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμώντες ἀλέξασθαι, ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μύχεσθαι.

34. Ἡνίκα δ' ἦν ἤδη δείλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. Οἳ τε γὰρ ἵπποι αὐτοῖς δέδονται, καὶ ὥς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν· εἰάν τέ τις θόρυβος γίγνηται, δεῖ ἐπιστάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον· ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. Τούτου ἔνεκα πόρρῳ ἀπεσκήνου τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι, ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι· ἐπειδὴ δὲ ὁψὲ ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἔδόκει λυσιτελεῖν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἐώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διῆλθον ὅσον ἐξήκοντα σταδίους· καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προελθόντες, καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ

Ἕλληνες παρίεναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον.

38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς, καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν.

39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην, καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἡρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὁρᾶν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβύσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς;

40. Ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπισθεν, πολεμίων ἐπιφαινόμενων. Ἀλλὰ μὴν ὦρα γ', ἔφη, βουλευέσθαι, πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου.

41. Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμοι, καὶ λέγει· Κρῦτιστον, ὦ Χειρίσοφε, ἡμῖν ἵεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λῖβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ.

42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν.

43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ'

ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους, οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο. Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον ποιήσαντες [χρόνον], ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα. 47. Σωτηρίδης δὲ ὁ Σικυώνιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. 48. Καὶ ὃς ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος, ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν παριέναι, μόλις ἐπομένοις. 49. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βύλλουσι καὶ λαιδοροῦσι τὸν Σωτηρίδην, ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβὰς, ἕως μὲν βύσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον, ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

Τ

Τότε γὰρ αὖ καὶ ἑλπίδας ἐπαφύοντες ἔφειγον, ἡ
ἐκείνη δὲ καὶ ἡ ἑλπίς ἐχούσα τὸ ἄκρον. Οἱ δὲ
καὶ τὰ περὶ τὴν αὐτὴν ἀποστολὴν ἀποστολόμενοι ἄλλην
μὲν ὁρμήν· αἱ δὲ καὶ ἡ ἀποστολὴν ἀποστέλλοντες [εἰς τὸ
τέλειον] ἀποστειλόμενοι ἂν αὐτῇ μετ' ἡ πολλῶν ἀγα-
θῶν. Ἐπεὶ δὲ καὶ αὐτὴν ἐκείνην πολλὰς τῶν πολλῶν
ἐνέκων ἂν τὴν τὴν τελευτὴν τὰς τῶν Τήρηται ποταμόν.
Ἐπεὶ δὲ τὴν αὐτὴν ἔχουσιν αἱ πόλεις ἐπιφαίνονται
ἂν τὴν τελευτὴν καὶ τὴν ἀποστολὴν ἀποστέλλων τινος τῶν
ἐπεσπασμένων ἂν τὴν τελευτὴν καὶ ἀπὸ τῆς καὶ γὰρ νομαὶ
τῶν ἀποσπασμένων ἀποσπασμένοι εἰς τὸ πέραν τοῦ
τέλειον ἀποσπασμένοι.

3. Ἐπειδὴ τὰς πόλεις καὶ οἱ σὺν αὐτῷ καίειν
ἐπεσπασμένοι τὰς πόλεις. Καὶ τῶν Ἑλλήνων μάλα ἠθύ-
μους τῆς ἐπιτολῆς, μὲν τὰ ἐπιτολῆς, εἰ καίειν, οὐκ
ἔχουσιν ὅσοις λαμβάνουσιν. 4. Καὶ οἱ μὲν ἀμφὶ Χει-
ρίσοφον ἀπέρχοντο ἐκ τῆς βοθηρίας· ὁ δὲ Ξενοφῶν ἐπεὶ
κατέβη, παραλαίον τὰς τάξεις, ἵκναι ἀπὸ τῆς βοθηρίας
ἀπέρχοντο οἱ Ἕλληνες, ἔλεγον· 5. Ὁρᾶτε, ὦ ἄνδρες
Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἂν
γὰρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ καίειν τὴν βασι-
λέως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἀλλοτρίαν. Ἄλλ'
ἐάν που καταλείπωσί γε αὐτοῖς τὰ ἐπιτολῆς, ὅφονται καὶ
ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἄλλ', ὦ Χειρίσοφε, ἔφη,
δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας, ὡς ὑπὲρ τῆς ἡμετέρας.
Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὐκ ἐμοίγε δοκεῖ· ἀλλὰ καὶ
ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θάττον παύσονται.

7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύνηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχουν πειρωμένοις τοῦ βάθους. 8. Ἀπορουμένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβύσαι ὑμᾶς κατὰ τετρακισχίλους ὀπλίτας, ἂν ἐμοὶ, ὦν δέομαι, ὑπηρετήσητε, καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ, ὅτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίων δεήσομαι· πολλὰ δ' ὀρώ ταῦτα πρόβατα, καὶ αἰγας, καὶ βοῦς, καὶ ὄνους, ἅ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως ἂν παρέχοι τὴν διύβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν, οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους (ὀρμίσας ἕκαστον ἄσκον, λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ), διαγαγὼν καὶ ἀμφοτέρωθεν δῆσας, ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε, αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἄσκος ἐνὶ ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν, ἡ ὕλη καὶ ἡ γῆ σχήσει.

12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἵππεῖς, οἱ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν [ἡ] πρὸς Βαβυλῶνα, εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξήσαν· ὥστε οἱ πολέμιοι οὐ προσήλανον, ἀλλὰ ἐθεῶντο, καὶ ὅμοιοι ἦσαν θαυμάζειν, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες, καὶ τί ἐν νῷ ἔχουσιν.

Ἰστιάδης ἢ μὴ εἰς αὐτὴν στρατιῶται ἀμφὶ τὰ ἐπι-
 κεία ἦσαν· ἢ ἵε στρατηγὸς καὶ οἱ λοχαγοὶ πάλιν
 ἐπὶ τῇ αὐτῇ καὶ ἐπισφηνήσαντες τοὺς ἐλλοκούτας, ἤλεγχον
 τὴν αὐτὴν τῶνδε γυναικας, τὰς ἐκείνη αἶψα. 15. Οἱ δ'
 ἐλθόντες εἰς τὴν αὐτὴν μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα
 εἴς τε Μυκῶν καὶ Ἰστιάδης ἦσαν· ἡ δὲ πρὸς ἑω ἐπὶ
 Σπίρτι τε καὶ Ἐκλῶντι ὄρεσι, ὅθεν θερίζου καὶ ἐαρί-
 ζου λεγόμενα βασιλεῖς· ἡ δὲ διαρρέουσι τὸν ποταμὸν πρὸς
 ἐκείνην ἐπὶ τῇ αὐτῇ καὶ Ἰστιάδης φέροι· ἡ δὲ διὰ τῶν
 ὄρεων καὶ τῶν ἐκείνων τετραμαχίῃ, ὅτι εἰς Καρδούχους
 ἔργα. 16. Γάλακτος δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη, καὶ
 τελεμαχίῃς εἶναι καὶ βασιλεῖς οἱκ' ἀκούειν· ἀλλὰ καὶ
 ἐμβαλεῖν τότε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα
 μυριάδας· ταύτων δὲ οἰδένα ἀποροσστήσαι διὰ τὴν δυσχω-
 ρίαν· ὅσους μάλιστα πρὸς τὸν σατράπην τὸν ἐν τῇ πεδίῳ
 στείσαιτο, καὶ ἐπιμυγνύναι σφῶν τε πρὸς ἐκείνους, καὶ
 ἐκείνων πρὸς αὐτοὺς.

17. Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς
 τοὺς ἐκασταχόσε φάσκοντας εἰδέναί, οὐδὲν δῆλον ποιή-
 σαντες, ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρα-
 τηγοῖς ἀναγκαῖον εἶναι, διὰ τῶν ὁρέων εἰς Καρδούχους
 ἐμβαλεῖν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν
 ἦξειν, ἥς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. Ἐντεῦ-
 θεν δ' εὐπορον ἔφασαν εἶναι, ὅποι τις ἐθέλοι, πορεύεσθαι.
 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίῃ τῆς
 ὥρας, τὴν πορείαν ποιοῖντο (τὴν γὰρ ὑπερβολὴν τῶν ὁρέων
 ἐδεδόκεισαν, μὴ προκαταληφθεῖν)· καὶ παρήγγειλαν, ἐπει-
 δὴ δευπνήσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι,
 καὶ ἔπεισθαι, ἥνικ' ἂν τις παραγγέλλῃ.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Δ'.


CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς, ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπείσαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς Ἕλληνας, ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐπεὶ δὲ ἀφίκοντο, ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς, διὰ τῶν ὁρίων πορευτέον εἶναι.

3. Ἦκουον γὰρ τῶν ἀλισκομένων, ὅτι, εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται· ἦν δὲ μὴ βούλωνται, περῖτασι. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι· καὶ ἔστιν οὕτω στενόν.

4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται,



κατετίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτοὺς εἰσω τῶν ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὄχλῳ ὄντες, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται.

27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνούνται, ὅπλῃται ὄντες· οἱ δὲ πολέμοι ταχὺ ἀπεπήδων. 28. Πάλιν δὲ, ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολέμιων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθείησαν, καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κόμας· καὶ ἰατροὺς κατέστησαν ὀκτὼ, πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, καὶ κριθᾶς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηνησai, οὐ πρῶτον εἶδον κόμην, καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες, καὶ οἱ τῶν

θεπτο, καὶ ἀπέκτεινάν τινας, καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἠυλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων, καὶ συνεώρων ἀλλήλους.

12. Ἀμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε, τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ, πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλῆσι δὲ τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν. 14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενωπῷ οἱ στρατηγοί, εἴ τι εὕρισκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφηροῦντο· οἱ δ' ἐπείθοντο, πλὴν εἴ τις τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι.

15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολλὸς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμοι ἰσχυρῶς ἐπετίθεντο, καὶ, στενωπῶν ὄντων τῶν χωρίων, ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἡναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ

πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θαμνὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοιοι ἰσχυρῶς ἐπικέοιντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν, ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως, καὶ παρηγγύα ἔπεσθαι· ὥστε δῆλον ἦν, ὅτι πρᾶγμα τι εἷη· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίνετο τοῖς ὀπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς, διαμπερὲς εἰς τὴν κεφαλὴν.

19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν, ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον, ᾗτιᾶτο αὐτὸν, ὅτι οὐχ ὑπέμεινεν, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μύχεσθαι. Καὶ νῦν δύο καλῶ τε κἀγαθῷ ἄνδρι τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι [αὐτῶ] ἐδυνάμεθα. 20. Ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη, καὶ ἴδε, ὡς ἄβατα πάντα ἐστί. Μία δὲ αὕτη ὁδὸς, ἣν ὀρᾶς, ὀρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὀρᾶν ἕξεστί σοι ὄχλον τοσοῦτον, οἳ κατειληφότες φυλάττουσι τὴν ἔκβασιν. 21. Ταῦτ' ἐγὼ ἔσπευδον, ἵνα διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι, πρὶν κατειληφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὗ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πρᾶγματα παρείχον, ἐνηδρεύσαμεν (ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε), καὶ ἀπεκτείνανέν τινας αὐτῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν, αὐτοῦ τούτου ἕνεκεν, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρῆσθαιμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους, ἤλεγχον διαλαβόντες, εἴ τινα εἶδείεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη, καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπειδὴ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρώντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν, ὅτι οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσασθαι δυνατόν καὶ ὑποξυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ', εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη, εἶναι ἄκρον, ὃ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν, ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἀνγενέσθαι, καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. 27. Ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶννμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκὰς· καὶ οὗτος ἔφη ἐθέλει πορεύεσθαι, προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔψονται πολλοὶ τῶν νέων, ἐμοῦ ἡγουμένου. 28. Ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. Ὑφίσταται Ἀριστέας Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CAP. II.

1. Καὶ ἦν μὲν δεῖλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι. Καὶ τὸν ἡγεμόνα δήσαντες παραδιδό-

Ἕλληνες, καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τούτῳ αὐθις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν, μὴ, εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμοι ἐπιβοῶντο τοῖς ὑποζυγίοις παριούσιν (ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα), καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηφισόδωρον Κηφισοφώντος Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδίημου Ἀθηναῖον, καὶ Ἀρχαγόραν Ἀργεῖον φυγύδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεῦτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τούτῳ αἰροῦσιν.

14. Ἐτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιῶτατος, ὃ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἰβελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευν, δείσαντας αὐτοὺς, μὴ κυκλωθέντες πολιορκοῖντο, ἀπολιπεῖν. Οἱ δ' ἄρα ὑπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνόμενα, πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. 16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὅπλα εἶπε.

17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει, ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνήασι Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι, ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξίμενοι οἱ βάρβαροι, ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ ὁ

Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δὲ ἔφασαν ἀποδώσειν, ἐφ' ᾧ μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερῥύησαν. Ἐπαύθα ἴσταντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῶ πληθὺ καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστής, ἔχων τὴν ἀσπίδα, ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσικεὺς Ἄρκας προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις, καὶ ἐπιτηδεῖοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λυκαῖς κονιατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο, ὥστε λαβόντες τοὺς νεκροὺς ἀποδοῦναι τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

24. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι, καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες, ἐκώλουν τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη, ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυόντων.

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26. Ὅποτε δὲ τοῖς ὄπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων, καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυνόντων, ἔλυσεν τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὄπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις, καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὅποτε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἄριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγυὲς τριπλήχη, τὰ δὲ τοξεύματα πλέον ἢ διπλήχη· εἰλκον δὲ τὰς νευράς, ὅποτε τοξεύοιεν, πρὸς τὸ κύτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ὑσπιδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις, ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· ἤρχε δὲ αὐτῶν Στρατοκλῆς Κρήτης.

CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠγλίσθησαν ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος ὡς δίπλεθρον, ὅς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέειχε δὲ τῶν ὁρέων ὁ ποταμὸς ὡς ἕξ ἢ ἐπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠγλίσθησαν μάλα ἡδέως, καὶ τύπιτήδεια ἔχοντες, καὶ πολλὰ τῶν παρελθλυθόντων πόνων μνημονεύοντες. Ἐπτα γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πείσας

μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ, ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρους. Ὡς οὖν ἀπηλλαγμένοι τούτων, ἰδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὁρώσιν ἵππεῖς που πέραν τοῦ ποταμοῦ ἐξωπλισμένους, ὥς κωλύσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων, ὥς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ ὄχθαι αὐται, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ὑπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω, ὥσπερ χειροποίητος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλους λίθοις καὶ ὀλισθηροῖς, καὶ οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· — εἰ δὲ μὴ, ἥρπαζεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξέματα καὶ τὰλλα βέλη· — ἀνεχώρησαν οὖν, καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν, ἐπὶ τοῦ ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. Ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρώσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρώσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρώσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες.

Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐται δὲ αὐτῷ αὐτόμαται περιῤῥύηται, ὥστε λυθῆναι καὶ διαβαίνειν, ὅποσον ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγείται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἤδετό τε, καὶ ὡς τάχιστα ἕως ὑπέφαιναν, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἀπὸ τοῦ πρώτου. Καὶ ἀπιώντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

10. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἤδεσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καὶ εἰ καθεύδοι, ἐπεγεῖραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον.

11. Καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας, ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. 12. Ἰδοῦσι δὲ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι προσβατὸν εἶναι κατὰ τοῦτο. Ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια, γυμνοὶ ὡς νευσούμενοι, διαβαίνειν· πορευόμενοι δὲ, πρόσθεν διαβῆναι, πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβύντες καὶ λαβόντες τὰ ἱμάτια, πύλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφῶν αὐτός τε ἔσπενδε, καὶ τοῖς νεανίσκοις ἐγγχεῖν ἐκέλευε, καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνειράτα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δ' εὐθύς ἦγε τοὺς νεανίσκους παρὰ τὸν

Χειρίσοφον· καὶ διηγούνται ταῦτά. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες δὲ, τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς ἐβουλεύοντο, ὅπως ἂν κύλλιστα διαβαίεν, καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μὴδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς, Χειρίσοφον μὲν ἡγείσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσφ' αὐτῶν διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν, ἐπορεύοντο· ἰγχοῦντο δ' οἱ νεανίσκοι, ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στῦδοι.

17. Πορευομένων δ' αὐτῶν, ἀντιπαρήεσαν αἱ τάξεις τῶν ἱκπέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε· καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμοιοι ἐτόξευνον τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφύγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάζον· συνωλόλυσον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν, τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἑκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιοῦμενος

ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππεῖς.
 21. Οἱ δὲ πολέμοι, ὁρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον
 εὐπετῶς τὸ ὕδωρ περῶντας, ὁρῶντες δὲ τοὺς ἀμφὶ Ξενο-
 φῶντα θέοντας εἰς τοῦμπαλιν, δέισαντες μὴ ἀποκλεισθείη-
 σαν, φεύγουσιν ἀνὰ κρύτος ὥς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ
 ἔκβασιν ἄνω. Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον
 ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν
 ἱππέων, καὶ Λισχίνης ὁ τὴν τάξιν ἔχων τῶν πελταστῶν
 τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας,
 εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ
 συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ, ἐπεὶ
 διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς
 προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς
 ἄνω πολεμίους. Οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν
 ἱππέας φεύγοντας, ὁρῶντες δ' ὀπλίτας σφίσιν ἐπιόντας,
 ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἐώρα καλῶς γιγνόμενα,
 ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα·
 καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίου
 καταβαίνοντες, ὥς ἐπιθησόμενοι τοῖς τελευταίοις. 25. Καὶ
 Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις
 ἐπιχειρήσας ἐπιδιώξει, ἔλαβε τῶν σκευοφόρων τὰ ὑπολει-
 πόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.
 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος
 ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδοῦ-
 χους ἀντία τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς,
 κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον,
 ---' σπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος·

καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι, ὡς ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους, καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήρσαν, ὥδ' αὖς τινας ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν, ὅ τι ἂν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν, πέμψας ἄγγελον, κελεύει, αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάτας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὴν σφενδόνῃ ἐξικνῆται, καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὴν δὲ ἀναστρέψωσιν οἱ πολέμοι, καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγεῖσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα, ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζεῖν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι, ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς (πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὥχοντο ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἐταιρῶν), ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἤρχοντο σφενδονῶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὤρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ

ἦσαν ὠπλισμένοι, ὥς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμιοι ἔφευγον πολὺ ἔτι θάττον, οἱ δ' Ἕλληνες τὰναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμόν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ, καὶ πέραν ὄντων τῶν Ἑλλήνων, ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες, ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες, ὕστερον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CAP. IV.

1. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας, ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους, οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἣν ἀφίκοντο κώμην, μεγάλη τε ἦν, καὶ βασιλείον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταis οἰκίαιs τύρσεις ἐπῆσαν, ἐπιτήδεια δ' ἦν δαφυλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποτα-

μὸν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὅποτε παρεῖη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν, ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων, τί θέλοι. 6. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ πιττήδεια, ὅσων δέοντο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς, καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὥς δέκα σταδίου· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας περίξ πολλὰς, πολλῶν τῶν ἐπιτηδείων μεστός. 8. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν, ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα, καὶ ἀσφαλὲς ἔδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σίτον, οἶνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὅσπρια παντοδαπά. Τῶν δὲ ὑποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοντο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πύλιν. Ἐντεῦθεν συνήλθον· καὶ γὰρ ἔδόκει διαιθριάζειν.

11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα, ἐπιπίπτει χιὼν

ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιὼν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ, ἀλεεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρύνει. | 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο. 13. Πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδαλίον (ἐκ τῶν πικρῶν) καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἤσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ, ὅτε τὸ πρότερον ἀπῆσαν, τὰς οἰκίας ἐνέπρῃσαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὥς ὄντα, καὶ τὰ μὴ ὄντα ὥς οὐκ ὄντα. 16. Πορευθεῖς δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὸν ἦκεν ἄγων, ἔχοντα τόξον Περσικόν, καὶ φαρέτραν, καὶ σάγαριν, οἶαν-περ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ, ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα, ὅποσον τε εἴη, καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν, ὅτι Τιρίβαζος εἴη

ἔχων τὴν τε ἑαυτοῦ δύναμιν, καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη, ὥς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον.

20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προΐοντες καὶ κατιδόντες τὸ στρατόπεδον, οὐκ ἔμειναν τοὺς ὑπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον.

21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον, οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἢ Τιριβύζου εὐάλω, καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες, καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἶνοχόοι φάσκοντες εἶναι.

22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοὶ, ἔδοκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθὺς ἀνακαλεσόμενοι τῇ σάλπιγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CAP. V.

1. Τῇ δ' ὑστεραία ἔδοκει πορευτέον εἶναι, ὅπη δύναιτο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν, καὶ καταλαβεῖν τὰ στενά. Συσκευασόμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἔχοντες πολλούς·

καὶ αἰθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι.

3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς, παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα, καὶ πηγυὺς τοὺς ἀνθρώπους.

4. Ἐνθα δὴ τῶν μύντεών τις εἶπε σφαγιῦσασθαι τῷ ἀνέμῳ· καὶ σφαγιῶνται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυῖά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα.

5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὅψε προσιώντες ξύλα οὐκ εἶχον. Οἱ οὖν πύλαι ἤκοντες καὶ τὸ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυρούς ἢ ἄλλο τι, εἴ τι ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδοσαν ἀλλήλοις, ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος, βόθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἡγνόμενός τι τὸ πάθος εἶη. 8. Ἐπειδὴ δὲ

εἰπέ τις αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, καὶ
 τι φάγωσιν, ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια, εἴ
 πού τι ὀρήν βρωτὸν [ἢ ποτὸν], διεδίδου, καὶ διέεμπε
 ἰδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν.
 Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.
 9. Πορευομένων δέ, Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς
 κόμην ἀφικνεῖται, καὶ ὕδροφορούσας ἐκ τῆς κόμης πρὸς
 τῇ κρήνῃ γυναικας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ
 ἐρύματος. 10. Αὗται ἡρώτων αὐτοὺς, τίνες εἶεν. Ὁ δὲ
 ἐρμηνεὺς εἶπε Περσιιστὶ, ὅτι παρὰ βασιλέως πορεύοντο
 πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα
 εἶη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὄψε ἦν,
 πρὸς τὸν κομάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς
 ὕδροφόροις.

11. Χειρίσοφος μὲν οὖν, καὶ ὅσοι ἐδυνήθησαν τοῦ
 στρατεύματος, ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων
 στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν, ἐνυκτέ-
 ρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο
 τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνει-
 λεγμένοι τινες, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπα-
 ζον, καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ
 καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος
 τοῖς ὀφθαλμοῖς, οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους
 τῶν ποδῶν ἀποσσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλ-
 μοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ
 τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ τις κινοῖτο,
 καὶ μηδέποτε ἥσυχίαν ἔχοι, καὶ εἰ τὴν νύκτα ὑπολύοιτο.
 14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς

πόδας οἱ ἱμάντες, καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβύτιναι αὐτοῖς πεποιημέναι ἐκ τῶν νεοδύρτων βοῶν.

15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον, διὰ τὸ ἐκλελοιπέναι αὐτοῖσι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ τετῆκει διὰ κρήνην τινα, ἣ πλησίον ἦν ἀτμίζουσα ἐν νάπη. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἦσθετο, ἐδεῖτο αὐτῶν πύσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι λέγων, ὅτι ἔπονται πολλοὶ πολέμοι συνειλεγμένοι· καὶ τελευτῶν ἐχαλέπαινε. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κρῆτιστον εἶναι, τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες, ἅτε ὑγαιίνοντες, ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ὤσπιδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμοι δεισαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἰσθενοῦσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον, ὅτι οἱ ἔμπρο-

σθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριὼν, καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους, ἐκέλευε σκέψασθαι, τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον, ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ἠγλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς, οἷας ἐδύναντο, καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προΐειναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεφομένους, πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες, τοὺς μὲν ἀσθενοῦντας τούτοις παρέδωκαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι, ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠγλίζετο. 23. Ἐπεὶ δὲ συνεγένοντο ἄλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἅς ἐώρων κώμας, ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίειναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἦν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ὄχετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμαις. 25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρέϊαι· αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ

ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους, οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει, ὅποτε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν. Καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρύνει αὐτὸν ἐκέλευε, λέγων, ὅτι οὔτε τῶν τέκνων στερήσοιτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἦν ἀγαθὸν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν, ἔνθα ἦν κατορωρυγμένος. Ταύτην μὲν οὖν τὴν νύκτα διασκηνίσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις, καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίσαν, πρὶν παραβεῖναι αὐτοῖς ἄριστον. 31. Οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις, τοῖς δὲ κριθίνοις. 32. Ὅποτε δέ τις

φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἵλκεν ἐπὶ τὸν κρατῆρα· ἔνθεν ἐπικύψαντα ἔδει ροφούντα πίνειν, ὥσπερ βούν. Καὶ τῷ κωμάρχη ἐδίδοσαν λαμβάνειν, ὃ τι βούλοιτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δέ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰὲ ἐλάμβανεν.

33. Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελαμβάνον κικεύουσας σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονούντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐκείναις, ὃ τι δέοι ποιεῖν. 34. Ἐπεὶ δ' ἀλλήλους ἐφιλοφρόνησαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος ἐρμηνέως, τίς εἴη ἡ χώρα. Ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. Καὶ πύλιν ἡρώτων, τίνοι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν οὐδὲν ἔφραζεν, ἣ εἴη. 35. Καὶ αὐτὸν τότε μὲν ᾔχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον, δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθύσαι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου (δεδιώς, μὴ ἀποθάνῃ, ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας)· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. Ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦς.

ἦσαν ὀπλισμένοι, ὥς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτής· καὶ οἱ μὲν πολέμοι ἔφευγον πολὺ ἔτι θάττον, οἱ δ' Ἕλληνες τὰναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμόν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ, καὶ πέραν ὄντων τῶν Ἑλλήνων, ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες, ἀνδριζόμενοι καὶ προσωτέρῳ τοῦ καιροῦ προϊόντες, ὕστερον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CAP. IV.

1. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας, ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου ἅπαν καὶ λείους γηλόφους, οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην, μεγάλη τε ἦν, καὶ βασιλεῖον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν, ἐπιτήδεια δ' ἦν δαψιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποτα-

7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε· Οἱ μὲν πολέμοι, ὡς ὁράτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὧρα δὲ βουλευέσθαι, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὐριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισάμενους ὡς τάχιστα ἵεναι ἐπὶ τοὺς ἄνδρας· Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμοιοι θαρράλεώτεροι ἔσονται, καὶ ἄλλους εἰκὸς, τούτων θαρρόντων, πλείους προσγενέσθαι. 10. Μετὰ τοῦτον Ξενοφῶν εἶπεν·

Ἐγὼ δ' οὕτω γιγνώσκω· εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλύχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλῦττοντες ἡμᾶς φανεροί εἰσιν, ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον, τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶον, ὀρθιον ἀμαχεῖ ἵεναι, ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολεμίων ὄντων· καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὀράῃ τις, ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα, ἢ ἡ ὁμαλὴ τὰς

ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιὼν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ, ἀλεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρίνει. | 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο. 13. Πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, φ' ἐχρῶντο αὐτ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον (ἐκ τῶν πικρῶν) καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἤσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ, ὅτε τὸ πρότερον ἀπήσαν, τὰς οἰκίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὥς ὄντα, καὶ τὰ μὴ ὄντα ὥς οὐκ ὄντα. 16. Πορευθεῖς δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων, ἔχοντα τόξον Περσικόν, καὶ φαρέτραν, καὶ σάγαριν, οἶαν-περ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ, ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα, ὅπόσον τε εἴη, καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν, ὅτι Τιρίβαζος εἴη

ἔπειδ' ἰδῶσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σέ ἵεναι, καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνωνται. 20. Ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων, καὶ Ἀριστέας Χῖος γυμνήτας, καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλὰ. 21. Ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίου πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν, καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες ᾤκνοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. Οἱ δὲ πολέμιοι, ἐπεὶ ἦσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν, καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήσαν. 24. Τῶν δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς, ἀλλήλοις συμμαγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου, οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθειον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐν τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἑώρων ἠττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν,

καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι.

3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς, παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντῶσιν ἀποκαίων πάντα, καὶ πηγνὺς τοὺς ἀνθρώπους.

4. Ἐνθα δὴ τῶν μάντεών τις εἶπε σφαγιῦσασθαι τῷ ἀνέμφ· καὶ σφαγιῶζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυία· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα.

5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πύλαι ἦκοντες καὶ τὸ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυροὺς ἢ ἄλλο τι, εἴ τι ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδοσαν ἀλλήλοις, ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος, βόθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὲ παρῇν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλεμίαςαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἡγνόει, ὅ τι τὸ πάθος εἴη. 8. Ἐπειδὴ δὲ

τους καὶ σκέλη καὶ πλευράς. 5. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι ; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρώμεν, εἰ μὴ ὀλίγους τοὺτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὠπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πύσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων ; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν. 7. Ἄλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσίεναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἴη· θάττον γὰρ ἀναλώσουσι τοὺς λίθους. Ἄλλὰ πορευώμεθα, ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρρύσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἄνθρωποι, ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστῶν-μος Μεθυδριεὺς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλείον ἢ τὸν ἕνα λόχον.

10. Ἐνθα δὴ Καλλίμαχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν αὐτὸς, δύο ἢ τρία βήματα·

ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχύζετο εὐπετῶς· ἐφ' ἐκύστης δὲ προδρομῆς πλέον ἢ δέκα ἅμαξαι πετρῶν ἀνηλίσκοντο.

11. Ὁ δὲ Ἀγασίας, ὡς ὄρᾳ τὸν Καλλίμαχον, ᾧ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας, μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστῶνυμον πλησίον ὄντα παρακαλέσας, οὔτε Εὐρύλοχον τὸν Λουσιέα, ἐταίρους ὄντας, οὔτε ἄλλον οὐδένα, χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος, ὡς ἑώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἴτιος· ἐν δὲ τούτῳ παρέθει αὐτοὺς Ἀριστῶνυμος Μεθυδριεύς, καὶ μετὰ τούτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς, καὶ διεγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰρουῦσι τὸ χωρίον. Ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς ἔτι πέτρος ἄνωθεν ἠνέχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες, ρίπτουσαι τὰ παιδιά, εἶτα καὶ ἑαυτὰς ἐπικατερρίπτουν· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνεΐας Στυμφάλιος λοχαγὸς, ἰδὼν τινα θέοντα ὡς ρίψοντα ἑαυτὸν, στολὴν ἔχοντα καλὴν, ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι, καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτὰ, παρασύγγας πεντήκοντα. Οὗτοι ἦσαν ὧν διήλθον, ἀλκιμώτατοι, καὶ εἰς χεῖρας ἤεσαν. Εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύγων σπύρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη, καὶ παρὰ τὴν ζώνην μαχαίριον, ὅσον ξυήλην

Λακωνικῶν, ᾧ ἔσφαττον, ὧν κρατεῖν δύναιτο· καὶ ἀπο-
 τέμνοντες ἂν τὰς κεφαλὰς, ἔχοντες ἐπορεύοντο· καὶ ἦδον,
 καὶ ἐχόρευον, ὅποτε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἐμελλον.
 Εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηχῶν, μίαν λόγχην
 ἔχον. 17. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ
 παρέλθοιεν οἱ Ἕλληνες, εἶποντο αἰὲ μαχόμενοι. Ὡλοῦν
 δὲ ἐν τοῖς ὄχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακε-
 κομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς
 Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν, ἃ ἐκ τῶν
 Ταύχων ἔλαβον.

18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον
 ποταμὸν, εὖρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύ-
 θησαν διὰ Σκυθίων σταθμοὺς τέτταρας, παρασάγγας
 εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς,
 καὶ ἐπεσιτίσαντο. 19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς
 τέτταρας, παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ
 εὐδαίμονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνίας. Ἐκ ταύ-
 της ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει,
 ὅπως διὰ τῆς ἐαυτῶν πολεμίας χώρας ἄγοι αὐτούς.
 20. Ἐλθὼν δ' ἐκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν
 εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνάναι
 ἐπηγγέλλετο. Καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν
 ἐαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθειρεῖν τὴν
 χώραν· ᾧ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα ἔλθοι, οὐ
 τῆς τῶν Ἑλλήνων εὐνοίας.

21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ·
 ὄνομα δὲ τῷ ὄρει ἦν Θήκης. Ἐπειδὴ δὲ οἱ πρῶτοι
 ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατείδον τὴν θάλατταν, κραυγὴ

πολλή ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, φήθησαν ἄλλους ἔμπροσθεν ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὅπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέτεινάν τέ τινας, καὶ ἐξώγησαν ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβοεία ἀμφὶ τὰ εἴκοσιν. 23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίνετο καὶ ἐγγύτερον, καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας, καὶ πολλῶ μείζων ἐγίνετο ἢ βοή, ὅσῃ δὴ πλείους ἐγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν, παρεβόηθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν, Θύλαττα, Θύλαττα, καὶ παρεγγυώντων. Ἐνθα δὲ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι.

25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὲ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς, δακρύοντες. Καὶ ἐξαπίνης, ὅτου δὲ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμοβοείων, καὶ βακτηρίας, καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα, καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ὑποπέμπουσι, δῶρα δόντες ὑπὸ κοινοῦ, ἵππον, καὶ φιάλην ἀργυρᾶν, καὶ σκευὴν Περσικὴν, καὶ δαρεικὸν δέκα· ἥτοι δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς, οὗ σκηνήσουσι, καὶ τὴν ὁδὸν, ἣν πορεύονται εἰς Μάκρωνα, ἐπεὶ ἐσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπιών.

CAP. VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρόνων σταθμοὺς τρεῖς, παρασύγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν, ὃς ὠριζε τὴν τῶν Μακρόνων καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἶον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων δι' οὗ ἔδει διαβῆναι. Ἦν δὲ οὗτος δασὺς δένδρεσι, παχέσι μὲν οὐ, πυκνοῖς δέ. Ταῦτα, ἐπεὶ προσῆλθον οἱ Ἕλληνες, ἔκοπτον, σπενδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες, ἔχοντες γέρρα καὶ λόγγας καὶ τριχίνους χιτῶνας, καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο, καὶ λίθους εἰς τὸν ποταπὸν ἐρρίπτουν· ἐξικονῦντο δὲ οὐ, οὐδ' ἔβλαπτον οὐδέν.

4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γινώσκω τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ, εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγου, καὶ μάθε πρῶτον αὐτῶν, τίνες εἰσίν. Οἱ δ' εἶπον, ἐρωτήσαντος, ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς, τί ἀντιτετάχεται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοί, ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ βασιλεῖ πολεμήσαντες, ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοι, εἰ δοῖεν ἂν τούτων

τὰ πιστά. Οἱ δ' ἔφασαν, καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλήσιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύρουντο ἀμφοτέρω.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον, τὴν τε ὁδὸν ὠδοποιοῦν, ὡς διαβιβάσοντας, ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἑλλήσι· καὶ ἀγορὰν, οἷαν ἐδύναντο, παρείχον· καὶ παρήγαγον ἐν τρισὶν ἡμέραις, ἕως ἐπὶ τὰ τῶν Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας.

9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγείσιν, ὅπως ὡς κάλλιστα ἀγωνιοῦνται.

10. Ἐλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ, παύσαντας τὴν φάλαγγα, λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐδοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσῃ, ὅταν τεταγμένοι εἰς φάλαγγα, ταύτην διεσπασμένην ὀρώσιν.

11. Ἐπειτα, ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμοι, καὶ τοῖς περιττοῖς χρήσονται, ὅ τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη θαυμαστὸν, εἰ διακοπεῖ ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ, ὀρθίους τοὺς λόχους ποιησαμένους, τοσοῦτον χωρίον κατασχεῖν διαλείποντας τοῖς λόχοις, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν

πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες, οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἣ τε ἂν εὐοδον ἦ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἷς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν, ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει· ἦν τε εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων.

14. Ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ, ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὐτοί ἐσιν, οὓς ὀράτε, μόντοι ἔτι ἡμῖν ἐμποδὼν τοῦ μὴ ἦδη εἶναι, ἔνθα πάλαι ἰσπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ ὤμους δεῖ καταφαγεῖν. 15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο, καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους.

16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐχάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίστροφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο. 17. Οἱ δὲ πολέμοι ὥς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν, οἱ δὲ ἐπὶ τὸ εὐώνυμον διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν.

18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνὰν, νομίσαντες φεύγειν, ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουνσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικὸν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμιοι, ὥς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις.

20. Καὶ τὰ μὲν ἄλλα, οὐδὲν ἦν, ὃ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν, πάντες ἄφρονές τε ἐγίγνοντο, καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες, σφόδρα μεθύουσιν ἐφόκεσαν· οἱ δὲ πολὺ, μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκειντο δὲ οὕτω πολλοὶ, ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὕστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς, παράσγγας ἐπταὶ, καὶ ἦλθον ἐπὶ θάλατταν, εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, ἐν ταῖς τῶν Κόλχων κώμαις. 23. Κάντεῦθεν ὁρμώμενοι ἐληΐζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν, βοὺς καὶ ἄλφειτα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίων

Κόλχων, τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον, [τὸ πλεόν] βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὔξαντο, παρεσκευάζοντο· Ἦλθον δὲ αὐτοῖς ἰκαυὲς βόες ἀποθύσαι τῷ Διὶ τῷ Σωτῆρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα, καὶ τοῖς ἄλλοις δὲ θεοῖς ἃ εὔξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἐνθαπερ ἐσκήνουν· εἵλοντο δὲ Δρακόντιον Σπαρτιώτην (ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακτανὼν, ξυήλη πατάξας), δρόμον τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωκαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποικηκὼς εἴη. Ὁ δὲ δείξας, οὐπερ ἐστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν, ὅπου ἄν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; Ὁ δ' εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἔθεον· πάλιν δὲ, καὶ πυγμῇν, καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἅτε θεωμένων τῶν ἐταίρων, πολλὴ φιλονεικία ἐγίγνετο. 28. Ἔθεον δὲ καὶ ἵπποι· καὶ ἔδει αὐτοὺς, κατὰ τοῦ πρανοῦς ἐλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδούντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακάλειυσις ἐγίγνετο αὐτῶν.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ε'.

CAP. I.

ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, ἀφίκοντο, καὶ ὡς ἀπέθυσαν, ἃ εὕξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐκ δὲ τούτου ξυνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς πορείας. Ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπείρηκα ἤδη ξυσκευαζόμενος, καὶ βαδίζων, καὶ τρέχων, καὶ τὰ ὄπλα φέρων, καὶ ἐν τάξει ἰὼν, καὶ φυλακὰς φυλάττων, καὶ μαχόμενος· ἐπιθυμῶ δὲ ἤδη, παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν, καὶ ἔκταθεις, ὥσπερ Ὀδυσσεὺς, καθεύδων ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν, ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε.

4. Φίλος μοί ἐστίν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυγχάνει. Ἦν οὖν πέμψητέ με, οἶομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα. Ὑμεῖς δὲ, εἴπερ πλεῖν βούλεσθε, περιμένετε, ἔστ' ἂν ἐγὼ ἔλθω· ἥξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται ἥσθησάν τε καὶ ἐψηφίσαντο, πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τοῦτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε· Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενουόμεν. Ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἔστιν ἱκανή, οὔτε ὅτου ὠνησόμεθα εὐπορία, εἰ μὴ ὀλίγοις τισίν· ἡ δὲ χώρα πολεμίας· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἦν ἀμελῶς τε καὶ ἀφυλάκτως πορεύεσθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σώζεσθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. Ἔδοξε ταῦτα.

8. Ἔτι τοίνυν ἀκούσατε καὶ τάδε. Ἐπὶ λεῖαν γὰρ ὑμῶν ἐκπορεύονται τινες. Οἶομαι οὖν βέλτιστον εἶναι, ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξίεναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων, καὶ συμπαρασκευάζωμεν, εἰάν τι δέῃ· κἂν βοηθήσῃ τισι καιρὸς ἢ, εἰδῶμεν ὅποι δεήσει βοηθεῖν· καὶ εἰάν τις τῶν ἀπειροτέρων ἐγχειρῇ ποι, συμβουλευόμεν πειρώμενοι εἰδέναί τινι τὴν δύναμιν, ἐφ' οὓς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα.

9. Ἐννοεῖτε δὲ καὶ τάδε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλευουσιν, ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὴ μοι δοκεῖ

δεῖν περὶ τὸ στρατόπεδον εἶναι· ἐὰν οὖν κατὰ μέρος [μερισθέντες] φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμοι. 10. *Ἐτι τοῖνυν τάδε ὀράτε. Εἰ μὲν ἡπιστάμεθα σαφῶς, ὅτι ἤξει πλοῖα Χειρίσοφος ἄγων ἱκανὰ, οὐδὲν ἂν ἔδει, ὧν μέλλω λέγειν· νῦν δ', ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. *Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε, ἐν ἀφθονωτέροις πλευσούμεθα· ἐὰν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρυσόμεθα. 11. Ὅρῳ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησόμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα, κατὰγοιμεν καὶ φυλάττοιμεν αὐτὰ, τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς, οἷας δεόμεθα. 12. *Ἐδοξε καὶ ταῦτα.

*Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινου, οὓς ἂν κατὰγωμεν, ὅσον ἂν χρόνον ἡμῶν ἕνεκεν μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται. *Ἐδοξε καὶ ταῦτα. 13. Δοκεῖ τοῖνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἄρκεῖν πλοῖα, τὰς ὁδοὺς, ἃς δυσπόρους ἀκούομεν εἶναι, ταῖς παρὰ θύλατταν οἰκουμέναις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γὰρ, καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῇναι.

14. *Ἐνταῦθα δὲ ἀνέκραγον, ὥς οὐ δέοι ὁδοιπορεῖν. Ὁ δὲ, ὥς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν· λέγων, ὅτι θάττον ἀπαλλάσσονται, ἢν εὐποροὶ γένωνται αἱ ὁδοί. 15. *Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζουν-

τίων, ἣ ἐπέστησαν Δέξιππον Λάκωνα περίοικον. Οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα, ἀποδράς ὥχετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος. 16. Ἐλαβον δὲ καὶ τριακόντορον, ἣ ἐπεστάθη Πολυκράτης Ἀθηναῖος· ὅς, ὅποσα λαμβάνοι πλοῖα, κατήγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα, εἴ τι ἦγον, ἐξαιρούμενοι, φύλακας καθίστασαν, ὅπως σῶα εἴη· τοῖς δὲ πλοίοις ἐχρήσαντο εἰς παραγωγὴν. 17. Ἐν ᾧ δὲ ταῦτα ἦν, ἐπὶ λείαν ἐξήεσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλαίνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν, αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

CAP. II.

1. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν, ὥστε ἀπαυθημερίζειν ἐπὶ τὸ στρίτευμα, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντίων, ἐξώγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλῆναι τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες τῶν οἰκιῶν, πολλοὶ ἦσαν ἄθροοι, καὶ ὑπερεκύθητο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι, ὁπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν, οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὅφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὀρεινὰ καὶ δύσβατα, καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει, ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ ὕς ἢ βοῦς, ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφευγός. Ἐν δὲ ἦν χωρίον, μητρόπολις αὐτῶν· εἰς τοῦτο πάντες ἔξυνεργήκεσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταί, προδραμόντες σταδία πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβύντες τὴν χαράδραν, ὀρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον. ἔξυνείποντο δὲ καὶ δορυφόροι πολλοὶ, οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους, ἢ εἰς δισχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεία ἀναβεβλημένη, καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς, καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι), ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δὲ οὐκ ἐδύναντο ἀποτρέχειν (ἦν γὰρ ἐφ' ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν), πέμπουσι πρὸς Ξενοφῶντα, ὃς ἡγεῖτο τοῖς ὀπλίταις. 7. Ὁ δ' ἐλθὼν λέγει, ὅτι ἐστὶ χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα, ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ῥάδιον, μάχονται γὰρ ἐπεξεληλυθότες, καὶ ἡ ἄφοδος χαλεπή. 8. Ἀκούσας ταῦτα ὁ Ξενοφῶν, προσαγαγὼν πρὸς τὴν χαράδραν, τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα· αὐτὸς δὲ διαβὰς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς ἀλόντος ἂν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλείν

δ' ἂν φοντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν
 ξυνεχώρησε, τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντις ἀποδε-
 δειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν
 τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε δια-
 βιβάσσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενευ ἀναχωρίσας
 ἅπαντας τοὺς πελταστὰς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι.)

11. Ἐπεὶ δ' ἦκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον
 ποιῆσαι τῶν λοχαγῶν, ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι·
 ἦσαν γὰρ οἱ λοχαγοὶ πλῆσιόν ἀλλήλων, οἱ πάντα τὸν χρό-
 νον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ
 οἱ μὲν ταῦτα ἐποιοῦν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγ-
 γελλε διηγκυλωμένους ἰέναι, ὡς, ὅποταν σημήνη, ἀκοντί-
 ζειν δεῖσον· καὶ τοὺς τοξότας ἐπιβεβλησθαι ἐπὶ ταῖς
 κευραῖς, ὡς, ὅποταν σημήνη, τοξεύειν δεῖσον· καὶ τοὺς
 γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς
 ἐπιτηδεῖους ἔπεμψε τούτων ἐπιμεληθῆναι.

13. Ἐπεὶ δὲ πάντα παρεσκεύαστο, καὶ οἱ λοχαγοὶ καὶ
 οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χείρους εἶναι
 πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώ-
 ρων (μνηοειδῆς γὰρ διὰ τὸ χωρίον ἢ τάξις ἦν). 14. ἐπεὶ
 δ' ἐπαιάνισαν, καὶ ἡ σάλπιγξ ἐφθέγγετο, ἅμα τε τῷ
 Ἐυναλίῳ ἠλάλαξαν καὶ ἔθεον δρόμῳ οἱ ὀπλίται, καὶ τὰ
 βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόνας, καὶ
 πλείστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ
 προσέφερον. 15. Ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον
 οἱ πολέμοι τά τε σταυρώματα καὶ τὰς τύρσεις· ὥστε
 Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς, καταθέ-
 μενοι τὰ ὄπλα, ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλος ἄλλον

εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἡλώκει τὸ χωρίον, ὥς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ εἰσδραμόντες ἤρπαζον, ὃ τι ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας, ὁπόσους ἐδύνατο, κατεκώλυε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου, κραυγὴ τε ἐγίγνετο ἔνδον, καὶ ἔφευγον, οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δέ τις καὶ τετρωμένος· καὶ πολλὸν ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτῶμενοι οἱ ἐκπίπτοντες, ἔλεγον, ὅτι ἄκρα τε ἔστιν ἔνδον, καὶ οἱ πολέμιοι πολλοὶ, οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα, ἵνα εἴσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἵεντο πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω ὠθούμενοι, καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν.

19. Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρπάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δὲ ὀπλίται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν.

20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν, εἰ οἶόν τε εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ὑσφαλῆς, ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοποῦμένοις δὲ αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἀφοδὸν, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ, οἱς ἕκαστος ἐπίστυεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν

πολλοὶ, γέρρα καὶ λόγχας ἔχοντες, καὶ κτημίδας, καὶ κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἐνθεν καὶ ἐνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ. 23. "Ὡστε οὐδὲ διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερά ἦν ἐπιούσα. 24. Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ, ὅτου δὴ ἀνάφαντος. Ὡς δ' αὕτη ξυνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. 25. Ὡς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ ξύλιναι ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνοι ἐλύπουν, καὶ δῆλοι ἦσαν, ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φέρειν ξύλα, ὅσοι ἐτύγχανον ἔξω ὄντες τῶν βελῶν, εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτου δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μάλιστα ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα, πλὴν τῆς ἄκρας.

28. Τῇ δὲ ὑστεραίᾳ ἀπήεσαν οἱ Ἕλληνες, ἔχοντες τὴν ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα (πρανῆς γὰρ ἦν καὶ στενὴ), ψευδενέδραν ἐποίησαντο. 29. Καὶ ἀνὴρ, Μυσὸς τὸ γένος, καὶ τοῦνομα τοῦτο ἔχων, τῶν Κρητῶν λαβὼν δέκα, ἔμευεν ἐν λασίῳ

18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνὰν, νομίσαντες φεύγειν, ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουνσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμιοι, ὡς ἦρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις.

20. Καὶ τὰ μὲν ἄλλα, οὐδὲν ἦν, ὃ τι καὶ ἐθαύμασαν· τὰ δὲ σμῆνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν, πάντες ἄφρονές τε ἐγίγνοντο, καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες, σφόδρα μεθύουσιν ἐφέκσαν· οἱ δὲ πολὺν, μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκειντο δὲ οὕτω πολλοὶ, ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς, παρασύγγας ἐπτα, καὶ ἦλθον ἐπὶ θάλατταν, εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, ἐν ταῖς τῶν Κόλχων κώμαις.

23. Κἀντεῦθεν ὁρμώμενοι ἐλητίζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρείχαν τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν, βούς καὶ ἄλφιτα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίων

ὄπλοις ἐγίγνετο καὶ ἄριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος, καὶ εἰ τις νόσφ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον· καὶ τὴν δεκάτην, ἣν τῷ Ἀπόλλωνι ἐξείλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, διέλαβον οἱ στρατηγοί, τὸ μέρος ἕκαστος, φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησόμενος ἀνατίθῃσιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν, καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδὸν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἵεναι [μετὰ Ἀγησιλάου ἐν Κορωνείᾳ]· καὶ ἐπέστειλεν, ἣν μὲν αὐτὸς σωθῇ, αὐτῷ ἀποδοῦναι· ἣν δέ τι πάθῃ, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι, ὃ τι οἴοιτο χαριεῖσθαι τῇ θεῷ.

7. Ἐπεὶ δ' ἔφευγεν ὁ Ξενοφῶν, κατοικούντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι (ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος) παρὰ τὴν Ὀλυμπίαν, ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων, καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν, χωρίον ὠνεῖται τῇ θεῷ, ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραρρεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἐνεῖσι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θήραι

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ε΄.

CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, ἀφίκοντο, καὶ ὡς ἀπέθυσαν, ἃ εὗξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐκ δὲ τούτου ξυνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας. Ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπείρηκα ἤδη ξυσκευαζόμενος, καὶ βαδίζων, καὶ τρέχων, καὶ τὰ ὄπλα φέρων, καὶ ἐν τάξει ἰὼν, καὶ φυλακὰς φυλάττων, καὶ μαχόμενος· ἐπιθυμῶ δὲ ἤδη, παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν, καὶ ἔκταθεις, ὥσπερ Ὀδυσσεὺς, καθεύδων ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν, ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε.

CAP. IV.

1. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο, οἵτερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο.
2. Ἐπεὶ δὲ ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον, πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες, πότερον ὥς διὰ φιλίας, ἢ ὥς διὰ πολεμίας πορεύσονται τῆς χώρας. Οἱ δὲ εἶπον, ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς χωρίοις.
3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα. Καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλοιντο συμμαχίαν ποιήσασθαι· καὶ πεμφθεῖς ὁ Τιμησίθεος, ἤκεν ἄγων τοὺς ἄρχοντας.
4. Ἐπεὶ δὲ ἀφίκοντο, συνήλθον οἱ τε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεγε μὲν Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος.
5. ὦ ἄνδρες Μοσσύνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα περὶ πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς, οὓς ἀκούομεν ὑμῖν πολεμίους εἶναι.
6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους, καὶ τιμωρήσασθαι, εἴ τί ποτε ὑμᾶς οὗτοι ἡδίκηκασιν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους.
7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε, πόθεν αὐθις ἂν τοσαύτην δύναμιν λάβοιτε ξύμμαχον.
8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων, ὅτι καὶ βούλοιντο ταῦτα, καὶ δέχοντο τὴν ξυμμαχίαν.
9. Ἀγετε δὴ, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δεήσεσθε χρῆσασθαι, ἂν ξύμμαχοι ὑμῶν γενώμεθα; καὶ ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν ξυμπράξαι περὶ τῆς διόδου;
10. Οἱ δὲ εἶπον, ὅτι ἱκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν, ἐκ

τοῦ ἐπὶ θάτερα, τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας, οἵτινες ὑμῖν ξυμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο· καὶ ἦκον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα, καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες, εἰς τὰξιν ἔθεντο τὰ ὄπλα, ὁ δὲ εἰς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάξαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν, ὥσπερ μάλιστα χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετύλφ· ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου· ἐπὶ τῇ κεφαλῇ δὲ κρήνη σκύτινα, οἷά περ τὰ Παφλαγονικὰ, κρώβυλον ἔχοντα κατὰ μέσον, ἐγγύτατα τιαροειδῇ· εἶχον δὲ καὶ σαγύρεις σιδηρᾶς. 14. Ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλλήνων ἐπορεύοντο εὐθύς πρὸς τοὺς πολεμίους, ἐπὶ χωρίον, ὃ ἐδόκει ἐπιμαχώτατον εἶναι. 15. Ὡκεῖτο δὲ τοῦτο πρὸ τῆς πόλεως, τῆς μητροπόλεως καλουμένης αὐτοῖς, καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. Καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἀεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων· καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.)

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινες, οὐ ταχθεῖντες ὑπὸ τῶν στρατηγῶν, ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ

δὲ πολέμιοι, προσιώντων, τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συχνούς τῶν βαρβάρων, καὶ τῶν ξυναναβάντων Ἑλλήνων τινὰς, καὶ ἐδίωκον, μέχρι οὗ εἶδον τοὺς Ἕλληνας βοηθοῦντας. 17. Εἷτα δὲ ἀποτραπόμενοι ὄχοντο· καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον, νόμφ τινὶ ἄδοντες. 18. Οἱ δὲ Ἕλληνες μάλα ἤχοντο, ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους, καὶ ὅτι οἱ ἐξελθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγесαν, μάλα ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ.

19. Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γάρ, ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ μέλλοντες ἡμῖν ἡγήσεσθαι τῷ ὄντι πολέμοι εἰσιν, οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς ξὺν ἡμῖν τάξεως, καὶ ἱκανοὶ ἡγησάμενοι εἶναι ξὺν τοῖς βαρβάροις ταῦτα πράττειν, ἅπερ ξὺν ἡμῖν, δίκην δεδώκασιν· ὥστε αὐθις ἦττον τῆς ἡμετέρας τάξεως ἀπολείψονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι, ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξητε κρείττους αὐτῶν εἶναι, καὶ τοῖς πολεμίοις δηλώσητε, ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραίᾳ θύσαντες, ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησόμενοι, καὶ τοὺς βαρβάρους ἐπὶ

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει, ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ ὕς ἢ βοὺς, ἢ ἄλλο τι κτῆνος τὸ πῦρ διαπεφευγός. Ἐν δὲ ἦν χωρίον, μητρόπολις αὐτῶν· εἰς τοῦτο πάντες ἔκνυρρυνέεσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταί, προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβύντες τὴν χαράδραν, ὀρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον. Ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ, οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους, ἢ εἰς δισχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεία ἀναβεβλημένη, καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς, καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι), ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δὲ οὐκ ἐδύναντο ἀποτρέχειν (ἦν γὰρ ἐφ' ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν), πέμπουσι πρὸς Ξενοφῶντα, ὃς ἡγεῖτο τοῖς ὀπλίταις. 7. Ὁ δ' ἐλθὼν λέγει, ὅτι ἐστὶ χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα, ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ῥάδιον, μάχονται γὰρ ἐπεξεληλυθότες, καὶ ἡ ἄφοδος χαλεπή. 8. Ἀκούσας ταῦτα ὁ Ξενοφῶν, προσαγαγὼν πρὸς τὴν χαράδραν, τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα· αὐτὸς δὲ διαβὰς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς ἀλόντος ἂν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν

δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν
 ξυνεχώρησε, τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντιες ἀποδε-
 δειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν
 τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε δια-
 βιβάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας
 ἅπαντας τοὺς πελταστὰς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι.)
 11. Ἐπεὶ δ' ἤκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον
 ποιῆσαι τῶν λοχαγῶν, ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι·
 ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων, οἱ πάντα τὸν χρό-
 νον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιούντο. 12. Καὶ
 οἱ μὲν ταῦτα ἐποιοῦν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγ-
 γελλε διηγκυλωμένους ἰέναι, ὡς, ὁπόταν σημήνην, ἀκοντί-
 ζειν δεῖσον· καὶ τοὺς τοξότας ἐπιβεβλησθαι ἐπὶ ταῖς
 κευραῖς, ὡς, ὁπόταν σημήνην, τοξεύειν δεῖσον· καὶ τοὺς
 γυμῆτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς
 ἐπιτηδεῖους ἔπεμψε τούτων ἐπιμεληθῆναι.

13. Ἐπεὶ δὲ πάντα παρεσκεύαστο, καὶ οἱ λοχαγοὶ καὶ
 οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιοῦντες τούτων μὴ χείρους εἶναι
 πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώ-
 ρων (μνηοειδῆς γὰρ διὰ τὸ χωρίον ἢ τάξις ἦν)· 14. ἐπεὶ
 δ' ἐπαίανισαν, καὶ ἡ σάλπιγξ ἐφθέγγετο, ἅμα τε τῷ
 Ἐνναλίφ ἠλάλαξαν καὶ ἔθεον δρόμῳ οἱ ὀπλίται, καὶ τὰ
 βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόνας, καὶ
 πλείστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ
 προσέφερον. 15. Ὅτι δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον
 οἱ πολέμοι τά τε σταυρώματα καὶ τὰς τύρσεις· ὥστε
 Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς, καταθέ-
 μενοι τὰ ὄπλα, ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλος ἄλλον

εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἡλώκει τὸ χωρίον, ὥς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ εἰσδραμόντες ἤρπαζον, ὃ τι ἕκαστος ἐδύνατο · ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας, ὁπόσους ἐδύνατο, κατεκώλυε τῶν ὀπλιτῶν ἕξω · πολέμιοι γὰρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου, κραυγὴ τε ἐγίγμετο ἔνδον, καὶ ἔφευγον, οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δέ τις καὶ τετρωμένος · καὶ πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτῶμενοι οἱ ἐκπίπτοντες, ἔλεγον, ὅτι ἄκρα τε ἔστιν ἔνδον, καὶ οἱ πολέμιοι πολλοὶ, οἳ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα, ἵεναι εἴσω τὸν βουλούμενόν τι λαμβάνειν. Καὶ ἴεντο πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω ὠθούμενοι, καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν.

19. Καὶ τὰ μὲν ἕξω τῆς ἄκρας πάντα διηρπάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες · οἱ δὲ ὀπλίται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν, εἰ οἶόν τε εἶη τὴν ἄκραν λαβεῖν · ἦν γὰρ οὕτω σωτηρία ὑσφαλῆς, ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν · σκοπούμενοις δὲ αὐτοῖς ἔδοξε παντάπασιν ἀνά-

λωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἀφδοον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος · κατέλιπον δὲ οἱ λοχαγοὶ, οἷς ἕκαστος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν

πολλοὶ, γέρρα καὶ λόγχας ἔχοντες, καὶ κνημίδας, καὶ κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἐνθεν καὶ ἐνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ. 23. Ὡστε οὐδὲ διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερά ἦν ἐπιούσα. 24. Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ, οἷον δὴ ἀνάψαντος. Ὡς δ' αὕτη ξυνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκίων. 25. Ὡς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ ξύλιναι ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκίων. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνοι ἐλύπουν, καὶ δῆλοι ἦσαν, ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φέρειν ξύλα, ὅσοι ἐτύγχανον ἔξω ὄντες τῶν βελῶν, εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτου δὲ καὶ τὰς παρ' αὐτὸ τὸ χαρύκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα, πλὴν τῆς ἄκρας.

28. Τῇ δὲ ὑστεραίᾳ ἀπήγεσαν οἱ Ἕλληνες, ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβούντο τὴν εἰς Τραπεζοῦντα (πραγῆς γὰρ ἦν καὶ στενὴ), ψευδενέδραν ἐποίησαντο. 29. Καὶ ἀνὴρ, Μυσὸς τὸ γένος, καὶ τοῦνομα τοῦτο ἔχων, τῶν Κρητῶν λαβὼν δέκα, ἔμενεν ἐν λασίῳ

χωρίῳ, καὶ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο, χαλκαὶ οὖσαι. 30. Οἱ μὲν οὖν πολέμοι, ταῦτα διορῶντες, ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινε. Ἐπεὶ δὲ ἐδόκει ἤδη ἱκανὸν ὑπεληλυθέναι, τῷ Μυσῶ ἐσήμνηε φεύγειν ἀνὰ κράτος· καὶ ὃς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρήτες (ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ), ἐκπεσόντες ἐκ τῆς ὁδοῦ, εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν. 32. ὁ Μυσὸς δὲ, κατὰ τὴν ὁδὸν φεύγων, ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες, καὶ ἀντιτοξέοντές τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

CAP. III.

1. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν, οὔτε πλοῖα ἱκανὰ ἦν, οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτέον εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενούντας ἐνεβίβασαν, καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη, καὶ παῖδας καὶ γυναικας, καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰσβιβίσαντες, τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοπεποιημένη ἦν. 2. Καὶ ἀφικνούνται πορευόμενοι εἰς Κερασσοῦντα τριταῖοι, πόλιν Ἑλληνίδα ἐπὶ θαλάττῃ, Σινωπέων ἀποικον ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς

ἄλλοις ἐγένετο καὶ ἀριθμὸς, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος, καὶ αἱ τις νόσφ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον· καὶ τὴν δεκάτην, ἣν τῷ Ἀπόλλωνι ἱεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, διέλαβον οἱ στρατηγοί, τὸ μέρος ἕκαστος, φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν, καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδὸν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἵεναι [μετὰ Ἀγησιλάου ἐν Κορωνείᾳ]· καὶ ἐπέστειλεν, ἥν μὲν αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι· ἥν δέ τι πάθῃ, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι, ὃ τι οἶοιτο χαριεῖσθαι τῇ θεῇ.

7. Ἐπεὶ δ' ἔφευγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι (ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος) παρὰ τὴν Ὀλυμπίαν, ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων, καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν, χωρίον ἀνείται τῇ θεῇ, ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινούς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεὼν Σελινούς ποταμὸς παραρρεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνιαι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θήραι

πάντων, ὅποσα ἐστὶν ἀγρευόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν δὲ αἰεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραϊα, θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετείχον τῆς ἐορτῆς. Παρείχε δὲ ἡ θεὸς τοῖς σκηνώσιν ἄλφιστα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θήραν ἐποιούντο εἰς τὴν ἐορτὴν οἱ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων· καὶ ἡλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι.

11. Ἔστι δὲ ἡ χώρα, ἣ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν πορεύονται, ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. Ἐνὶ δ' ἐν τῷ ἱερῷ χώρῳ [καὶ λειμῶν] καὶ ἄλση καὶ ὄρη δένδρων μεστὰ, ἱκανὰ καὶ σὺς καὶ αἰγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἐορτὴν ἰόντων ὑποζύγια εὐχχεῖσθαι. 12. Περὶ δὲ αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυτεύθη, ὅσα ἐστὶ τρωκτὰ ὥραϊα. Ὁ δὲ ναὸς, ὡς μικρὸς μεγάλῳ, τῷ ἐν Ἐφέσῳ εἵκασται· καὶ τὸ ξόανον ἔοικεν, ὡς κυπαρίττινον χρυσῷ ὄντι, τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλη ἔσθηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα·

ΙΕΡΟΣ Ο ΧΩΡΟΣ
ΤΗΣ ΑΡΤΕΜΙΔΟΣ.
ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΙΠΟΥΜΕΝΟΝ,
ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ
ΚΑΤΑΘΥΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΥΣ,
ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ
ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΥΑΖΕΙΝ.
ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ,
ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.

CAP. IV.

1. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο, οἵπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο.
2. Ἐπεὶ δὲ ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον, πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες, πότερον ὥς διὰ φιλίας, ἢ ὥς διὰ πολεμίας πορεύσονται τῆς χώρας. Οἱ δὲ εἶπον, ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς χωρίοις.
3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα. Καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλονται συμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος, ἤκεν ἄγων τοὺς ἄρχοντας.
4. Ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἱ τε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεγε μὲν Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος.
5. Ὡς ἄνδρες Μοσσύνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πεζῇ· πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς, οὓς ἀκούομεν ὑμῖν πολεμίους εἶναι.
6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους, καὶ τιμωρήσασθαι, εἴ τί ποτε ὑμᾶς οὗτοι ἠδικήκασι, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους.
7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε, πόθεν αὐθις ἂν τοσαύτην δύναμιν λάβοιτε ξύμμαχον.
8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων, ὅτι καὶ βούλονται ταῦτα, καὶ δέχονται τὴν ξυμμαχίαν.
9. Ἀγετε δὴ, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δεήσεσθε χρῆσασθαι, ἂν ξύμμαχοι ὑμῶν γενώμεθα; καὶ ὑμεῖς τί οἶοί τε ἔσεσθε ἡμῖν ξυμπράξαι περὶ τῆς διόδου;
10. Οἱ δὲ εἶπον, ὅτι ἱκανοὶ ἐσμεν εἰς τὴν χώραν εἰσβάλλειν, ἐκ

τοῦ ἐπὶ θάτερα, τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας, οἵτινες ὑμῖν ξυμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο· καὶ ἦκον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα, καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες, εἰς τάξιν ἔθεντο τὰ ὄπλα, ὁ δὲ εἰς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάξαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν, ὥσπερ μάλιστα χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλῳ· ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξύπηχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου· ἐπὶ τῇ κεφαλῇ δὲ κρήνη σκύτινα, οἷά περ τὰ Παφλαγονικὰ, κρώβυλον ἔχοντα κατὰ μέσον, ἐγγύτατα τιαροειδῆ· εἶχον δὲ καὶ σαγύρεις σιδηρᾶς. 14. Ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλλήνων ἐπορεύοντο εὐθύς πρὸς τοὺς πολεμίους, ἐπὶ χωρίον, ὃ ἐδόκει ἐπιμαχώτατον εἶναι. 15. Ὡικεῖτο δὲ τοῦτο πρὸ τῆς πόλεως, τῆς μητροπόλεως καλουμένης αὐτοῖς, καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. Καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων· καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν·

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινες, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ

δὲ πολέμοι, προσιόντων, τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συχνούς τῶν βαρβάρων, καὶ τῶν ξυναναβάντων Ἑλλήνων τινὰς, καὶ ἐδίωκον, μέχρι οὗ εἶδον τοὺς Ἕλληνας βοηθοῦντας. 17. Εἴτι δὲ ἀποτραπόμενοι ὄχοντο· καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἕλλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἰχόρευον, νόμφ τινὶ ἄδοντες. 18. Οἱ δὲ Ἕλληνες μάλα ἤχοντο, ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους, καὶ ὅτι οἱ ἐξελθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν, μάλα ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ.

19. Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γάρ, ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ μέλλοντες ἡμῖν ἡγήσεσθαι τῷ ὄντι πολέμοι εἰσιν, οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς ξὺν ἡμῖν τάξεως, καὶ ἱκανοὶ ἡγησάμενοι εἶναι ξὺν τοῖς βαρβάροις ταῦτα πράττειν, ἅπερ ξὺν ἡμῖν, δίκην δεδώκασιν· ὥστε αὐθις ἦττον τῆς ἡμετέρας τάξεως ἀπολείφονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι, ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξητε κρείττους αὐτῶν εἶναι, καὶ τοῖς πολεμίοις δηλώσητε, ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραίᾳ θύσαντες, ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησόμενοι, καὶ τοὺς βαρβάρους ἐπὶ

τὸ εὐάνυμον κατὰ ταῦτα ταξάμενοι, ἐπορεύοντο, τοὺς τοξότας μεταξὺ τῶν λόχων [ὀρθίων ὄντων] ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ τῶν πολεμίων, οἳ εὖζωνοι κατατρέχοντες τοῖς λίθοις ἔβαλλον· τούτους οὖν ἀνέστελλον οἱ τοξόται καὶ πελτασταί. Οἱ δ' ἄλλοι βάδην ἐπορεύοντο, πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς· ἐνταῦθα γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτρίποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο, διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλίται ἐν τάξει εἶποντο. 25. Ἐπεὶ δὲ ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο, καὶ ἐξηκάντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα μακρὰ, ὅσα ἀνὴρ ἂν φέροι μόλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός.

26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλ' ὁμοσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν, ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν, ὁ ἐν τῷ μόνον τῷ ἐπ' ἄκρου ὠκοδομημένῳ, ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν, οὐκ ᾔθελεν ἐξελθεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύθησαν. 27. Οἱ δὲ Ἕλληνες, διαρπάζοντες τὰ χωρία, εὕρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νευημένων πατρίους, ὥς ἔφασαν οἱ Μοσσύνιοι· τὸν δὲ νέον σῆτον ξὺν τῇ καλῇ ἀποκείμενον· ἦσαν δὲ ζεαὶ αἱ πλείεσται. 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορεύσιν εὕρισκετο τετα-

ριχευμένα, καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μοσσύνοικοι, καθίπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάρνα δὲ ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατέα, οὐκ ἔχοντα διαφυὴν οὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ ἄρτους ὀπτῶντες. Οἶνος δὲ ἠυρίσκετο, ὃς ἄκρατος μὲν, ὃξὺς ἐφαίμετο εἶναι ὑπὸ τῆς αὐστηρότητος· κερασθεὶς δὲ, εὐώδης τε καὶ ἡδύς.

30. Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα, ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχίᾳσι τῶν Μοσσυνοίκων. Ὅποσα δὲ καὶ ἄλλα παρήεσαν χωρία τῶν ξυν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδῶτα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείστα τοιαῦτα ἦν τῶν χωρίων· ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλείον, αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων ξυνήκουον εἰς τὴν ἐτέραν ἐκ τῆς ἐτέρας πόλεως· οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτευτοὺς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλούς καὶ λευκοὺς σφόδρα, καὶ οὐ πολλοῦ δέοντας ἴσους τὸ μῆκος καὶ τὸ πλάτος εἶναι· ποικίλους δὲ τὰ νῶτα, καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμιον. 33. Ἐζήτουν δὲ καὶ ταῖς ἐταίραις, αἷς ἦγον οἱ Ἕλληνες, ἐμφανῶς ξυγγίγνεσθαι· νόμος γὰρ ἦν αὐτοῖς σφισι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν, καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὅχλῳ ὄντες ἐποίουν, ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, ἄλλως δὲ οὐκ ἂν τολμῶεν· μόνον τε

ὄντες ὅμοια ἔπραττον, ἅπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς, καὶ ὠρχοῦντο, ἐφιστάμενοι, ὅπου τύχοιεν, ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

CAP. V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσσυνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνούς.

2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα, καὶ χωρία εἶχεν ἐπὶ θαλύττῃ ἥττον ἐρυμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν, καὶ τὴν στρατιὰν ὀνηθῆναί τι· καὶ τὰ ξένια, ἃ ἦκε παρὰ Τιβαρηνῶν, οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες, ἔστε βουλευσάμενοι, ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων, τέλος ἀπεδείξαντο οἱ μάντιες πάντες γνώμην, ὅτι οὐδαμῇ προσίοιεν οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο· καὶ ὥς διὰ φιλίας πορευόμενοι δύο ἡμέρας, ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους οἰκοῦντας ἐν τῇ Τιβαρηνῶν χώρα.

4. Μέχρι ἐνταῦθα ἐπέξενσεν ἡ στρατιά. Πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνου πλήθος ὁκτὼ μῆνες. 5. Ἐνταῦθα ᾤκειαν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταύταις πρώ-

τον μὲν τοὺς θεοὺς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον, τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρείχον ἀγορὰν, οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθενούντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως (ἦν γὰρ ἐκείνων, καὶ φόρον ἐκείνοις ἔφερον), καὶ περὶ τῆς χώρας, ὅτι ἤκουον δρουμένην. Καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον (προηγόρει δὲ Ἑκατόννυμος, δεινὸς νομιζόμενος εἶναι λέγειν). 8. Ἐπεμψεν ἡμᾶς, ὧ ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις, ἐπαιέσοντάς τε ὑμᾶς, ὅτι νικᾶτε Ἑλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ ξυνησθησομένους, ὅτι διὰ πολλῶν τε καὶ δειῶν (ὡς ἡμεῖς ἀκούομεν) πραγμάτων σεσσωμένοι πάρεστε. 9. Ἀξιοῦμεν δέ, Ἑλληνες ὄντες καὶ αὐτοί, ὑφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πᾶσχειν, κακὸν δὲ μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπῆρξαμεν κακῶς ποιούντες. 10. Κοτυωρίται δὲ οὗτοί εἰσι μὲν ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν, βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον, καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡσαύτως· ὥστε ὃ τι ἂν τούτους κακὸν ποιήσῃτε, ἡ Σινωπέων πόλις νομίζει πᾶσχειν. 11. Νῦν δὲ ἀκούομεν, ὑμᾶς εἰς τε τὴν πόλιν βία παρελθυθότας ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις, καὶ ἐκ τῶν χωρίων λαμβάνειν, ὧν ἂν δέξσθε, οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα ποιήσετε, ἰνάγκη ἡμῖν, καὶ Κορύλαν καὶ Παφλαγίας, καὶ ἄλλον ὅντινα ἂν δυνώμεθα φίλον ποιεῖσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιω-
τῶν εἶπεν· Ἡμεῖς δὲ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶν-
τες, ὅτι τὰ σώματα διεσώσαμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν
δυνατὸν, ἅμα τε χρήματα ἄγειν καὶ φέρειν, καὶ τοῖς πολε-
μίοις μάχεσθαι. 14. Καὶ νῦν, ἐπεὶ εἰς τὰς Ἑλληνίδας
πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μὲν, παρείχον γὰρ ἡμῖν
ἀγορὰν, ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμη-
σαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐ-
τούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων
ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν, ἐφ' οὓς αὐτοὶ ἡγοῖν-
το, κακῶς ἐποιούμεν, ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ
αὐτοὺς, ὁποίων τινῶν ἡμῶν ἔτυχον· πάρεysi γὰρ ἐνθάδε,
οὓς ἡμῖν ἡγεμόνας διὰ φιλίαν ἢ πόλιν ξυνέπεμψεν. 16.
Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβα-
ρον γῆν, ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλὰ ἀνάγκῃ
λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ
Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους
ὄντας, ὅμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησά-
μεθα, διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ
ἀγορὰν οὐ παρείχον. 18. Μάκρωνας δὲ, καίπερ βαρβάρους
ὄντας, ἐπεὶ ἀγορὰν, οἷαν ἐδύναντο, παρείχον, φίλους
τε ἐνομίζομεν εἶναι, καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων.

19. Κοτυωρίτας δὲ, οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐ-
τῶν εἰλήφαμεν, αὐτοὶ αἵτιοί εἰσιν· οὐ γὰρ ὥς φίλοι προσε-
φέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας, οὔτε εἴσω ἐδέ-
χοντο, οὔτε ἔξω ἀγορὰν ἔπεμπον· ἡτιῶντο δὲ τὸν παρ'
ὑμῶν ἄρμοστήν τούτων αἴτιον εἶναι. 20. Ὁ δὲ λέγεις,
βία παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεεν, τοὺς κάμνοντας

εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφθγον τὰς πύλας, ἡ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον, ταύτῃ εἰσελθόντες, ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες, τὰ ἐαυτῶν δαπανῶντες· καὶ τὰς πύλας φρου- 2
ροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ ᾧσιν οἱ κάμνον- 2
τες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἡ κομίσασθαι, ὅταν βουλώμεθα.
21. Οἱ δὲ ἄλλοι, ὡς ὁρᾶτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντευποιεῖν· ἂν δὲ κακῶς, ἀλέξασθαι·

22. Ἄ δὲ ἡπειλήσας, ὡς, ἦν ὑμῖν δοκῇ, Κορύλαν καὶ Παφλαγόνας ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ, ἦν μὲν ἀνάγκη ἡ, πολεμήσομεν καὶ ἄμφοτέροις, ἥδη γὰρ καὶ ἄλλοις πολλαπλασίους ὑμῶν ἐπολεμήσαμεν· ἂν δὲ δοκῇ ἡμῖν, καὶ φίλον ποιήσομεν τὸν Παφλαγόνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως, καὶ χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν, συμπράττοντες αὐτῷ ὡς ἐπιθυμεῖ, φίλοι γίγνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις τῷ Ἐκατωνύμφῳ χαλεπαίνοντες τοῖς εἰρημένοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν, ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλὰ ἐπιδείξοντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἦν μὲν ἔλθῃτε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι, ἃ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα, ἃ λέγετε. 25. Ἐκ τούτου ξενία τε ἐπεμπον οἱ Κοτυωρίται, καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένισον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια διελέγοντο, τά τε ἄλλα, καὶ περὶ τῆς λοιπῆς πορείας ἐπυρθύνοντο, καὶ ὧν ἐκάτεροι ἐδέοντο.

CAP. VI.

1. Ταύτη μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δὲ ὑστεραίᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας, παρακαλέσαντας τοὺς Σινωπέας, βουλευέσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινωπεῖς ἡγούμενοι, ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχέιν ἀρκούντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις ξυνεβουλευόντο, καὶ ἡξίουں, Ἕλληνας ὄντας Ἕλλησι τούτῳ πρῶτον καλῶς δέχεσθαι, τῷ εὖνους τε εἶναι καὶ τὰ βέλτιστα συμβουλευεῖν. 3. Ἀναστάς δὲ Ἐκατώνυμος, πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν, ὡς τὸν Παφλαγόνα φίλον ποιήσονται, ὅτι οὐχ, ὡς τοῖς Ἕλλησι πολεμησόντων σφῶν, εἴποι, ἀλλ' ὅτι, ἔξον τοῖς βαρβάροις φίλους εἶναι, τοὺς Ἕλληνας αἰρήσονται. Ἐπεὶ δὲ συμβουλευεῖν ἐκέλευον, ἐπευξάμενος ὧδε εἶπεν·

4. Εἰ μὲν συμβουλευόιμι, ἃ βέλτιστά μοι δοκεῖ εἶναι, πολλὰ μοι κἀγαθὰ γένοιτο· εἰ δὲ μὴ, τάναντία. Αὕτη γὰρ ἡ ἱερὰ συμβουλὴ λεγομένη εἶναι δοκεῖ μοι παρῆναι· νῦν γὰρ δὴ, ἂν μὲν εὖ συμβουλευσας φανῶ, πολλοὶ ἔσεσθε οἱ ἐπαινοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. 5. Πρώγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔχομεν, εἰ κατὰ θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἣν δὲ κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. 6. Ὅμως δὲ λεκτέα, ἃ γινγνώσκω· ἔμπειρος γὰρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων, καὶ

τῆς δυνάμεως. Ἐχει γὰρ [ἡ χώρα] ἀμφοτέρω, καὶ πεδία κύλλιστα καὶ ὄρη ὑψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθὺς, ἣ τὴν εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἔστιν ἄλλη, ἢ ἣ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἐκάτερά ἐστιν ὑψηλά· ἃ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιντ' ἂν· τούτων δὲ κατεχομένων, οὐδ' ἂν οἱ πάντες ἀνθρωποι δύναιντ' ἂν διελθεῖν. Ταῦτα δὲ καὶ δείξαιμι ἂν, εἰ μοί τινα βούλοισθε ξυμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἱππεῖαν, ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἱππείας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι· ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν.

9. Εἰ δὲ καὶ δυνηθεῖτε τά τε ὄρη κλέψαι, ἢ φθάσαι λαβόντες, καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἱππεῖς τούτων καὶ πεζῶν μυριάδας πλεῖον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμούς· πρῶτον μὲν τὸν Θερμώδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν μὲν ἔμπροσθεν ὄντων, πολλῶν δὲ ὕπισθεν ἐπομένων· δεύτερον δ' Ἰριν, τρίπλεθρον ὡσαύτως· τρίτον δ' Ἄλυν, οὐ μείον δυοῖν σταδίοις, ὃν οὐκ ἂν δύνασθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὥς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν, ἀλλὰ παντῶσιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην παραπλευσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε πέζῃ, οὔτε κατὰ θάλατταν ἀπορία· πολλὰ γὰρ καὶ πλοῖά ἐστιν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπώπτειον, φιλίας ἔνεκα τῆς Κορύλα λέγειν (καὶ γὰρ ἦν πρόξενος αὐτῷ)· οἱ δὲ καὶ, ὥς δῶρα ληψόμενον διὰ τὴν ξυμβουλὴν ταύτην· οἱ δὲ ὑπώπτειον, καὶ τούτου ἔνεκα λέγειν, ὥς μὴ πεζῇ ἰόντες τὴν Σινωπέων χώραν κακόν τι ἐργάζονται. Οἱ δ' οὖν Ἑλληνες ἐψηφίσαντο, κατὰ θύλατταν τὴν πορείαν ποιεῖσθαι.

12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ Σινωπεῖς, οἱ μὲν ἄνδρες ἤρηνται πορείαν, ἣν ὑμεῖς ξυμβουλευέτε· οὕτω δὲ ἔχει· εἰ μὲν πλοῖα ἔσεσθαι μέλλει ἱκανὰ ἀριθμῷ, ὥς ἔνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλείοιμεν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλείψεσθαι, οἱ δὲ πλεύσειν, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γινώσκουμεν γὰρ, ὅτι, ὅπου μὲν ἂν κρατῶμεν, δυνάμεθ' ἂν καὶ σῶζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που ἥττους τῶν πολεμίων ληφθυσόμεθα, εὐδελον δὴ, ὅτι ἐν ἀνδραπόδων χώρα ἐσόμεθα. 14. Ἀκούσαντες ταῦτα οἱ πρέσβεις, ἐκέλευον πέμπειν πρέσβεις. Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα καὶ Ἀρίστωναν Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῖν. Καὶ οἱ μὲν ὄχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν ὀπλίτας πολλοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ καὶ πελταστὰς πολλοὺς καὶ τοξότας καὶ σφενδονήτας, καὶ ἵππεῖς δὲ, καὶ μάλα ἤδη διὰ τὴν τριβὴν ἱκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη δύναμις παρσκευασθῇ, — καλὸν αὐτῷ ἐδόκει εἶναι, καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι, πόλιν κατοικίσαντας. 16. Καὶ γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένη τό τε αὐτῶν πλήθος, καὶ τοὺς περιοικούντας τὸν Πόντον.

Καὶ ἐπὶ τούτοις ἐθύετο, πρὶν τινὶ εἰπεῖν τῶν στρατιωτῶν, Σιλανὸν παρακαλέσας, τὸν Κύρου μάντιν γενόμενον, τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς, δεδιὼς, μὴ γένηται ταῦτα, καὶ καταμείνῃ που ἡ στρατιὰ, ἐκφέρει εἰς τὸ στρατευμα λόγον, ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατιάν, καὶ πόλιν οἰκίσαι, καὶ ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὗς γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρείκους, ὅτε τὰς δέκα ἡμέρας ἡλήθευσε θυόμενος Κύρῳ, διεσεσώκει.

19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ ὁ Δαρδανεύς, καὶ Θώραξ ὁ Βοιώτιος, πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἑρακλεωτῶν καὶ Σινωπέων λέγουσιν, ὅτι, εἰ μὴ ἐκποριούσῃ τῇ στρατιᾷ μισθὸν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι τοσαύτῃ δύναμις ἐν τῷ Πόντῳ· βουλεύεται γὰρ Ξενοφῶν, καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ. 20. Ἄνδρες, νῦν μὲν ὁρώμεν ἡμᾶς ἀπόρους ὄντας, καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια, καὶ ὡς οἴκαδε ἀπελθόντας ὀνῆσαί τι τοὺς οἴκους· εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι, ὅπῃ ἂν βούλησθε, κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα, ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα, μένειν αὐτοῦ, πλοῖα δ' ὑμῖν πάρεστιν, ὥστε, ὅπῃ ἂν βούλησθε, ἐξαίφνης ἂν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· ξυνέπεμψε δ' αὐτοῖς Τιμασίῳν ὁ Δαρδανεύς Ἐρῦ-

μαχόν τε τὸν Δαρδανέα, καὶ Θώρακα τὸν Βοιωτίον, τὰ αὐτὰ ταῦτα ἐροῦντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίωνα, καὶ κελεύουσι προστατεῦσαι, λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιά. 22. Ὁ δὲ ἄσμενος ἀκούσας, ἐν ξυλλόγῳ τῶν στρατιωτῶν ὄντων, λέγει τάδε· Οὐ δεῖ προσέχειν τῇ μονῇ, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκούω δὲ τινος θύεσθαι ἐπὶ τούτῳ, οὐδ' ὑμῖν λέγοντας. 23. Ὑπισχνούμαι δὲ ὑμῖν, ἂν ἐκπλήτετε, ἀπὸ νουμηνίας μισθοφορὰν παρέξειν κυζικηνὸν ἐκίστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμὶ φυράς· καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γάρ με δέξονται. 24. Ἠγήσομαι δὲ αὐτὸς ἐγὼ, ἔνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πύσης, τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδῃ.

25. Ἀναστὰς δὲ αὐθις Θώραξ ὁ Βοιωτίος (ὃς αἰεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο) ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς Χερρόνησον, χώραν καλὴν καὶ εὐδαίμονα· ὥστε τῷ βουλομένῳ, ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ, ἀπιέναι οἴκαδε· γελοῖον δὲ εἶναι, ἐν τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. 26. Ἔστε δ' ἂν, ἔφη, ἐκεῖ γέννησθε, καὶ γὰρ, καθύπερ Τιμασίων, ὑπισχνούμαι ὑμῖν τὴν μισθοφοράν. Ταῦτα δὲ ἔλεγεν, εἰδὼς, ἃ Τιμασίῳ οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ὑπισχνούντο, ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα. Ἀναστὰς δὲ Φιλήσιος καὶ Λύκων, οἱ

Ἀχαιοί, ἔλεγον, ὥς δεινὸν εἶη, ἰδίᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν, καὶ θύεσθαι ὑπὲρ τῆς μονῆς, μὴ κοινούμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων· ὥστε ἠναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε·

28. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν, ὥς ὁρᾶτε, ὅποσα δύναμαι, καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἑμαυτοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων, ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθνόμεν περὶ αὐτοῦ τούτου, εἰ ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων, ἢ παντάπασι μηδὲ ἅπτεσθαι τοῦ πράγματος. 29. Σίλανός δέ μοι ὁ μάντις ἀπεκρίνατο, τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι (ἥδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα, διὰ τὸ αἰεὶ παρῆναι τοῖς ἱεροῖς)· ἔλεξε δὲ, ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὥς ἄρα γιγνώσκων, ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον, ὥς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη, οὐ πείσας ὑμᾶς.

30. Ἐγὼ δὲ, εἰ μὲν ἑώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν, ἀφ' οὗ ἂν γένοιτο, ὥστε λαβόντας ὑμᾶς πόλιν, τὸν μὲν βουλόμενον, ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιοτο ἱκανὰ, ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελησαί τε. 31. Ἐπεὶ δὲ ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς, ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νουμηνίας, καλὸν μοι δοκεῖ εἶναι, σωζομένους ἔνθα βουλόμεθα, μισθὸν τῆς πορείας λαμβάνειν· καὶ αὐτός τε παύομαι ἐκείνης τῆς διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήεσαν, λέγοντες ὥς χρή ταῦτα πράττειν, ἀναπαύσασθαι φημι χρῆναι. 32. Οὕτω γὰρ

γινγνώσκω· ὁμοῦ μὲν ὄντες πολλοὶ, ὥσπερ νυνὶ, δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι, καὶ ἔχειν τὰ ἐπιτήδεια (ἐν γὰρ τῷ κρατεῖν ἔστι καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων)· διασπασθέντες δ' ἂν, καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως, οὐτ' ἂν τροφὴν δύναισθε λαμβάνειν, οὔτε χαίροντες ἂν ἀπαλλάττεισθε. 33. Δοκεῖ οὖν μοι, ὥσπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ εἰάν τις μείνῃ, ἢ ἀπολιπὼν [τινα] ληφθῇ, πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες.

34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν, ὡς δίκαιον εἶη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ' ἠπειλοῦν αὐτῷ, ὅτι, εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν. 35. Ἐντεῦθεν, ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται, ὅτι ἐκπλεῖν δεδογμένον εἶη, καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἃ ὑπέσχοντο Τιμασίῳνι καὶ Θώρακι, ἐψευσμένοι ἦσαν τῆς μισθοφορᾶς. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδρίκεσαν τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπέσχημένοι. Παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς, οἷς ἀνεκεκοίνωντο ἃ πρόσθεν ἔπραττον (πάντες δ' ἦσαν, πλὴν Νέωνος τοῦ Ἀσιναίου, ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρίσοφος δὲ οὐπω παρῆν), ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν, ὅτι μεταμέλοι αὐτοῖς, καὶ δοκίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἰήτου δὲ νίδους ἐτύγχανε βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρίνατο, ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρα-

τιών· ὑμεῖς δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεύς γνώμην, οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγοὺς πρῶτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτ' ἐποιοῦν.

CAP. VII.

1. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο [τὰ] πραττόμενα. Καὶ ὁ Νέων λέγει, ὡς Ξενοφῶν, ἀναπεπεικῶς τοὺς ἄλλους στρατηγοὺς, διανοεῖται ἄγειν τοὺς στρατιώτας ἑξαπατήσας πάλιν εἰς Φᾶσιν. 2. Ἀκούσαντες δ' οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ ξύλλογοι ἐγίγνοντο, καὶ κύκλοι ξυνίσταντο· καὶ μάλα φοβεροὶ ἦσαν, μὴ ποιήσειαν, οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν, καὶ τοὺς ἀγοράνομους· ὅσοι γὰρ μὴ εἰς τὴν θύλατταν κατέφυγον, κατελείσθησαν. 3. Ἐπεὶ δὲ ἦσθάνετο Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τάχιστα ξυναγαγεῖν αὐτῶν ἀγορὰν, καὶ μὴ ἑᾶσαι ξυλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέγειν ἀγορὰν. 4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα ἐτοίμως. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτὸν, λέγει δὲ ὧδε·

5. Ἀκούω τινὰ διαβάλλειν, ὦ ἄνδρες, ἐμὲ, ὡς ἐγὼ ἄρα ἑξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου, πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικεῖν, οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνονται ἀδικεῖν οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρῆσθε, ὥσπερ ἄξιον. 6. Ἦμεις δ', ἔφη, ἴστε δῆπου,

ὅθεν ἥλιος ἀνίσχει, καὶ ὅπου δύεται· καὶ ὅτι, ἐὰν μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵεναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἣν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἔω. Ἔστιν οὖν ὅστις τοῦτο ἂν δύναιτο ὑμᾶς ἐξαπατῆσαι, ὥς ἥλιος, ἔνθεν μὲν ἀνίσχει, δύεται δὲ ἐνταῦθα, ἔνθα δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν; 7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὥς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν, ὅπως τις ἂν ὑμᾶς ἐξαπατήσῃ, ὥστε ἐμβαίνειν, ὁπότεαν νότος πνέῃ; 8. Ἀλλὰ γὰρ [ὑμᾶς], ὁπότεαν γαλήνη ᾗ, ἐμβιβῶ. Οὐκοῦν ἐγὼ μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἐκατόν; Πῶς ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς ξὺν ἐμοὶ πλεῖν, μὴ βουλομένους, ἢ ἐξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν. Γινώσσεσθε δῆπου, ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκὼς εἰς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυρίων, ἔχοντες ὅπλα. Πῶς ἂν οὖν [εἰς] ἀνὴρ μᾶλλον δοίῃ δίκην, ἢ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος;

10. Ἄλλ' οὗτοί εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ μοι φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθονοῖεν. Τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν, εἴ τίς τι ἀγαθὸν δύναται ἐν ὑμῖν, ἢ μάχεσθαι, εἴ τις ἐθέλει, ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελόμενον; Τί γάρ; ἄρχοντας αἰρουμένων ὑμῶν, ἐγὼ τινι ἐμποδῶν εἰμι; Πα-

ρίημ, ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαινέσθω.

11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἐξαπατηθῆναι ἂν οἶεται ταῦτα, ἢ ἄλλον ἐξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. Ὄταν δὲ τούτων ἅλις ἔχητε, μὴ ἀπέλθητε, πρὶν ἂν ἀκούσητε, οἷον ὁρῶ ἐν τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι, καὶ ἔσται οἷον ὑποδείκνυσιν, ὥρα ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν, μὴ κάκιστοί τε καὶ αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων, καὶ καταφρονηθῶμεν.

13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται, ἐθαύμασάν τε, ὃ τι εἶη, καὶ λέγειν ἐκέλευον. Ἐκ τούτου ἄρχεται πάλιν· Ἐπίστασθέ που, ὅτι χωρία ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς Κερασουντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν, καὶ ἄλλα ὧν εἶχον· δοκοῦσι δέ μοι καὶ ὑμῶν τινες, εἰς τὸ ἐγγυτάτῳ χωρίον τούτων ἐλθόντες, ἀγοράσαντές τι, πάλιν ἐλθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ὁ λοχαγὸς, ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτός, ὥς πορθήσων, οὐδενὶ ἡμῶν εἰπών. 15. Διενερόητο δὲ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, ἐμβὰς δὲ εἰς πλοῖον, ἐν ᾧ ἐτύγγανον οἱ σύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθήμενος, εἴ τι λάβοι, ἀποπλέων οἷχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα ξυνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὥς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας οὖν, ὁπόσους ἔπειθεν, ἦγεν ἐπὶ τὸ χωρίον. Πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη, καὶ ξυστάντες οἱ ἄνθρωποι, ἀπὸ ἰσχυρῶν τόπων

βάλλοντες καὶ παίοντες, τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συγχρούς· οἱ δέ τινες καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ, ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν πεζῇ. Τῶν δὲ πλεόντων ἔτι τινες ἦσαν ἐν Κερασούντι, οὐπω ἀνηγμένοι.

Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνοῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων, πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν. 18. Ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασουντίους ἔλεγον, ὅτι θαυμάζοιεν, τί ἡμῖν δοξείεν ἐλθεῖν ἐπ' αὐτούς. Ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθαδε πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα, καὶ τοὺς νεκροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ' ἀποφυγόντων τινὲς Ἑλλήνων ἔτυχον ἔτι ὄντες ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρβύρους, ὅποι ἴοιεν, αὐτοί τε ἐτόλμησαν βάλλειν τοῖς λίθοις, καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι, τρεῖς ὄντες, οἱ πρέσβεις, καταλευσθέντες.

20. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθά τε τοῖς γεγενημένοις, καὶ ἐβουλεύόμεθα ξὺν τοῖς Κερασουντίοις, ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων νεκροί. 21. Συγκαθήμενοι δ' ἐξῴθεν τῶν ὄπλων, ἐξαίφνης ἀκούομεν θορύβου πολλοῦ, Παιῆ, παιῆ, βάλλε, βάλλε· καὶ τάχα δὴ ὀρώμεν πολλοὺς προσθέοντας, λίθους ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι, ὡς ἂν καὶ ἑωρακότες τὸ

παρ' ἑαυτοῖς πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα.
 Ἦσαν δὲ, νῆ Δία, καὶ ἡμῶν, οἱ ἔδεισαν. 23. Ἐγώ γε μὴν
 ἦλθον πρὸς αὐτοὺς, καὶ ἡρώτων, ὅ τι ἐστὶ τὸ πρᾶγμα.
 Τῶν δὲ ἦσαν μὲν, οἱ οὐδὲν ᾔδεσαν, ὅμως δὲ λίθους εἶχον
 ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδοῖτι τινὶ ἐπέτυχον, λέγει
 μοι, ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στράτευμα.
 24. Ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς
 τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δὲ, ὡς
 ἤκουσαν, ὥσπερ ἡ συὸς ἀγρίου ἢ ἐλάφου φανέντος, ἵκνται
 ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασύντιοι, ὡς εἶδον ὁρμῶν-
 τας καθ' αὐτοὺς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἵεσθαι, φέ-
 γουσι δρόμῳ, καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Ξυρεῖς-
 ἔπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο, ὅστις πῦν
 μὴ ἐτύγγανεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε;
 Ἠδίκουν μὲν οὐδὲν, ἔδεισαν δὲ, μὴ λῦττα τις ὥσπερ αὐσὶν
 ἡμῶν ἐμπεπτῶκοι.

Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε, οἷα ἡ κατὰστα-
 σις ἡμῶν ἔσται τῆς στρατιᾶς. 27. Ἐμείς μὲν οἱ πάντες
 οὐκ ἔσεσθε κύριοι οὔτε ἀνελέσθαι πόλεμον, ὃ ἂν βούλησθε,
 οὔτε καταλῦσαι· ἰδία δὲ ὁ βουλόμενος ἄξει στράτευμα, ἐφ'
 ὅ τι ἂν ἐθέλῃ. Καὶ τινες πρὸς ὑμᾶς ἴωσι πρέσβεις ἢ
 εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακτείναντες τούτους οἱ
 βουλόμενοι, ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκούσαι τῶν
 πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ, οὓς μὲν ἂν ὑμεῖς
 ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις
 δ' ἂν ἑαυτὸν ἔληται στρατηγὸν, καὶ ἐθέλῃ λέγειν, Βάλλε,
 βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακανεῖν καὶ
 ἰδιώτην, ὃν ἂν ὑμῶν ἐθέλῃ, ἄκριτον, ἦν ὧσιν οἱ πεισόμενοι
 αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο.

29. Οἷα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ, σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος, εἰ μὲν ἀδικεῖ ὑμᾶς, οἷχεται ἀποπλέων, οὐ δούς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος, δείσας, μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλείψαντες τοὺς πρέσβεις διεπράξαντο, ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασοῦντα μὴ ἀσφαλὲς εἶναι, ἂν μὴ σὺν ἰσχύϊ, ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς, οὓς πρόσθεν αὐτοὶ οἱ κατακαυόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ ζὺν κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. Τίς γὰρ ἐβελήσει κήρυξ ἰέναι, κήρυκας ἀπεκτονώς; 31. Ἄλλ' ἡμεῖς Κερασουντίων θάψαι αὐτοὺς ἐδεήθημεν.

Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα, ὥς τοιούτων ἔσομένων, καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις, καὶ τὰ ἐρυμνὰ ὑπερδέξια πειράται ἔχων σκηνοῦν. 32. Εἰ μέντοι ὑμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων, εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς, πῶς ἢ θεοῖς θύσομεν ἡδέως, ποιοῦντες ἔργα ἀσεβῆ, ἢ πολεμίοις πῶς μαχοῦμεθα, ἢν ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις ἂν ὁρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; Ἀγορὰν δὲ τίς ἄξει θαρρῶν, ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα; Οὐ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαιnéσειεν; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίημεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον, τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· εἰ δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ

θανάτῃ· τοὺς δὲ στρατηγοὺς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἠδίκητο, ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς ἐποίησαντο. 35. Παραινοῦντος δὲ Ξενοφῶντος, καὶ τῶν μάντεων συμβουλευόντων, ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

CAP. VIII.

1. Ἐδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων, Φιλήσιος μὲν ὥφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα, εἴκοσι μνᾶς· Σοφαίνετος δὲ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες, φάσκοντες παιέσθαι ὑπ' αὐτοῦ, καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὺς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα, ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται· Ὅπου καὶ τῷ ῥίγῃ ἀπωλλύμεθα, καὶ χιῶν πλείστη ἦν. 3. Ὁ δὲ εἶπεν· Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος οἴου λέγεις, σίτου δὲ ἐπιλελοιπότος, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρὸν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, — εἰ ἐν τοιούτῳ καιρῷ ὕβριζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὕβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον ἤτουν σέ τι, καὶ, ἐπεὶ μοι οὐκ ἐδίδως, ἔπαιον; Ἀλλ' ἀπήτουν; Ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρώνησα; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήρετο αὐτὸν, εἰ ὀπλιτεύοι.

Οὐκ ἔφη. Πάλιν, εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη· ἀλλ' ἡμίονον ἐλαύνειν, ταχθεὶς ὑπὸ τῶν συσκήνων, ἐλεύθερος ὢν.

6. Ἐνταῦθα δὴ ἀναγινώσκει τε αὐτὸν, καὶ ἤρετο· Ἡ σὺ εἰ ὁ τὸν κάμνοντα ἀπύγων; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἡνύγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διέρριψας.

7. Ἀλλ' ἡ μὲν διάρριψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις ἄγειν, καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶον δὲ τὸ πρᾶγμα ἐγένετο, ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον. 8. Ἀνὴρ κατελείπετό διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον, ὅτι εἰς ἡμῶν εἷη· ἡνύγκασα δὲ σε τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γὰρ, ὥς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. Συνέφη τοῦτο ὁ ἄνθρωπος.

9. Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προῦπεμφά σε, καταλαμβάνω αὖθις, σὺν τοῖς ὀπισθοφύλαξι προσιῶν, βόθρον ὀρύττοντα, ὥς κατορύξοντα τὸν ἄνθρωπον· καὶ ἐπιστὰς ἐπήνουν σε. 10. Ἐπεὶ δὲ παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνὴρ, ἀνέκραγον οἱ παρόντες, ὅτι ζῇ ὁ ἀνὴρ· σὺ δ' εἶπας· Ὅποσα γε βούλεται, ὥς ἔγωγε αὐτὸν οὐκ ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γὰρ μοι εἰδότε ἰοικέναι, ὅτι ἔζη. 11. Τί οὖν; ἔφη, ἡττόν τι ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀποθανοῦμεθα· τούτου οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι; 12. Τοῦτον μὲν ἀνέκραγον πάντες ὥς ὀλίγας παίσειεν· ἄλλους δ' ἐκέλευε

λέγειν, διὰ τί ἕκαστος ἐπλήρη. Ἐπεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν·

13. Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας πολλοὺς ἕνεκεν ἀταξίας, ὅσοις σώζεσθαι μὲν ἤρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων, ὅπου δέοι· αὐτοὶ δὲ λιπόντες τὰς τάξεις, προθεόντες ἀρπάζειν ἤθελον, καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιούμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἦδη δὲ καὶ μαλακίζομένον τινα, καὶ οὐκ ἐθέλοντα ἀνίστασθαι, ἀλλὰ προϊέμενον αὐτὸν τοῖς πολεμίοις, καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. Ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους, καθεζόμενος συχνὸν χρόνον, κατέμαθον ἀναστὰς μόλις, καὶ τὰ σκέλη ἐκτείνας. 15. Ἐν ἐμαυτῷ οὐν πείραν λαβὼν, ἐκ τούτου καὶ ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα· τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήνυσθαι τὸ αἷμα, καὶ τῷ ἀποσήπυσθαι τοὺς τῶν ποδῶν δακτύλους· ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. 16. Ἄλλον δέ γε ἴσως ὑπολειπόμενόν που διὰ ῥαστώνης, καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορεύεσθαι, ἔπαισα πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παίοιτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον, δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον, ὅτου δίκην ἂν ἡξίουں λαμβάνειν;

18. Ἀπλοῦς μοι, ἔφη, ὁ λόγος. [Ἐγὼ γὰρ] εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην, οἷαν καὶ

γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ. Καὶ γὰρ οἱ ἱατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ὕβρει νομίζετε με ταῦτα πράττειν, ἐνθυμήθητε, ὅτι νῦν ἐγὼ θαρρῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίνω· ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδία γὰρ ὁρῶ ὑμᾶς. 20. Ὅταν δὲ χειμῶν ᾖ, καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὁράτε, ὅτι καὶ νεύματος μόνου ἔνεκα χαλεπαίνει μὲν πρῶρεὺς τοῖς ἐν πρῶρα, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα, πάντα συνεπιτρίψαι. 21. Ὅτι δὲ δικαίως ἔπαιον αὐτοὺς, καὶ ὑμεῖς κατεδικάσατε τότε· ἔχοντες γὰρ ξίφη, οὐ ψήφους, παρέστητε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε, οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. 22. Τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς κακοῖς αὐτῶν, ὑβρίζειν ἐὼντες αὐτούς. Οἶμαι γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους, καὶ νῦν ὑβριστοτάτους. 23. Βοΐσκος γοῦν ὁ πύκτης ὁ Θετταλὸς τότε μὲν διεμάχετο, ὡς κάμνων, ἀσπίδα μὴ φέρειν· νῦν δ', ὡς ἀκούω, Κοτυωριτῶν πολλοὺς ἤδη ἀποδέδυκεν. 24. Ἦν οὖν σωφρονῆτε, τοῦτον τὰναντία ποιήσετε, ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δὲ, ἦν σωφρονῆτε, τὴν νύκτα μὲν δῆσετε, τὴν δὲ ἡμέραν ἀφήσετε.

25. Ἀλλὰ γὰρ, ἔφη, θαυμάζω, ὅτι, εἰ μὲν τινι ὑμῶν ἀπηχθόμην, μέμνησθε, καὶ οὐ σιωπάτε· εἰ δέ τῳ ἢ χειμῶνα ἐπεκούρησα, ἢ πολέμιον ἀπήρυσσα, ἢ ἀσθενοῦντι ἢ ἀποροῦντι στήθεσσι

ὑμῶν οὐδεὶς μέμνηται· οὐδ' εἴ τινα

καλῶς τι ποιοῦντα ἐπήνεσα, οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν
ἐτίμησα, ὥς ἐδυνάμην, οὐδὲν τούτων μέμνησθε. 26. Ἀλλὰ
μὴν καλόν τε καὶ δίκαιον, καὶ ὅσιον καὶ ἥδιον, τῶν ἀγαθῶν
μᾶλλον ἢ τῶν κακῶν μεμνήσθαι. Ἐκ τούτου μὲν δὴ ἀνί-
σταντο καὶ ἀνεμίμνησκον· καὶ περιεγένετο, ὥστε καλῶς
ἔχειν.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ε΄.

CAP. I.

Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ καὶ ληιζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλώ-
πειον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμέ-
νους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο
κακουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον ἐκ
τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγγανε τότε Παφλαγο-
νίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις, ἔχον-
τας ἵππους καὶ στολὰς καλὰς, λέγοντας, ὅτι Κορύλας
ἔτοιμος εἴη, τοὺς Ἕλληνας μὴτε ἀδικεῖν, μὴτε ἀδικεῖσθαι.
3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο, ὅτι περὶ μὲν τούτων σὺν
τῇ στρατιᾷ βουλευσούντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς·
παρεκύλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν, οὓς ἐδόκουν δι-
καιοτάτους εἶναι. 4. Θύσαντες δὲ βούς τῶν αἰχμαλώτων
καὶ ἄλλα ἱερεῖα, εὐωχίαν μὲν ἀρκοῦσαν παρεῖχον, κατα-
κείμενοι δὲ ἐν σκίμποσιν ἐδείπνουν, καὶ ἔπινον ἐκ κερα-
τίνων ποτηρίων, οἷς ἐνετύγγανον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σπονδαί τ' ἐγένοντο καὶ ἐπαίονισαν, ἀνέ-

στησαν πρῶτον μὲν Θρᾶκες, καὶ πρὸς αὐλὸν ὠρχήσαντο
 σὺν τοῖς ὅπλοις, καὶ ἤλλοντο ὑψηλά τε καὶ κούφως, καὶ
 ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον
 παίει, ὡς πᾶσιν ἐδόκει πεπληγῆναι τὸν ἄνδρα· ὁ δ' ἔπεσε
 τεχνικῶς πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ
 ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἐτέρου, ἐξήει ἄδων τὸν Σι-
 τάλκαν· ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς
 τεθνηκότα· ἦν δὲ οὐδὲν πεπρωθώς. 7. Μετὰ τοῦτο Αἰ-
 νιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν
 καλουμένην ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχή-
 σεως ἦν [ὅδε]· ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ
 ζευγηλατεῖ, πυκνὰ μεταστρεφόμενος ὡς φοβούμενος· λη-
 στὴς δὲ προσέρχεται· ὁ δ' ἐπειδὴν προΐδηται, ἀπαντᾷ
 ἀρπάζας τὰ ὅπλα, καὶ μύχεται πρὸ τοῦ ζεύγους· (καὶ
 οὔτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς τὸν αὐλόν·) καὶ τέλος
 ὁ ληστὴς δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπαύγει· ἐνίοτε
 δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα παρὰ τοὺς βούς
 ζεύξας, ὀπίσω τὸ χεῖρε δεδεμένον ἐλαύνει.

9. Μετὰ τοῦτο Μυσὸς εἰσῆλθεν, ἐν ἑκατέρᾳ τῇ χειρὶ
 ἔχων πέλτην· καὶ τότε μὲν ὡς δύο ἀντιταττομένων μιμού-
 μερος ὠρχεῖτο, τότε δὲ ὡς πρὸς ἓνα ἐχρήτο ταῖς πέλταις,
 τότε δ' ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας· ὥστε
 ὄψιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρ-
 χεῖτο, κρούων τὰς πέλτας· καὶ ὠκλαζε καὶ ἐξανίστατο·
 καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν.
 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς, καὶ ἄλλοι τινὲς
 τῶν Ἀρκαδῶν ἀναστάντες, ἐξοπλισόμενοι ὡς ἐδύναντο
 κύλιστα, ἤσαν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον ῥυθμὸν

αυλούμενοι, καὶ ἐπαιώνισαν καὶ ὠρχήσαντο, ὥσπερ ἐν ταῖς
 πρὸς τοὺς θεοὺς προσόδοις. Ὅρωντες δὲ οἱ Παφλαγόνες
 δεινὰ ἐποιοῦντο, πύσας τὰς ὀρχήσεις ἐν ὄπλοις εἶναι.
 12. Ἐπὶ τούτοις ὄρων ὁ Μυσοὺς ἐκπληγμένους αὐτοὺς
 πείσας τῶν Ἀρκιδῶν τινὰ πεπαμένον ὀρχηστρίδα, εἰσάγει
 σκευάσας ὡς ἐδύνατο κάλλιστα, καὶ ἀσπίδα δούς κούφη
 αὐτῇ. Ἡ δὲ ὠρχήσατο πυρρίχην ἐλαφρῶς. 13. Ἐν
 ταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤρηντο, καὶ
 καὶ γυναῖκες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον, ὅτι αὐταὶ
 καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ
 μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14. Τῇ δὲ ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στρα-
 τευμα· καὶ ἔδοξε τοῖς στρατιώταις, μῆτε ἀδικεῖν Παφλα-
 γόνας, μῆτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις
 ᾤκοντο· οἱ δὲ Ἕλληνες, ἐπεὶ πλοῖα ἱκανὰ ἐδόκει παρ-
 εῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῶ,
 ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλῃ
 ἀφικνοῦνται εἰς Σινώπην, καὶ ὠρμίσαντο εἰς Ἀρμήνην τῆς
 Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ,
 Μιλησίων δὲ ἄποικοί εἰσιν. Οὗτοι δὲ ξένια πέμπουσι
 τοῖς Ἕλλησιν, ἀλφίτων μὲν μεδίμνους τρισχιλίους, οἴνου
 δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος
 ἐνταῦθα ἦλθε τριήρη ἔχων. Καὶ οἱ μὲν στρατιῶται προσ-
 ἐδόκων, ἀγοντά τι σφίσιν ἦκειν· ὁ δ' ἦγε μὲν οὐδὲν, ἀπήγ-
 γελλε δὲ, ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος
 καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφικνοῖντο
 ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιῶται

ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἦδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς, ὥπως ἂν καὶ ἔχοντες τι οἴκαδε ἀφίκωνται. 18. Ἠγήσαντο οὖν, εἰ ἓνα ἔλοιτο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρχίας οὔσης δύνασθαι τὸν ἓνα χρήσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι· καὶ εἴ τι αὐτὸ δέοι φθύνειν, ἦττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δοῖαν τῷ ἐνὶ περαινεσθαι ἂν· τὸν δ' ἐμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί. 19. Ὡς δὲ ταῦτα διανοοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιώντες αὐτῷ, ὅτι ἡ στρατιὰ οὕτω γυγνώσκει· καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν. 20. Ὁ δὲ Ξενοφῶν πῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίνεσθαι, καὶ πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμῶν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὅποτε δ' αὐτὸς ἐνθυμοίτο, ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ, ὅπῃ τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασμένην δοῖαν ἀποβαλεῖν, ἠπορεῖτο. 22. Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι, τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα, ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ὑπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἐωρακέναι, ὃ εἶδεν, ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. 23. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμᾶτο Κύρῳ συσταθσόμενος, ἀετὸν

ἀνεμνησκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις ὁ προπέμπων αὐτὸν ἔλεγεν, ὅτι μέγας μὲν οἰωνὸς εἴη καὶ οὐκ ἰδιωτικὸς, καὶ ἔνδοξος, ἐπίπονός μέντοι· τὰ γὰρ ὄρεα μάλιστα ἐπιτίθεσθαι τῷ αἰετῷ καθήμενῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ αἰετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. 24. Οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει, μήτε προσδεῖσθαι τῆς ἀρχῆς, μήτε, εἰ αἰροῖντο, ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο. 25. Ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἔδόκει δῆλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγὼ, ὦ ἄνδρες, ἥδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἵπερ ἄνθρωπός εἰμι, καὶ χάριν ἔχω, καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ' ὑμῶν ἄρχοντα, Λακεδαιμονίου ἀνδρὸς παρόντος, οὔτε ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν, εἴ τι δέοισθε, παρ' αὐτῶν· ἐμοί τε αὖ οὐ πᾶν τι νομίζω ἀσφαλὲς εἶναι τοῦτο. 27. Ὅρῳ γὰρ, ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρὶν ἐποιήσαν πᾶσαν τὴν πόλιν ὁμολογεῖν, Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες, καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖην, ὅπου δυναίμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐνωῶ, μὴ λίαν ἂν ταχὺ σωφρονισθεῖν. 29. Ὁ δὲ ὑμεῖς ἐννοεῖτε, ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἀρχοντος, ἢ πολλῶν, εὖ ἴστε, ὅτι ἄλλον μὲν ἐλόμενοι οὐχ

εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ, ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δ' ἐμὲ ἔλησθε, οὐκ ἂν θαυμάσαιμι, εἴ τινα εὕροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ δὲ ταῦτα εἶπε, πολὺ πλείονες ἐξανίσταντο, λέγοντες, ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν, ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι, εἰ ὀργιούνται Λακεδαιμόνιοι, καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται. Ἐπεὶ εἰ οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ, ὡς εὖ εἰπόντος τοῦ Ἀγασίου, ἀνεθορύβησαν.

31. Καὶ ὁ Ξενοφῶν, ἔπει εἴωρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἀλλ', ὦ ἄνδρες, ἔφη, ὡς πάνυ εἰδήτε, ὁμνύω ὑμῖν θεοὺς πάντας καὶ πάσας, ἥ μὴν ἐγὼ, ἔπει τὴν ὑμετέραν γνώμην ἡσθανόμην, ἐθυόμην, εἰ βέλτιον εἴη ὑμῖν τε, ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν, καὶ ἐμοὶ, ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ ἰδιώτην ἂν γινῶναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαί με δεῖ.

32. Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἔπει ἡρέθη, παρελθὼν εἶπεν· Ἀλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε, ὅτι οὐδ' ἂν ἔγωγε ἐστασιάζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε, οὐχ ἐλόμενοι· ὡς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον, ὃ τι ἐδύνατο, καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. (Ὁ δ' ἔφη νομίζειν, αὐτὸν Τιμασίῳνι μᾶλλον συνάρχειν ἐθειλῆσαι, Δαρδανεὶ ὄντι, τοῦ Κλεάρχου στρατεύματος, ἢ ἑαυτῷ, Λύκωνι ὄντι.) 33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ περ

ράσσομαι, ὅ τι ἂν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε, ὥς αὖριον, ἐὰν πλοῦς ᾖ, ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὴν ἐκεῖσε ἔλθωμεν, βουλευσόμεθα.

CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὸ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμῷδοντος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλως, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες, ἀφίκοντο εἰς Ἡράκλειαν, πόλιν Ἑλληνίδα, Μεγαρέων ἀποικον, οὕσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ. 2. Καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιᾷ Χερρόνήσῳ· ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι, ἣ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως, τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν, ἀλφίτων μεδίμνους τρισχιλίους, καὶ οἴνου κεράμια δισχίλια, καὶ βοῦς εἴκοσι, καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς, Λύκος ὄνομα, εὖρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγόντες ἐβουλευόντο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἀναστὰς δὲ Λύκων Ἀχαιοὺς εἶπε· Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν, ὅτι οὐ

πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σιτία· ὀπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα, οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ, αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχιλίους κιζικηνοὺς. 5. Ἄλλος δ' εἶπε, [μηνὸς μισθόν,] μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα, ἡμῶν καθημένων, πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὃ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλευέσθαι. 6. Ἐντεῦθεν προὔβαλλοντο πρέσβεις, πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο· ἔστι δ' οἱ καὶ Ξενοφῶντα. Οἱ δὲ ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει, μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν, ὃ τι μὴ αὐτοὶ ἐθέλοντες διδοίεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιὸν, καὶ Καλλίμαχον Παρρᾶσιον, καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται, βουλεύεσθαι ἔφασαν· καὶ εὐθὺς τά τε χρήματα ἐκ τῶν ἀγρῶν συνηγον, καὶ τὴν ἀγορὰν εἴσω ἀνεσκέασαν, καὶ αἱ πύλαι ἐκέλειντο, καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

9. Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγοὺς ἠτιῶντο διαφθεῖρειν τὴν πράξιν· καὶ συνίσταντο οἱ Ἀρκίδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρρᾶσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς, ὥς αἰσχρὸν εἶη ἄρχειν ἓνα Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν

κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι. (Καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῖν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί.) 11. Εἰ οὖν σωφρονοῖεν οὗτοι, — συστάντες καὶ στρατηγούς ἐλάμενοι ἑαυτῶν, καθ' ἑαυτοὺς αὖ τὴν πορείαν ποιοῦντο, καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτ' ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον, εἴ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοί, καὶ Ξενοφῶντα, συνέστησαν· καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης, ὃ τι δοκοίη, τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη, ἡμέρᾳ ἕκτη ἢ ἐβδόμῃ ἀφ' ἧς ἤρεθη.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζων, οὕτως ἀσφαλεστέραν εἶναι, ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου, ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη, τριήρεις ἔχων ἤξειν εἰς Κάλπης λιμένα. 14. Ὅπως οὖν μηδεὶς μετάσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. Καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν — τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὃ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ Ἡγεμόνι Ἡρακλεῖ, καὶ κοινουμένῳ, πότερα λῶν καὶ ἄμεινον εἴη στρατεύεσθαι ἔχοντι τοὺς παρამεῖναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς, συστρατεύεσθαι. 16. Οὕτω γίγνεται τὸ στράτευμα τριχῇ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ

τετρακισχίλιοι [καὶ πεντακόσιοι], ὀπλῖται πάντες· Χειρισόφῳ δ' ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θρᾶκες· Ξενοφῶντι δὲ ὀπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τεττάρκοντα ἵππέας.

17. Καὶ οἱ μὲν Ἀρκάδες, διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν, πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς, λύβοιεν ὅτι πλεῖστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα, κατὰ μέσον πῶς τῆς Θράκης.

18. Χειρίσοφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος, πεζῇ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θύλατταν ἦει· καὶ γὰρ ἤδη ἡσθένει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν, ἀποβαίνει ἐπὶ τὰ ὅρια τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος, καὶ διὰ μεσογαίας ἐπορεύετο.

CAP. III.

1. [Ὅν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη, καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη, ἐν τοῖς ἐπάνω εἴρηται.] 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τῷδε. Οἱ μὲν Ἀρκάδες, ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κώμας, σταδία ἀπὸ θαλάττης ὡς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο, ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λόχος ἐπὶ κώμῃν· ὅποια δὲ μείζων ἔδοκει εἶναι, σύνδυο λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλοντο δὲ καὶ λόφον, εἰς ὃν δέοι πάντας ἀλίζε-

σθαι. Καὶ, ἅτε ἐξαίφνης ἐπιπεσόντες, ἀνδράποδά τε πολλὰ ἔλαβον, καὶ πρόβατα πολλὰ περιεβύλοντο.

4. Οἱ δὲ Θρᾶκες ἡθροίζοντο οἱ διαφυγόντες· πολλοὶ δὲ διέφυγον, πελτασταὶ ὄντες, ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ, ἐνὸς τῶν Ἀρκαδῶν στρατηγῶν, ἀπιόντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι, ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς, καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκτινύουσι, καὶ τοὺς ἄλλους πάντας. Ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν, τοῦ Ἡγησάνδρου, ὀκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν λοχαγοὶ συνήλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἄνευ πραγμάτων· οἱ δὲ Θρᾶκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους, καὶ συνελέγοντο ἐρρώμένως τῆς νυκτός. Καὶ ἅμα ἡμέρα κύκλῳ περὶ τὸν λόφον, ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο, ἐτάττοντο καὶ ἱππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰὶ πλείονες συνέρρεον. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκοντιστὴν οὔτε ἱππέα· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἡκόντιζον· ὁπότε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφενγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδεὶς ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἰργον αὐτοὺς οἱ Θρᾶκες. 9. Ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἄλλα ὡμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδosan οἱ Θρᾶκες, αἰτούντων τῶν Ἑλλήνων.

ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

10. Χειρίσοφος δὲ, ἀσφαλῶς πορευόμενος παρὰ θάλατταν, ἀφικνείται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς, εἴ που ἦσθηνται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ θράκες πάντες περικεκυκλωμένοι εἰεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἰγέμονες εἰεν, ὅσπερ δέοι· σκοποὺς δὲ καταστήσας, συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων πολεμίων, οὕτω δὲ τεθαρρήκότων. 13. Κράτιστον οὖν ἡμῖν, ὥς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως, εἰ ἔτι εἰσὶ σῶοι, σὺν ἐκείνοις μαχώμεθα, καὶ μὴ, μόνοι λειφθέντες, μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδεύομεθα, προελθόντες, ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευώμεθα, Τιμασίων ἔχων πούς ἵππεας προελαννέτω, ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάβῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυμνῆτων ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως, εἰ πού τί ποθεν καθορῶεν, σημαίνουεν· ἐκέλευε δὲ καίειν ἅπαντα, ὅτ' ἐντυγχάνουεν καυσίμῳ.

16. Ἡμεῖς γὰρ ἀποδραΐμεν ἂν οὐδαμοῦ ἐνθένδε· πολλή μὲν γὰρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλή δὲ εἰς Χρυσόπολιν λιεθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σέσωσται, ἐλαχίστη ὁδός. Ἄλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστίν, οἷς ἀποπλευσούμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἐστὶ τὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων, σὺν τοῖς Χειρίσόφου μόνοις κάκιόν ἐστι διακινδυνεύειν, ἢ τῶνδε σωθέντων, πάντας εἰς ταῦτον ἐλθόντας κοινῇ τῆς σωτηρίας ἔχεσθαι. Ἄλλὰ χρὴ παρασκευασάμενους τὴν γνώμην πορεύεσθαι, ὥς νῦν ἢ εὐκλεῶς τελευτῆσαι ἐστίν, ἢ κάλλιστον ἔργον ἐργάσασθαι, Ἑλληνας τοσούτους σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὅς τοὺς μεγαληγορήσαντας, ὥς πλέον φρονούντας, ταπεινώσαι βούλεται· ἡμᾶς δὲ, τοὺς ἀπὸ θεῶν ἀρχομένους, ἐντιμοτέρους ἐκείνων καταστήσαι. Ἄλλ' ἔπεισθαι χρὴ, καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον δύνησθε ποιεῖν.

19. Ταῦτ' εἰπὼν ἡγείτο. Οἱ δ' ἵππεις διασπειρόμενοι ἐφ' ὅσον καλῶς εἶχεν, ἔκαιον ἢ ἐβάδιζον· καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ ἄκρα, ἔκαιον πάντα, ὅσα καύσιμα ἐώρων· καὶ ἡ στρατιὰ δὲ, εἴ τιτι παραλειπομένῃ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἶθεσθαι ἐδόκει, καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δὲ ὥρα ἦν, κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τά τε τῶν πολεμίων πυρὰ ἐώρων (ἀπείχον δὲ ὥς τετταράκοντα σταδίου), καὶ αὐτοὶ ὥς ἐδύναντο πλείστα πυρὰ ἔκαιον. 21. Ἐπεὶ δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. Καὶ τὴν μὲν νύκτα φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα

δὲ τῇ ἡμέρᾳ προσευξάμενοι τοῖς θεοῖς, καὶ συνταξάμενοι ὡς εἰς μάχην, ἐπορεύοντο ἢ ἐδύναντο τύχιστα. 22. Τιμασίων δὲ καὶ οἱ ἱππεῖς, ἔχοντες τοὺς ἡγεμόνας καὶ προελαύνοντες, ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι, ἔνθα ἐπολιορκοῦντο οἱ Ἕλληνες. Καὶ οὐχ ὁρῶσιν οὔτε τὸ φίλιον στράτευμα οὔτε τὸ πολέμιον (καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα), γραῖδια δὲ καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοὺς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα ἦν, τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυνθάνοντο, ὅτι οἱ μὲν Θρᾷκες εὐθύς ἀφ' ἐσπέρας ὥχοντο ἀπιόντες· ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν οἴχεσθαι· ὅπου δὲ, οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τύχιστα συμμίξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους, καὶ ἡσπάζοντο ὥσπερ ἀδελφούς. 25. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν. Ἡμεῖς μὲν γὰρ, ἔφασαν, — φόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἐωρῶμεν, τῆς νυκτὸς ἦξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμιοι δὲ, ὥς γε ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπήλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν. 26. Ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, φόμεθα ὑμᾶς πυθομένους τὰ παρ' ἡμῖν, φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν, μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CAP. IV.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠϋλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὃ καλεῖται Κάλπης λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἰρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἑρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριτῇ μὲν ἐστὶν εἰς Ἑράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρὰς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε Ἑλληνίς, ἀλλὰ Θρᾶκες Βιθυνοί· καὶ οὓς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτοντας ἢ ἄλλως πως, δεινὰ ὑβρίζειν λέγονται τοὺς Ἕλληνας.

3. Ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κείται ἐκατέρωθεν πλεόντων ἐξ Ἑρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ, πέτρα ἀπορρώξ, ὕψος, ὅπη ἐλάχιστον, οὐ μείον εἴκοσιν ὀργυῶν· ὁ δὲ αὐχὴν, ὁ εἰς τὴν γῆν ἀνέκων τοῦ χωρίου, μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ, τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἰδέος ὕδατος καὶ ἄφθονος ρέουσα ἐπ' αὐτῇ τῇ θαλάττῃ, ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ, πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνέκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν, πλέον ἢ ἐπὶ εἴκοσι σταδίοις, δασὺ πολλοῖς καὶ παντοδαποῖς καὶ

μεγάλους ξύλους. 6. Ἡ δὲ ἄλλη χώρα καλὴ καὶ πολλή, καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ εὖ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυρούς καὶ ὄσπρια πάντα καὶ μέλινας καὶ σήσαμα καὶ σῦκα ἀρκούντα, καὶ ἀμπέλους πολλὰς καὶ ἡδυοίνους, καὶ τὰλλα πάντα πλὴν ἐλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήνουν δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφορὰν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, ὥς, χρήματ' αὐτοῖς κτησόμενοι, ἥξοντες πύλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πρᾶττειν. Τοιοῦτοι οὖν ὄντες, ἐπόθουν εἰς τὴν Ἑλλάδα σῶζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερὰ καλὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἔνθαπερ ἔπεσον ἐκάστοις ἔθαψαν (ἤδη γὰρ ἦσαν πεμπταῖοι, καὶ οὐχ οἶόν τε ἀναιρεῖν ἔτι ἦν)· ἐνίοις δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες, ἔθαψαν ἐκ τῶν ὑπαρχόντων ὥς ἐδύναντο κύλλιστα· οὓς δὲ μὴ εὗρισκον, κενοτύφιον αὐτοῖς ἐποίησαν μέγα, [καὶ πυρὰν μεγάλην,] καὶ στεφάνους ἐπέθεσαν. 10. Ταῦτα δὲ

ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν. Τῇ δὲ ὑστεραία συνήλθον οἱ στρατιῶται πάντες (συνήγε δὲ [αὐτοὺς] μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς, καὶ Ἱερώνυμος Ἡλείου λοχαγὸς, καὶ οἱ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδιων).
 11. καὶ δόγμα ἐποιήσαντο, εἴαν τις τοῦ λοιποῦ μνηστῆρ^{ος} δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι· καὶ κατὰ χώραν ἀπιέναι, ἥπερ πρόσθεν εἶχε τὸ στράτευμα· καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει, φάρμακον πίων, πυρέττων· τὰ δὲ ἐκείνου Νέων ὁ Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὥς ἔοικε, δῆλον ὅτι περὶ ποιητέον, οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη, οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους, εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμοι ἀνατεθαρρήκασιν.

13. Ἐκ τούτου ἐθύοντο οἱ στρατηγοὶ, μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης ἤδη ἀποδεδράκει, πλοῖον μισθωσόμενος, ἐξ Ἡρακλείας. Θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγένετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. Καὶ τινες ἐτόλμων λέγειν, ὡς ὁ Ξενοφῶν, βουλόμενος τὸ χωρίον οἰκίσαι, πέπεικε τὸν μάντιν λέγειν, ὡς τὰ ἱερά οὐ γίγνεται ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας, τῇ αὔριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον, καὶ, μάντις εἴ τις εἶη, παραγγείλας παρεῖναι ὡς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρήσαν πολλοί. 16. Θυομένων δὲ πάλιν εἰς τρεῖς ἐπὶ τῇ ἀφόδῳ,

οὐκ ἐγίγνετο τὰ ιερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν, ἃ ἔχοντες ἦλθον, καὶ ἄγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου ξυνελθόντων, εἶπε πάλιν Ξενοφῶν· ὦ ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὁράτε, τὰ ιερά οὐπω γίνονται· τῶν δ' ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι, θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δέ τις εἶπε· Καὶ εἰκότως ἄρα ἡμῖν οὐ γίνεταί τὰ ιερά· ὡς γὰρ ἐγώ, ἀπὸ τοῦ αὐτομάτου χθῆς ἦκοντος πλοίου, ἦκουσά τινος, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἄρμοστής μέλλει ἤξειν, πλοῖα καὶ τριήρεις ἔχων. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀναγκαῖον ἦν ἐξιέναι. Καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρεῖς, καὶ οὐκ ἐγίγνετο τὰ ιερά. Καὶ ἤδη καὶ ἐπὶ σκηπὴν ἰόντες τὴν Ξενοφῶντος, ἔλεγον, ὅτι οὐκ ἔχοιεν τὰ ἐπιτήδεια· ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν, μὴ γιγνομένων τῶν ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρατιὰ, διὰ τὸ μέλειν ἅπασιν, ἐκυκλούντο περὶ τὰ ιερά· τὰ δὲ θύματα ἐπιλελοίπει. Οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὐ, συνεκάλεσαν δέ. 21. Εἶπεν οὖν ὁ Ξενοφῶν· Ἴσως οἱ πολεμιοὶ συνειλεγμένοι εἰσὶ, καὶ ἀνάγκη μάχεσθαι· εἰ οὖν, καταλιπόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ, ὡς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ιερά μᾶλλον προχωροίῃ ἡμῖν. 22. Ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον, ὡς οὐδὲν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦς δὲ ὑπὸ ἀμάξης πριάμενος ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμείσθαι, εἴ τι ἐν τούτῳ εἴη· Ἄλλ' οὐδ' ὥς ἐγένετο [τὰ ιερά].)

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους, ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίσασθαι, εὐρών τινα ἄνθρωπον Ἑρακλεώτην, ὃς ἔφη κώμας ἐγγὺς εἰδέναι, ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε, τὸν βουλόμενον ἵνα ἐπὶ τὰ ἐπιτήδεια, ὡς ἡγεμόνος ἔσομένου. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἄσκοις καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κώμας, καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαρναβάζου ἵππεῖς πρῶτοι· βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς, βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιντο, ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποπεφευγόντων εἰς τὸ στρατόπεδον. Καὶ ὁ Ξενοφῶν, ἐπειδὴ οὐκ ἐγεγένητο τὰ ἱερὰ ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοὴν ὑπὸ ἀμάξης (οὐ γὰρ ἦν ἄλλα ἱερεῖα), σφαγιασάμενος ἐβοήθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἄνδρας, εἰς τὸ στρατόπεδον ἀφικνουῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν, καὶ οἱ Ἕλληνες μάλ' ἀθύμως ἔχοντες ἐδειπνοποιοῦντο· καὶ ἑξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι, τοὺς μὲν κατέκανον, τοὺς δὲ ἐδίωξαν μέχρι εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης, εἰς τὰ ὅπλα πάντες ἔδραμον οἱ Ἕλληνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι, δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις ἐνυκτέρευον, φυλαττόμενοι ἱκαναῖς φύλαξι.

CAP. V.

1. Τὴν μὲν νύκτα οὗτο διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἰγχοῦντο· οἱ δὲ εἶποντο, ἀναλαβόντες τὰ ὄπλα καὶ σκεύη. Πρὶν δὲ ἀρίστου ὦραν εἶναι, ἀπετάφρυσαν, ἣ ἡ εἵσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἑρακλείας ἦκεν, ἄλφιτα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρωτὶ δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν, ὁρᾷ ἑστὸν αἴσιον ὁ μάντις Ἀρηξίων Παρρύσιος, καὶ ἡγείσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβύντες τὴν τάφρον, τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν, ἀριστήσαντας ἐξίεναι τοὺς στρατιώτας σὺν τοῖς ὄπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἐξήσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι, τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλειπον αὐτοὺς, αἰσχυνόμενοι μὴ ἔπεσθαι, τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι, ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησόμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς, ἔθαπτον πάντας, ὁπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προσαγαγόντες, καὶ τὴν οὐρὰν αὐθις ποιησόμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων, ἔθαπτον τὸν αὐτὸν τρόπον, ὁπόσους ἐπελάμβανεν ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν

ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἄθροοι, συνενεγκόντες αὐτοὺς ἔθαψαν.

7. Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στρώτευμα ἔξω τῶν κωμῶν, ἐλύμβανον τὰ ἐπιτήδεια, ὃ τι τις ὁρώῃ ἐντὸς τῆς φάλαγγος. Καὶ ἐξαίφνης ὁρῶσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φύλαγγος, ἰππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες δύναμιν. 8. Ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίου. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια. 9. Ἐνθα δὲ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φύλαγγι λόχους φύλακας, ἵνα, ἂν που δέῃ, ὧσιν οἱ ἐπιβοηθήσουντες τῇ φύλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταῦτα πᾶσιν. Ἵμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐστήκωμεν, ἐπεὶ ὠφθήμεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω, τοὺς τελευταίους λόχους καταχωρίσας, ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἥσυχοι προῆγον· ὁ δὲ, τρεῖς ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλῆθρον (Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως), τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἔπεσθαι (Πυρρίας Ἀρκὰς ταύτης ἤρχε), τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ (Φρασίας Ἀθηναίους ταύτη ἐφειστήκει). 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ

ηγούμενοι ἐπὶ νάπει μεγάλῃ καὶ δυσπόρῳ, ἔστησαν, ἀγνοῦντες, εἰ διαβατέον εἴη τὸ νάπος· καὶ παρεγγυῶσι στρατηγοὺς καὶ λοχαγοὺς παριέναι ἐπὶ τὸ ἡγούμενον.

13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὅ τι τὸ ἴσχον εἴη τὴν πορείαν, καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύνει ἢ ἐδύνάτο τάχιστα. Ἐπεὶ δὲ συνήλθον, λέγει Σοφαίνετος, πρεσβυτάτος ὢν τῶν στρατηγῶν, ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον ὃν τὸ νάπος. 14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν·

Ἄλλ' ἴστε μὲν με, ὦ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐβελύσιον· σὺ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρειότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἣν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν, ὅποταν ἀπίωμεν, ἔψονται καὶ ἐπιπесοῦνται. 16. Ὅρατε δὴ, πότερον κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας, προβαλλομένους τὰ ὄπλα, ἢ μεταβαλλομένους ὅπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεᾶσθαι. 17. Ἴστε γε μέντοι, ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ καλῶ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ. Ἐγὼ γοῦν ἥδιον ἂν σὺν ἡμίσεσιν ἐποίμην, ἢ σὺν διπλασίοις ἀποχωροίην. Καὶ τούτους οἶδ' ὅτι, ἐπιόντων μὲν ἡμῶν, οὐδ' ὑμεῖς ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δὲ, πάντες ἐπιστάμεθα, ὅτι τολμήσουσιν ἐφέπεσθαι.

18. Τὸ δὲ διαβάντας ὅπισθεν νάπος χαλεπὸν ποιήσασθαι, μέλλοντας μάχεσθαι, ἂρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίοις ἔγωγε βουλοίμην ἂν εὖ πορὰ πάντα φαίνεσθαι, ὥστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ

χωρῶν δὲ ἀλάσκεισθαι, ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. 19. Θεοὶ μὲν δ' ἔργα καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φερέσθαι καὶ εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρῶν. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς Ἰπτιάς; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ ἐλάττω, ποσῶν τι κῆτος ὁ Πόντος; ἔνθα οὔτε πλοῖα ἔστι τὰ ἀπίζοντα, οὔτε σίτος, ὃ θρεφόμεθα μένοντες. δεῦρα δὲ, ἢν εὐττον ἐκεῖ γενώμεθα, θάττον πάλιν ἐξιέναι ἐπὶ τὰ ἐπιπλέον. 21. Οὐκοῦν νῦν κρεῖττον ἡρισθηκότας ἀνέχεται ἢ εἰς ἀνὰ ἀριστούς; Ἄνδρες, τά τε ἱερὰ ἡμῖν καὶ ὧν τε αἰωνοὶ αἰετοὶ, τά τε σφάγια κάλλιστα. Ἴωμεν ἐπὶ τὴν ἀέρας. Οὐ δεῖ ἐτι τούτους, ἐπεὶ ἡμᾶς πάντως εἶναι, ὅπως δεσπότησαι, οὐδ' ὅπου ἂν θέλωσι σκηνηῆσαι.

22. Ἐπεὶ δὲ οἱ λοχαγοὶ ἰγείσθαι ἐκέλευον, καὶ οὐδεὶς ἀπέλεγε. Καὶ ὅς ἰγείτο, παραγγείλας διαβαίνειν, ἥ ἔκυστος ἐπὶ ἤγαγε τοῦ κίτους ὧν. θάττον γὰρ ἂν ἀθρόον εἶναι εἶπε πέσαι γενέσθαι τὸ στράτευμα, ἢ εἰ κατὰ τὴν ρευσσαν, ἢ ἐπὶ τῷ κίτει ἦν, ἐξεμηνύοντο. 23. Ἐπεὶ δὲ δεδόνταν, παρὼν παρὰ τὴν φάλαγγα ἔλεγεν. Ἄνδρες, ἀναμνηστέστε, ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες πεποισκατέ, καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες. καὶ τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμεν. 24. Ἄλλ' ἔπεσθε ἰγέμονι τῷ Ἡρακλεῖ, καὶ ἀλλήλων παρακαλεῖτε ὀνομασί. Ἢδύ τοι, ἀνδρεῖόν τι καὶ καλὸν εἶν εἰπόντα καὶ ποιήσαντα, μνήμην, ἐν οἷς ἐθέλει, ποιῆσαι αὐτοῦ.

25. Ταῦτα παρελαύνων ἔλεγε, καὶ ἅμα ὑφηγεῖτο ἐπὶ

φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιπσάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο ἔκ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἕως σημαῖαι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἔσεσθαι βάρη, καὶ μηδένα δρόμῳ διώκειν. Ἐκ τούτου σύνθημα παρήκει, ΖΕΥΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμιοι ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δ' ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους, πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὤρμησαν, οἳ θ' ἱππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἄλλ' ἔτι ὑπηντίαζεν ἡ φύλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη, καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο, καὶ ἐπαιώνιζον, καὶ μετὰ ταῦτα ἠλάλαζον, καὶ ἅμα τὰ δόρατα καθίεσαν, ἱσταῖθα οὐκέτι εἶδξαντο οἱ πολέμιοι, ἀλλὰ ἔφειγον.

28. Καὶ Τιμασίων μὲν ἔχων τοὺς ἱππεῖς ἐφέικετο, καὶ ἀπεκτίννυσαν, ὅσουςπερ ἐδύναντο ὡς ὀλίγοι ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἱππεῖς ἦσαν· τὸ δὲ δεξιὸν, ἅτε οὐ σφοδρὰ ἐμκόμενον, ἐπὶ λόφου συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτοὺς, ἐδόκει ῥᾶστόν τε καὶ ἀκινύνατον εἶναι, ἰέναι [ῆδη] ἐπ' αὐτούς. Παιανίσαντες οὖν εἰς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον, μέχρι τὸ δεξιὸν αὐτὸ διεσπάρη· ἀπέθανον δὲ ὀλίγοι· τὸ γὰρ ἱππικὸν φόβον παρείχε τὸ τῶν πολεμίων, πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαρναβάρου ἱππικὸν ἔτι συνεστηκὸς, καὶ τοὺς Βιθυνοὺς ἱππίας πρὸς τοῦτο συναθροισμένους, καὶ ἀπὸ λόφου τινὸς κατα-

θεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναιτο, ὥς μὴ τεθαρρήκοτες ἀναπαύσαιντο. Συνταξάμενοι δὲ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμοι ἱππεῖς φεύγουσι κατὰ τοὺς πρानοῦς, ὁμοίως ὥσπερ οἱ ὑπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπέδεχτο, ὃ οὐκ ᾔδεσαν οἱ Ἕλληνες, ἀλλὰ προαπετράποντο διώκοντες· ὁψὲ γὰρ ἦν. 32. Ἐπανελθόντες δὲ, ἔνθα ἡ πρώτη συμβολὴ ἐγένετο, στησάμενοι τρόπαιον, ἀπήεσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὥς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

CAP. VI.

1. Ἐντεῦθεν οἱ μὲν πολέμοι εἶχον ἀμφὶ τὰ ἑαυτῶν, καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα, ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα, ὥς ἦξοντα· ἐξιόντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις, ἐφέροντο ἀδεῶς πυροὺς, κριθᾶς, οἶνον, ὄσπρια, μελένας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα, πλὴν ἐλαίου. 2. Καὶ ὁπότε μὲν καταμένοι τὸ στράτευμα ἀναπανόμενον, ἐξῆν ἐπὶ λείαν ἰέναι· καὶ ἐλάμβανον οἱ ἐξιόντες· ὁπότε δ' ἐξίοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἦδη δὲ ἦν πολλὴ πάντων ἀφθονία· καὶ γὰρ ἀγοραὶ πάντοθεν ἀφικνοῦντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες ἄσμενοι κατήγον, ἀκούοντες, ὥς οἰκίζοντο πόλεις καὶ λιμῆν εἶη. 4. Ἐπεμπον δὲ καὶ οἱ πολέμοι ἤδη, οἱ πλησίον ὦκουν, πρὸς Ξενοφῶντα,

ἀκούοντες, ὅτι οὗτος πολίζει τὸ χωρίον, ἐρωτῶντες, ὃ τι δέοι ποιῶντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυνεν αὐτοὺς τοῖς στρατιώταις.

5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύγχανε δὲ τὸ στρατεύμα ἔξω ὄν, ὅτε ἀφίκετο, καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος· καὶ εἰλήφεσαν πρόβατα πολλά· ὁκνοῦντες δὲ, μὴ ἀφαιρεθεῖεν, τῷ Δεξίππῳ λέγουσιν (ὃς ἀπέδρα τὴν πενηκόντορον ἔχων ἐκ Τραπεζούντος), καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι. 6. Εὐθύς δ' ἐκείνος ἀπελαύνει τοὺς περυστώτας τῶν στρατιωτῶν, καὶ λέγοντας, ὅτι δημόσια ταῦτ' εἴη· καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει, ὅτι ἀρπάζειν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἡγέ τινα· περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. Ἔδεισαν δὲ καὶ τῶν τριηριτῶν πολλοὶ, καὶ ἔφευγον εἰς τὴν θάλατταν· καὶ Κλέανδρος δ' ἔφευγε. 8. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλυνόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον, ὅτι οὐδὲν εἴη πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἴη τοῦ στρατεύματος, ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος, ὑπὸ τοῦ Δεξίππου τε ἀνереθιζόμενος, καὶ αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν, μηδεμίαν πόλιν δέχεσθαι αὐτοὺς, ὡς πολεμίους. Ἦρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Δακεδαίμονιοι.

10. Ἐνταῦθα πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς

Ἕλλησι, καὶ ἐδέοντο, μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλειν καὶ τὸν ἀφελόμενον. 11. Ἦν δὲ, ὃν ἐζήτει, Ἀγασίας διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτὸ ὁ Δέξιππος. Καὶ ἐντεῦθεν, ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλιγον ἐποιοῦντο τὸν Κλέανδρον· τῷ δὲ Ξενοφῶντι οὐκ ἐδόκε φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. Ὡς ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐ φαῦλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἀπεισιν, ὥσπερ λέγει. Εἰσὶ μὲν γὰρ ἤδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν, ὃ τι βούλονται, διαπράττεσθαι. 13. Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυξαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ, εἰς τὰς πόλεις μὴ δέχεσθαι, ὥς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας· ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἦξει· χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θάλαττῃ τὸν νῦν χρόνον. 14. Οὐκ οὖν δεῖ οὔτε ἑνὸς ἀνδρὸς ἕνεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχσθαι, ἀλλὰ πειστέον, ὃ τι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις ἡμῶν, ὅθεν ἐσμέν, πείθονται αὐτοῖς.

15. Ἐγὼ μὲν οὖν, — καὶ γὰρ ἀκούω, Δέξιππον λέγει πρὸς Κλέανδρον, ὥς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, μὴ ἐγὼ αὐτὸν ἐκέλευσα, — ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμεῖς τῆς αἰτίας, καὶ Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ ἐμέ

τούτων αἴτιον εἶναι, καὶ καταδικάζω ἑμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιός εἶναι, καὶ ὑφέξω τὴν δίκην. 16. Φημὶ δὲ, καὶ εἴ τινα ἄλλον αἰτιάται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν, εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίρου καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

17. Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγὼ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεὰς, ἥ μὴν μήτε με Ξενοφῶντα κελεύσαι ὑφελέσθαι τὸν ἄνδρα, μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι ἄνδρα ὑγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ. 18. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με, ἐγὼ δὲ ἑμαυτὸν, ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ, ὃ τι ἂν βούληται, ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις, σώζοισθέ τε ἀσφαλῶς, ὅποι θέλει ἕκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον, οἵτινες, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.

19. Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὐστινας βούλοιτο προελόμενον ἵέναι. Ὁ δὲ προείλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοί, καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί· 20. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὦ Κλεάνδρε, καὶ ἐκέλευσέ σε, εἴτε πάντας αἰτιά, κρί-

ναντα σὲ αὐτὸν χρῆσθαι, ὃ τι ἂν βούλη· εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιῶ, τούτους ἀξιούσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινὰ αἰτιῶ, πάρεσμέν σοι ἡμεῖς· εἴτε δὲ ἄλλον τινὰ, φράσον· οὐδεὶς γάρ σοι ἀπέσται, ὅστις ἂν ἡμῖν ἐθέλη πείθεσθαι.

21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δέξιππου ἀγοντος τοῦτον τὸν ἄνδρα, καὶ παίειν κελεύσας Δέξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δέξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου, ἧς ἡγησάμεθα παρὰ Τραπεζουντίων, ἐφ' ᾧτε πλοῖα συλλέγειν, ὡς σωζοίμεθα· καὶ ἀποδράντα Δέξιππον, καὶ προδόντα τοὺς στρατιώτας, μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον, καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὐτοὶ τε, τὸ ἐπὶ τούτῳ, ἀπολώλαμεν [πάντες]. Ἦκουε γὰρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἶη, πεζῇ ἀπιόντας τοὺς ποταμούς τε διαβῆναι, καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἦγες, ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι, ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ', εἰ μὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποικῶς εἶη· οὐ μέντοι ἔφη νομίζειν, οὐδ' εἰ παμπόνηρος ἦν Δέξιππος, βίαν χρῆναι πᾶσχειν αὐτὸν, ἀλλὰ κριθέντα (ὥσπερ καὶ ὑμεῖς νῦν ἀξιούτε) τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἄπιτε,

καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε ἄλλον οὐδένα ἔτι, ἐπεὶ γε οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαι τὸν ἄνδρα.

27. Ὁ δ' ἀφαιρεθεῖς εἶπεν· Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶε με ἀδικοῦντά τι ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' εἶπον, ὅτι δημόσια εἴη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις, ὁπότε ἡ στρατιὰ ἐξίοι, ἰδίᾳ λήζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτα εἶπον· καὶ ἐκ τούτου με λαβὼν οὗτος ἤγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς, λαβὼν τὸ μέρος, διασώσσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα. Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοίνυν τοιοῦτος εἶ, κατὰμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ὑμφὶ Κλέανδρον ἡρίστων· τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν, καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέανδρον παραιτησομένους περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς, πέμψαντας στρατηγοὺς καὶ λοχαγοὺς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἱ ἔδόκουν ἐπιτήδειοι εἶναι, δεῖσθαι Κλέανδρου κατὰ πάντα τρόπον, ἀφεῖναι τὸν ἄνδρα. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἐχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ στρατιὰ σοι ὑφείτο, ὃ τι ἐβούλου, ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων· νῦν δέ σε αἰτοῦνται καὶ δέονται, δοῦναι σφίσι τὸν ἄνδρα, καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. 32. Ταῦτα δέ σου τυχόντες, ὑπισχνοῦνταί σοι ἀντὶ τούτων, ἣν βούλη ἡγεῖσθαι αὐτῶν, καὶ ἦν οἱ θεοὶ

ἵλεφ' ὧσιν, ἐπιδείξειν σοι, καὶ ὡς κόσμοί εἰσι, καὶ ὡς ἱκανοὶ, τῷ ἄρχοντι πειθόμενοι, τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Δέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ ἄρξυντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξίππου καὶ σφῶν τῶν ἄλλων, οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι.

34. Ἀκούσας ταῦτα ὁ Κλέανδρος, Ἀλλὰ ναὶ τὸ Σιῶν, ἔφη, ταχύ τοι ὑμῖν ἀποκρινούμαι. Καὶ τῷ τε ἄνδρῃ ὑμῖν δίδωμι, καὶ αὐτὸς παρέσομαι· καὶ, ἣν οἱ θεοὶ παραδιδῶσιν, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν, ἣ οὐς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον, ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπήλθον, ἔχοντες τὸν ἄνδρα· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ, καὶ ξυνὴν Ξενοφῶντι φιλικῶς, καὶ ξενίαν ξυμβάλλοντο. Ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμὼν γενέσθαι αὐτῶν.

36. Ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίγνετο τὰ ἱερὰ, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερὰ ἐξάγειν· ὑμεῖς μὲν τοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γὰρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκεῖσε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις, δοῦναι αὐτῷ τὰ δημόσια πρόβατα· ὁ δὲ δεξάμενος, πάλιν αὐτοῖς ἀπέδωκε. Καὶ οὗτος μὲν ἀπέπλει· οἱ δὲ στρατιῶται, διαθέμενοι τὸν σίτον ὃν ἦσαν συγκεκομισμένοι, καὶ τᾶλλα ἃ εἰλήφεσαν, ἔξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενί

ἐέτυχον πορευόμενοι τὴν ὀρθὴν ὁδὸν, ὥστε ἔχοντές τι εἰς τὴν φιλίαν διεξελθεῖν, ἔδοξεν αὐτοῖς, τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες, ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ζ'.

CAP. I.

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κύρος ἐτελεύτησεν, ἐν τῇ πορείᾳ, μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἐξιόντες καὶ ἐκπλέοντες ἐποιοῦν, μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐκ τούτου δὲ Φαρνάβαζος, φοβούμενος τὸ στράτευμα, μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον (ὃ δ' ἔτυχεν ἐν Βυζαντίῳ ὢν), ἔδειτο διαβιβᾶσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσειν αὐτῷ, ὅσα δέοι. 3. Καὶ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθοφορὰν ἔσσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν Ξενοφῶν δὲ ἔπεν αὐτῷ, ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς, καὶ ὕλοιτο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν,

συνδιαβάντα, ἔπειτα οὕτως ἀπαλλάττεσθαι. Ἐφη οὖν ταῦτα ποιήσειν.

5. Σεύθης δὲ ὁ Θραξ πέμπει Μηδοσάδην, καὶ κελεύει Ξενοφῶντα συμπροθυμείσθαι, ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη αὐτῷ ταῦτα συμπροθυμηθέντι, ὅτι οὐ μεταμελήσει.

6. Ὁ δ' εἶπεν· Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω μήτε ἐμοὶ, μήτε ἄλλῳ μηδενί· ἐπειδὰν δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω, ὡς ἂν αὐτῷ δοκῇ ἀσφαλές.

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος· ἐκέρυξε δὲ, λαβόντας τὰ ὄπλα καὶ τὰ σκεύη τοὺς στρατιῶτας ἐξίέναι, ὡς ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο.

8. Καὶ ὁ Ξενοφῶν, Κλεάνδρῳ τῷ ἀρμοστῇ ξένος γεγενημένος, τροσελθὼν ἡσπάζετο αὐτὸν, ὡς ἀποπλευσούμενος ἦν. Ὁ δὲ αὐτῷ λέγει· Μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, ἔφη, αἰτίαν ἔξεις· ἐπεὶ καὶ νῦν τινὲς ἤδη σὲ αἰτιῶνται, ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. 9. Ὁ δ' εἶπεν· Ἀλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ, ἐπισιτισμοῦ δεόμενοι, [καὶ οὐκ ἔχοντες,] διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἐξοδον. 10. Ἀλλ' ὁμως, ἔφη, ἐγὼ σοὶ συμβουλεύω, ἐξελθεῖν μὲν ὡς πορευσόμενον, ἐπειδὰν δ' ἔω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοῖσιν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον δια-

πραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. Ὁ δὲ ἐκέλευσεν οὕτω ποιεῖν, καὶ ἐξιέναι τὴν ταχίστην συνεσκευασμένους, καὶ προσανειπεῖν, ὃς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιώσεται. 12. Ἐντεῦθεν ἐξῆσαν οἱ τε στρατηγοὶ πρῶτον, καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλὴν ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας, ὥς, ὅποτε ἔξω γένοιτο πάντες, συγκλείσω τὰς πύλας, καὶ τὸν μοχλὸν ἐμβαλῶν.

13. Ὁ δὲ Ἀναξίβιος, συγκαλέσας τοὺς στρατηγοὺς καὶ τοὺς λοχαγοὺς, ἔλεξε. Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ πυροὶ, καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. 14. Ἐπακούσαντες δέ τινες τῶν στρατιωτῶν ταῦτα, ἥ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ Ἱεροῦ ὄρους δέοι πορεύεσθαι, ἢ κύκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ ταῦτα διελέγοντο, οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι δρόμῳ πρὸς τὰς πύλας, ὥς πάλιν εἰς τὸ τεῖχος εἰσιόντες. Ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ, ὥς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσαι τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δὲ ἔθειον ἐπὶ θάλατταν, καὶ παρὰ τὴν χηλὴν τοῦ τεύχους

ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δὲ, οἱ ἐτύγχανον ἔνδον ὄντες τῶν στρατιωτῶν, ὡς ὀρώσι τὰ ἐπὶ ταῖς πύλαις πρῦγματα, διακόπτοντες ταῖς ἀξίταις τὰ κλείθρα, ἀναπεταννύουσι τὰς πύλας· οἱ δ' εἰσπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν, ὡς εἶδε τὰ γινόμενα, δείσας, μὴ ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα, καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει, καὶ συνεισπίπτει εἰσὼ τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι, ὡς εἶδον τὸ στράτευμα βία εἰσπίπτον, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες, ἔξω ἔθρον· οἱ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζοντο· πάντες δὲ ᾤοντο ἀπολωλέναι, ὡς ἐαλωκυίας τῆς πόλεως. 20. Ὁ δὲ Ἑτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος, καταδραμὼν ἐπὶ θάλατταν, ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σchein τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ, καὶ λέγουσι· Νῦν σοὶ ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα. ἔχεις ἄνδρας τοσοῦτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιο, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δ' ἀπεκρίνατο, Ἄλλ' εὐ τε λέγετε, καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα, βουλόμενος αὐτοὺς κατηρεμίσαι· καὶ αὐτὸς τε παρηγγύα ταῦτα, καὶ τοὺς ἄλλους ἐκέλευσε παρεγγυᾶν [καὶ] τίθεσθαι τὰ ὄπλα. 23. Οἱ δὲ, αὐτοὶ ὑφ' ἑαυτῶν

ταττόμενοι, οἳ τε ὀπλῖται ἐν ὀλίγῳ χρόνῳ εἰς ὀκτὼ ἐγένοντο, καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαί ἐστι, τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα, καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν, καὶ λέγει τάδε·

25. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἑξαπατώμενοι, οὐ θαυμάζω. Ἦν δὲ τῷ θυμῷ χαριζώμεθα, καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἑξαπάτης τιμωρησώμεθα, καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμείσθε, ἃ ἔσται ἐντεῦθεν.

26. Πολέμοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο, εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν ἤδη γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι εἰσῆλθομεν εἰς τὸν πόλεμον τὸν πρὸς τοὺς Λακεδαιμονίους καὶ τοὺς συμμάχους, ἔχοντες τριήρεις, τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωρίοις, οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσόδου οὔσης κατ' ἐνιαυτὸν, ἀπὸ τε τῶν ἐνδύμων καὶ ἐκ τῆς ὑπερορίας, οὐ μείον χιλίων ταλάντων· ἄρχοντές τε τῶν νήσων ἀπασῶν, καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις, καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς καὶ αὐτὸ τοῦτο τὸ Βυζάντιον, ὅπου νῦν ἐσμεν, ἔχοντες, κατεπολεμήθημεν οὕτως, ὥς πάντες ὑμεῖς ἐπίστασθε.

28. Νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν, Λακεδαιμονίῳ μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ, καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι, πάντων προσγε-

γενημένων, Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλίττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δὲ αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρησόμενοί τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες, εἰ δυναίμεθα; Τούτων δὴ πάντων ὁμοῦ ὄντων, ἔστι τις οὕτως ἄφρων, ὅστις οἴεται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ, πρὸς θεῶν, μαινώμεθα, μηδ' αἰσχρῶς ἀπολώμεθα, πολέμοι ὄντες καὶ ταῖς πατρίσι, καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις· καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρῶτην πόλιν ἤλθομεν, ταύτην ἐξαπατάζομεν.

30. Ἐγὼ μὲν τοίνυν εὐχομαι, πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γεγόμενα, μυρίας ἔμεγε κατὰ γῆς ὀργυῖας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλεύω, Ἑλληνας ὄντας τοῖς τῶν Ἑλλήνων προεσθηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ, πέμψαντας Ἀναξιβίφῃ εἰπεῖν, ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντας παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσοντες, ὅτι οὐκ ἐξαπατῶμενοι, ἀλλὰ πειθόμενοι ἐξερχόμεθα. 32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἱερώνυμόν τε Ἡλείον ἐρῶντα ταῦτα, καὶ Εὐρύλοχον Ἀρκάδα, καὶ Φιλίσιον Ἀχαιοόν. Οἱ μὲν ταῦτα ὄχοντο ἐρῶντες.

33. Ἔτι δὲ καθημένων τῶν στρατιωτῶν, προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει, ἀλλὰ στρατηγιῶν, καὶ ἐπαγγελλόμενος, εἴ τις ἢ πόλις

ἢ ἔθνος στρατηγοῦ δέοιτο. Καὶ τότε προσελθὼν ἔλεγεν, ὅτι ἕτοιμος εἶη ἡγείσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον τῆς Θράκης, ἔνθα πολλὰ καὶ ἀγαθὰ λήψονται· ἔστε δ' ἂν μὴ λώσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ σιτία καὶ ποτὰ.

34. Ἀκούουσι ταῦτα τοῖς στρατιώταις, καὶ τὰ παρὰ Ἀναξιβίου ἅμα ἀπαγγελλόμενα, — ἀπεκρίνατο γὰρ, ὅτι πειθόμενοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ, καὶ αὐτὸς βουλευσοίτο περὶ αὐτῶν, ὃ τι δύναιτο ἀγαθόν· — 35. ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατᾶν δέχονται στρατηγόν, καὶ ἔξω τοῦ τείχους ἀπῆλθον.

Ὁ δὲ Κοιρατᾶς συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα, ἔχων καὶ ἱερεῖα καὶ μάντιν, καὶ σιτία καὶ ποτὰ τῇ στρατιᾷ.

36. Ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξίβιος ἐκλείσει τὰς πύλας, καὶ ἐκίρυσεν, ὅστις ἂν ἀλφ' ἔνδον ὦν τῶν στρατιωτῶν, ὅτι πεπράσεται.

37. Τῇ δ' ὑστεραίᾳ ὁ Κοιρατᾶς μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφιτα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες, καὶ οἶνον ἄλλοι εἴκοσι, καὶ ἔλαιων τρεῖς καὶ σκορόδων εἰς ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον, καὶ ἄλλος κρομμύνων. Ταῦτα δὲ καταθέμενος ὥς ἐπὶ δῶσμευσιν, ἐθύετο.

38. Ξενοφῶν δὲ μεταπεμφάμενος Κλέανδρον ἐκέλευε διαπράξαι, ὅπως εἰς τὸ τεῖχος τε εἰσέλθοι, καὶ ἀποπλεύσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα μάλιστα, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη, τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὅμως δε εἰσιέναι,

ἔφη, ἐκέλευεν, εἰ μέλλοις σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν, ἀσπασάμενος τοὺς στρατιώτας, εἴσω τοῦ τείχους ἀπῆει σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει, οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν, καὶ Κοιρατάδης ἐστεφανωμένος, ὥς θύσων· προσελθὼν δὲ Τιμασίῳ ὁ Δαρδανεύς καὶ Νέων ὁ Ἀσιναιῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ, μὴ θύειν, ὥς οὐχ ἡγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελεύει διαμετρεῖσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ, ὥστε ἡμέρας σίτον ἐκάστω γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει, καὶ τὴν στρατηγίαν ἀπειπών.

CAP. II.

1. Νέων δὲ ὁ Ἀσιναιῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ Φιλῆσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίῳ ὁ Δαρδανεύς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζίντιον, ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν (ἔπειθε γὰρ αὐτοὺς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναῖκα)· Νέων δὲ εἰς Χερρόνησον, οἴόμενος, εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προεσθάναι τοῦ στρατεύματος· Τιμασίῳ δὲ προϋθυμεῖτο· πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἴόμενος ἂν οἴκαδε κατελθεῖν. Καὶ οἱ στρατιῶται ταῦτα ἐβούλοντο. 3. Διατριβομένου δὲ τοῦ χρόνου, πολλοὶ τῶν

στρατιωτῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὡς ἐδύναντο, οἱ δὲ καὶ [διαδόντες τὰ ὄπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμινύοντο. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων, διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων, ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξιβίῳ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ, διάδοχος Κλεάνδρῳ, Βυζαντίου ἀρμοστής· ἐλέγετο δὲ, ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρείη ἤδη εἰς Ἑλλάσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει, ὅπόσους ἂν εὖρῃ ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους, ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπεπράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν, οἰκτεῖρων, καὶ ἀναγκάζων οἰκία δέχεσθαι. Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δὲ παραπλεύσας εἰς Πύριον, πέμπει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ᾔσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἀρμοστήν, καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἡμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος, ἅπερ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου δὴ ὁ Ἀναξίβιος, καλέσας Ξενοφῶντα, κελεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τε αὐτὸ, καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον, διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν, καὶ ἄνδρα συμπέμπει, κελεύοντα τοὺς Περινθίους ὡς τάχιστα Ξενο-

φῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἰδέως, καὶ εὐθὺς εἶποντο ἄσμενοι, ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης, ἀκούσας ἤκοντα πάλιν [Ξενοφῶντα], πέμψας πρὸς αὐτὸν κατὰ θάλατταν Μηδοσάδην, ἐδέιτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτὸν, ὑπισχνούμενος αὐτῷ, ὃ τι ᾔχετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ, ὅτι οὐδὲν οἶόν τε εἴη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾔχετο. Οἱ δὲ Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς, ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περινθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαίεν [εἰς τὴν Ἀσίαν]. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου, τοῖς τε ναυκλήροις ἀπεῖπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στράτευμα, τοῖς στρατιώταις εἶπε μὴ περαιοῦσθαι εἰς τὴν Ἀσίαν.

13. Ὁ δὲ Ξενοφῶν ἔλεγεν, ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν· Ἀναξίβιος μὲν τοῖνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῇδε ἀρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω. Ταῦτ' εἰπὼν, ᾔχετο εἰς τὸ τεῖχος. 14. Τῇ δ' ὑστεραία μεταπέμπεται τοὺς στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει, ἐξαγγέλλει τις τῷ Ξενοφῶντι, ὅτι, εἰ εἴσεισι, συλληφθήσεται, καὶ ἡ αὐτοῦ τι πείσεται, ἢ καὶ Φαρναβάζῳ παραδοθήσεται. Ὁ

δὲ ἀκούσας ταῦτα, τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἶπεν ὅτι θῦσαί τι βούλοιο.

15. Καὶ ἀπελθὼν ἐθύετο, εἰ παρείεν αὐτῷ οἱ θεοὶ περᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ὥρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ὄν, τριήρεις ἔχοντος τοῦ κωλύσοντος· οὗτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο, καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι· ἔνθα δὲ πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν τὸ στράτευμα. 16. Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ ἤκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον, ὅτι νῦν μὲν ἀπίεναί σφᾶς κελεύει, τῆς δειλῆς δὲ ἦκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει ἢ ἐπιβουλή. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι, παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγόν, καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα (πλὴν παρὰ Νέωνος), ᾧ ἕκαστος ἐπίστευεν, ᾤχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στράτευμα ἐξήκοντα στάδια.

18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ᾤετο μετακεχωρηκέναι ποὶ τὸν Σεύθην· ἐπεὶ δὲ θορύβου τε ᾔσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν, ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων, ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκότει ὄντες, μήτε ὁπόσοι μήτε ὅπου εἶεν, οἱ δὲ προσιόντες μὴ λαυθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν. 19. Ἐπεὶ δὲ ᾔσθετο, προπέμπει τὸν ἐρμηνέα, ὃν ἐτύγγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ, ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέ-

σθαι αὐτῷ. Οἱ δὲ ἤροντο, εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δὲ ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ, ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος, ἐν ταύτῃ τῇ χώρᾳ, πολὺ ἔχων στρατεύμα, ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι, καὶ τὰ σκευοφόρα ἀφαιρεθῆναι. Ἦσαν δ' οὗτοι Θινοὶ, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα, ἔχοντα δύο, οὓς βούλοιο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον ἀλλήλους, καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον· παρῇν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς ἐμέ, ὦ Σεύθη, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονὶ, δεόμενός μου, συμπροθυμηθῆναι διαβῆναι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσεις, ὡς ἔφη Μηδοσάδης οὐτοσί. 25. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ ταῦτ' εἶη. Ὁ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος, ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνούμενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τὰλλά τέ σε φίλῳ μοι χρήσεσθαι καὶ ἀδελφῷ, καὶ τὰ παρὰ θαλάττῃ μοι χωρία, ὧν σὺ κρατεῖς, ἔσσεσθαι

παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπήρετο τὸν Μηδο-
σάδην, εἰ ἔλεγε ταῦτα. Ὁ δὲ συνέφη καὶ ταῦτα. Ἴθι
νῦν, ἔφη, ἀφήγησαι τούτῳ, τί σοι ὑπεκρινάμην ἐν Χαλκη-
δόνι πρῶτον. 27. Ἀπεκρίνω, ὅτι τὸ στράτευμα διαβή-
σοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἔνεκα δέοι τελεῖν
οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ, ἐπεὶ διαβαίης, ἀπιέναι
ἔφησθα· καὶ ἐγένετο οὕτως, ὥσπερ σὺ ἔλεγες. 28. Τί
γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυβρίαν ὑφίκου; Οὐκ ἔφη-
σθα οἷόν τε εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν
εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πύρειμι
καὶ ἐγὼ καὶ οὗτος Φρυνίσκος, εἰς τῶν στρατηγῶν, καὶ
Πολυκράτης οὗτος, εἰς τῶν λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ
τῶν στρατηγῶν ὁ πιστότατος ἐκάστω, πλὴν Νέωνος τοῦ
Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν
πρᾶξιν, καὶ ἐκείνους κύλεσαι. Τὰ δὲ ὄπλα, σὺ ἐλθὼν
εἰπὲ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς
ἐκεῖ καταλιπὼν τὴν μάχαιραν εἰσιθι. 31. Ἀκούσας ταῦτα
ὁ Σεύθης εἶπεν, ὅτι οὐδενὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ
γὰρ, ὅτι συγγενεῖς εἶεν, εἰδέναι, καὶ φίλους εὖνους ἔφη
νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον, οὓς ἔδει, πρῶτον
μὲν Ξενοφῶν ἐπήρετο Σεύθην, ὃ τι δέοιτο χρῆσθαι τῇ
στρατιᾷ. 32. Ὁ δὲ εἶπεν ὧδε·

Μαισάδης ἦν πατήρ μοι· ἐκείνου δὲ ἦν ἀρχὴ Μελαν-
δίται, καὶ Θυνοὶ, καὶ Τρανίψαι. Ἐκ ταύτης οὖν τῆς χώ-
ρας, ἐπεὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ
πατήρ, αὐτὸς μὲν ἀποθνήσκει νόσῳ· ἐγὼ δ' ἐξετράφημ
ὀρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ
νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς ἀλλοτρίαν τράπε-

ζαν ἀποβλέπων· καὶ ἐκαθεζόμενῃ ἐνδίφριος αὐτῷ ἰκέτης, δοῦναι μοι, ὅποσους δυνατὸς εἴη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς, εἴ τι δυναίμην, κακὸν ποιοίην, καὶ ζῆν, μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὥσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους, οὓς ὑμεῖς ὄψεσθε, ἐπειδὴν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμαντοῦ πατρῶαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστίν, ἃ ἐγὼ ὑμῶν δέομαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; Δέξον, ἵνα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικηνὸν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὅποσῃν ἂν βούλωνται, καὶ ζεύγη, καὶ χωρίον ἐπὶ θαλάττῃ τετεντισμένον. 37. Ἐὰν δὲ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἢ; δέξῃ εἰς τὴν σεαυτοῦ, εἴαν τις ἀπιέναι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφούς γε ποιήσομαι, καὶ ἐνδιφρίους, καὶ κοινωνοὺς ἀπάντων, ὧν ἂν δυνώμεθα κτᾶσθαι. Σοὶ δὲ, ὦ Ξενοφῶν, καὶ θυγατέρα δώσω, καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἰκισιν δώσω, ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

CAP. III.

1. Ἀκούσαντες ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες, ἀπήλαινον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ, καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν ἑᾶσαι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνήλθον πάντες, πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπείχον ὡς δέκα στάδια.

3. Ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· Ἄνδρες, διαπλεῖν μὲν, ἔνθα βουλόμεθα, Ἀρίσταρχος τριήρεις ἔχων κωλύει· ὥστε εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς Χερρόνησον βίβ' διὰ τοῦ Ἱεροῦ ὅρους πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε πωλήσειν ἔτι φησὶν ὑμᾶς ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι, ὥσπερ νυνὶ, δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνον ἦτε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε, πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε, ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν, οὔτε ἄνευ ἀργυρίου ἐῷσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἥττους ἐῷσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια, ἀκούοντας ὅ τι τις ὑμῶν δεῖται, αἰρεῖσθαι ὅ τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπιδόντες τοῖσιν, ἔφη,

συσκευάζεσθε, καὶ ἐπειδὴν παραγγείλη τις, ἔπεσθε τῷ ἡγουμένῳ.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγεῖτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἔπειθον ἀποτρέπεσθαι· οἱ δ' οὐχ ὑπήκουον. Ἐπεὶ δ' ὅσον τριάκοντα σταδίου προελλύθεσαν, ἀπαντὰ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκουόντων εἴποι αὐτῷ, ἃ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα, ὅπου μέλλει ἔξειν τὸ στρατεύμα τροφήν· ἐκεῖ δ' ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ, αἰρησόμεθα ἃ ἂν κράτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν ἡγήσῃ, ὅπου πλείστά ἐστιν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ἐξενίσθαι. 9. Καὶ ὁ Σεύθης εἶπεν· Ἀλλὰ οἶδα κώμας πολλὰς ἀθρόας, καὶ πάντα ἐχούσας τὰ ἐπιτήδεια, ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστῶντε. Ἡγοῦ τοίνυν, ἔφη ὁ Ξενοφῶν.

10. Ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δείλης, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε· Ἐγὼ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί· καὶ ὑπισχνοῦμαι ὑμῖν [τοῦ μηνὸς] δώσειν τοῖς στρατιώταις κυζικηνὸν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. Σίτα δὲ καὶ ποτὰ, ὥσπερ καὶ νῦν, ἐκ τῆς χώρας λαμβάνοντεῖς ἔχετε· ὅποσα δ' ἂν ἀλίσκηται, ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ὑποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δέ τις ἀνθίστηται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρετο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάττης ἀξιώ-

σεις συνέπεσθαί σοι τὸ στράτευμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῇ πλείον ἑπτὰ ἡμερῶν, μείον δὲ πολλαχῇ.

13. Μετὰ ταῦτα ἐδίδото λέγειν τῷ βουλομένῳ. Καὶ ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἷη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατὸν εἷη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἶόν τ' εἷη, εἰ δέοι ὠνουμένους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου, ἢ μόνους, ὧν τῶν ἀγαθῶν τοσούτων, εἰ δὲ μισθὸν προσλήψωιντο, εὖρημα ἐδόκει εἶναι. 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ, ἐπιψηφίζετω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύσονται αὐτῷ.

15. Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγοὺς δὲ καὶ λοχαγοὺς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε, πλησίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν, ὥς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνεΐτης· οὗτος προσιὼν ἐνὶ ἐκάστῳ, οὔστινας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, οἳ παρῆσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα, καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικὶ, ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἷη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθης δ', ἐπεὶ τὸ στράτευμα τοῦτο εἴληφεν, ἀρχῶν ἔσοιτο ἐπὶ θαλάττῃ. 17. Γείτων οὖν ὦν, ἰκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ κακῶς ποιεῖν. Ἦν οὖν σωφρονήτε, τούτῳ δώσετε, ὃ τι ἂν ἄγητε· καὶ ἄμεινον ὑμῖν διακείσεται, ἢ εἰὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι δώτε. Τούτους μὲν οὕτως ἔπειθεν.

18. Αὐθις δὲ Τιμασίῳνι τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβυρικὰς, ἔλεγεν, ὅτι νομίζοιτο, ὁπότε ἐπὶ δεῖπνον καλέσαιτο Σεύθης, δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν, καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προὔμνατο, ἐκίστῳ προσιών. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι, ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχῃ λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὖνους δέ σοι ὦν παραινώ· εὖ οἶδα γὰρ, ὅτι, ὅσῳ ἂν μείζω τούτῳ δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα ὁ Ξενοφῶν ἠγόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου, εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῇν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσπνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμίται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δ' αἱ τρύπεζαι κατὰ τοὺς ξένους αἰετίνεοντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους, διέκλα κατὰ μικρὸν, καὶ διερρίπτει, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίουν,

καθ' οὓς αἱ τράπεζαι ἔκειτο. Ἀρκὰς δέ τις, Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρρίπτειν εἷα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείπνει. 24. Κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν, ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα· Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δὲ οὐδέπω. 25. Ἀκούσας ὁ Σεύθης τὴν φωνὴν, ἡρώτα τὸν οἰνοχόον, τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλωσ ἐγένετο.

26. Ἐπειδὴ δὲ προὔχῳρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θραῒς ἵππον ἔχων λευκόν, καὶ λαβὼν κέρας μεστὸν εἶπε· Προπίνω σοι, ὦ Σεύθη, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων, ὃν ἂν θέλῃς, αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσης τὸν πολέμιον. 27. Ἄλλος, παῖδα εἰσαγαγὼν, οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμῦτια τῇ γυναικί. Καὶ Τιμασίῳ προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπιδά ἀξίαν δέκα μνῶν. 28. Γνήσιππος δὲ τις Ἀθηναῖος ἀναστὰς εἶπεν, ὅτι ἀρχαῖος εἷη νόμος κάλλιστος, τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδόναι τὸν βασιλέα· ἵνα καὶ ἐγὼ, ἔφη, σοὶ ἔχω δωρεῖσθαι καὶ τιμᾶν.

29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὃ τι ποιήσοι· καὶ γὰρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευσεν, αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἤδη γὰρ ὑποπεπω-
 ἐτύγχανεν, ἀνέστη, θαρράλέως δεξιόμενος τὸ κέρας, καὶ

εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σείυθῃ, εἶδομαι ἑμαυτὸν καὶ
 τοὺς ἑμοὺς τούτους ἐταίρους, φίλους εἶναι τις ποῖς· καὶ
 οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἐπὶ ἐμοῦ εἶναι ὑπαι-
 κμένους φίλους εἶναι. 31. Καὶ νῦν τάρσεναι αἶσαν σε
 προσαιτοῦντες, ἀλλὰ καὶ προϊέμενοι καὶ παύειν ἵπεις σὺ
 καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ὡν ἡ ἰσχυρία πολλήν
 χώραν τὴν μὲν ἀπολίψῃ περὶ ὧν οὐκ ἔστιν ἐκ-
 κτήση, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄρσενας καὶ ἵππων
 καλὰς κτήση, οὓς οὐ λήψασθαι δεήσει, ἀλλ' αὐτὰ πα-
 ρόντες παρέσονται πρὸς σε ὄντα. 32. Καὶ εἰσέρχεται ἡ
 Σείυθῃς συνεξέπικε καὶ συγκατεσκεύασατο μετὰ τούτῃ τῇ
 κέρας. Μετὰ ταῦτα εἰσῆλθον κέραςί τε, ὡς ἐπὶ σπινθῆρας
 αὐλοῦντες, καὶ σάλπιγγες ὁμοζοῦσαι ἐπὶ ἡμῶν καὶ
 οἷον μαγάδι σαλπίζοντες. 33. Καὶ αὐτὴ Σείυθῃς εἰσέρχεται
 ἀνέκραγέ τε πολεμικὸν, καὶ ἐξήλθε ὥστε ἕλκεα ἐπὶ τῇ
 τόμος, μάλα ἐλαφρῶς. Εἰσῆλθον δὲ καὶ ἡμεῖς τῶν
 34. Ὡς δ' ἦν ἡλῖος ἐπὶ ὀσπράϊς εἰσέρχεται καὶ ἡ Σείυθῃς
 καὶ εἶπον, ὅτι ὦρα νυκτοφίλας αἰσῶντας αὐτὰς
 θῆμα παραδιδόναι. Καὶ Σείυθῃς εἰσέρχεται τῶν ἐπὶ
 ὅπως εἰς τὰ Ἑλληνικὰ στρατεύεσθαι ἔμελλε· ὡς ἔμελλε
 εἰσεῖναι νυκτός· οἳ τε γὰρ καλέμεται θῆμα ἡμῶν καὶ ἡμῶν
 οἱ φίλοι. 35. Ὡς δ' ἐξήλθε, συνεκέρχεται ἡ Σείυθῃς καὶ
 ἐπὶ μεθύοντι εὐοικός. Ἐξελέγει δ' ἑστῶτα αὐτοὺς
 στρατηγοὺς ἀποκαλέσας· Ὡς αὖτε ἡ τῆς ἡμετέρας
 ἵσασι πῶς τὴν ἡμετέραν στρατηγίαν ἦν ὡς ἐξήλθε
 αὐτοὺς, πρὶν φυλάξασθαι ὥστε καὶ ἐπὶ τῇ τῆς ἡμετέρας
 σασθαι ὥστε ἀμύνασθαι, μάλιστα ὡς ἐξήλθε καὶ ἡμῶν
 πους καὶ χρήματα. 36. Συνεκέρχεται δὲ καὶ ἡ Σείυθῃς

δὲ ἀκούσας ταῦτα, τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἶπεν ὅτι θῦσαί τι βούλοιο.

15. Καὶ ἀπελθὼν ἐθύετο, εἰ παρείεν αὐτῷ οἱ θεοὶ περᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· εὔρα γὰρ οὕτε διαβαίνειν ἀσφαλὲς ὄν, τριήρεις ἔχοντος τοῦ κωλύσοντος· οὗτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο, καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι· ἔνθα δὲ πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν τὸ στράτευμα. 16. Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ ἦκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον, ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δέλης δὲ ἤκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει ἢ ἐπιβουλή. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι, παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγόν, καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα (πλὴν παρὰ Νέωνος), ᾧ ἕκαστος ἐπίστευεν, ᾤχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στράτευμα ἐξήκοντα στάδια.

18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ᾤετο μετακεχωρηκέναι τοὺς Σεύθην· ἐπεὶ δὲ θορύβου τε ᾤσθητο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν, ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἴη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων, ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκότει ὄντες, μήτε ὁπόσοι μήτε ὅπου εἶεν, οἱ δὲ προσιόντες μὴ λαυθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν. 19. Ἐπεὶ δὲ ᾤσθητο, προπέμπει τὸν ἐρμηνέα, ὃν ἐτύγγαεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ, ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέ-

σθαι αὐτῷ. Οἱ δὲ ἤρουντο, εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δὲ ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδάκον· καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ, ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μύλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος, ἐν ταύτῃ τῇ χώρᾳ, πολὺ ἔχων στράτευμα, ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι, καὶ τὰ σκευοφόρα ἀφαιρεθῆναι. Ἦσαν δ' οὗτοι Θυνοὶ, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα, ἔχοντα δύο, οὓς βούλοιτο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπύζοντο μὲν πρῶτον ἀλλήλους, καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον· παρὴν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς ἐμὲ, ὦ Σεύθῃ, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονὶ, δεόμενός μου, συμπροθυμηθῆναι διαβῆναι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πρίξαιμι, εὖ ποιήσῃς, ὥς ἔφη Μηδοσάδης οὗτοςί. 25. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ ταῦτ' εἶη. Ὁ δ' ἔφη. Αὐτὸς ἦλθε Μηδοσάδης οὗτος, ἐπεὶ ἐγὼ διέβην πύλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνούμενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τὰλλά τέ σε φίλῳ μοι χρήσεσθαι καὶ ἀδελφῷ, καὶ τὰ παρὰ θαλύττῃ μοι χωρία, ὧν σὺ κρατεῖς, ἔσῃσθαι

παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπήρετο τὸν Μηδοσάδην, εἰ ἔλεγε ταῦτα. Ὁ δὲ συνέφη καὶ ταῦτα. Ἴθι νῦν, ἔφη, ἀφήγησαι τούτῳ, τί σοι ἀπεκρινάμην ἐν Χαλκηδόνι πρῶτον. 27. Ἀπεκρίνω, ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἕνεκα δέοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ, ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως, ὥσπερ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυβρίαν ἀφίκου; Οὐκ ἔφησθα οἷόν τε εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πύρειμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος, εἰς τῶν στρατηγῶν, καὶ Πολυκράτης οὗτος, εἰς τῶν λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστῳ, πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ ὄπλα, σὺ ἐλθὼν εἰπέ, ὡς Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἰσιθι. 31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν, ὅτι οὐδενὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ, ὅτι συγγενεῖς εἶεν, εἰδέναι, καὶ φίλους εὖνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον, οὓς ἔδει, πρῶτον μὲν Ξενοφῶν ἐπήρετο Σεύθην, ὃ τι δέοιτο χρῆσθαι τῇ στρατιᾷ. 32. Ὁ δὲ εἶπεν ὧδε·

Μαισάδης ἦν πατήρ μοι· ἐκείνου δὲ ἦν ἀρχὴ Μελανδίται, καὶ Θυνοὶ, καὶ Τρανίψαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσῶν ὁ πατήρ, αὐτὸς μὲν ἀποθνήσκει νόσῳ· ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς ἀλλοτρίαν τράπε-

ζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἑνδίφριος αὐτῷ ἰκέτης, δοῦναί μοι, ὅπόσους δυνατὸς εἴη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς, εἴ τι δυναίμην, κακὸν ποιοίην, καὶ ζῆν, μὴ εἰς τὴν ἐκείνου τρύπεζαν ἀποβλέπων ὥσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους, οὓς ὑμεῖς ὄψεσθε, ἐπειδὴν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμαυτοῦ πατρῶαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστίν, ἃ ἐγὼ ὑμῶν δέομαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; Λέξον, ἵνα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικηνὸν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὀπόσῃν ἂν βούλωνται, καὶ ζεύγη, καὶ χωρίον ἐπὶ θαλάττῃ τετενχισμένον. 37. Ἐὰν δὲ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπράζωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἦ, δέξῃ εἰς τὴν σεαυτοῦ, εἴαν τις ὑπιέναι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφούς γε ποιήσομαι, καὶ ἐνδιφρίους, καὶ κοινωνοὺς ἀπάντων, ὧν ἂν δυνώμεθα κτᾶσθαι. Σοὶ δὲ, ὦ Ξενοφῶν, καὶ θυγατέρα δώσω, καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἰκησιν δώσω, ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

CAP. III.

1. Ἀκούσαντες ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες, ἀπήλαινον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ, καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν ἐᾶσαι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνήλθον πάντες, πλην οἱ Νέωνος· οὗτοι δὲ ἀπείχον ὥς δέκα στάδια.

3. Ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· ἄνδρες, διαπλεῖν μὲν, ἔνθα βουλόμεθα, Ἀρίσταρχος τριήρεις ἔχων κωλύει· ὥστε εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς Χερρόνησον βίᾳ διὰ τοῦ Ἱεροῦ ὅρους πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε πωλήσειν ἔτι φησὶν ὑμᾶς ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι, ὥσπερ νυνὶ, δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δέ φησιν, ἂν πρὸς ἐκείνους ἴητε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε, πότερον ἐνθάδε μένουτες τοῦτο βουλευέσεσθε, ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν, οὔτε ἄνευ ἀργυρίου ἐῷσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κόμας ὅθεν οἱ ἥττους ἐῷσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια, ἀκούοντας ὅ τι τις ὑμῶν δεῖται, αἰρεῖσθαι ὅ τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀρώτω τὴν χεῖρα. Ἀνέτειναν ἄναντες. Ἀπιδόντες τοίνυν, ἔφη,

συσκευάζεσθε, καὶ ἐπειδὴν παραγγείλῃ τις, ἔπεισθε τῷ ἡγουμένῳ.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγείτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἔπειθον ἀποτρέπεσθαι· οἱ δ' οὐχ ὑπήκουον. Ἐπεὶ δ' ὅσον τριάκοντα σταδίους προεληλύθεσαν, ἀπαντᾷ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκουόντων εἴποι αὐτῷ, ἃ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα, ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ, αἵρησόμεθα ἃ ἂν κράτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν ἡγήσῃ, ὅπου πλείστά ἐστιν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ἐξενίσθαι. 9. Καὶ ὁ Σεύθης εἶπεν· Ἀλλὰ οἶδα κόμας πολλὰς ἀθρόας, καὶ πάντα ἐχούσας τὰ ἐπιτήδεια, ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστῶντε. Ἡγοῦ τοίνυν, ἔφη ὁ Ξενοφῶν.

10. Ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δείλης, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε· Ἐγὼ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί· καὶ ὑπισχνοῦμαι ὑμῖν [τοῦ μηνὸς] δώσειν τοῖς στρατιώταις κυζικηνὸν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. Σίτα δὲ καὶ ποτὰ, ὥσπερ καὶ νῦν, ἐκ τῆς χώρας λαμβάνοντεῖς ἔχετε· ὅποσα δ' ἂν ἀλίσκηται, ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνθίστηται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπῆρετο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάττης ἀξιώ-

σεις συνέπεσθαί σοι τὸ στράτευμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῇ πλείον ἐπὶ τὰ ἡμερῶν, μείον δὲ πολλᾷ.

13. Μετὰ ταῦτα ἐδίδото λέγειν τῷ βουλομένῳ. Καὶ ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατόν εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἷόν τ' εἴη, εἰ δέοι ὠνουμένους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου, ἢ μόνους, ὧν τῶν ἀγαθῶν τοσούτων, εἰ δὲ μισθὸν προσλήψονται, εὖρημα ἐδόκει εἶναι. 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ, ἐπιψηφίζετω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύουσιντο αὐτῷ.

15. Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγούς δὲ καὶ λοχαγούς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε, πλησίον κόμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν, ὥς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνεΐτης· οὗτος προσιὼν ἐνὶ ἐκάστῳ, οὔστινας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, οἳ παρῆσαν φιλίᾳ διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα, καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθης δ', ἐπεὶ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. 17. Γείτων οὖν ὧν, ἱκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ κακῶς ποιεῖν. Ἦν οὖν σωφρονῆτε, τούτῳ δώσετε, ὃ τι ἂν ἄγητε· καὶ ἄμεινον ὑμῖν διακέϊσεται, ἢ ἐὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι δῶτε. Τούτους μὲν οὕτως ἔπειθεν.

18. Αὐθις δὲ Τιμασίῳνι τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικὰς, ἔλεγεν, ὅτι νομίζοιτο, ὅποτε ἐπὶ δεῖπνον καλέσαιοτο Σεύθης, δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν, καὶ ἐνθυίδε πλούσιον ποιῆσαι. Τοιαῦτα προὔμνᾳτο, ἐκίστῳ προσιών. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι, ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχῃ λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὖνους δέ σοι ὦν παραινῶ· εὐ οἶδα γάρ, ὅτι, ὅσῳ ἂν μείζω τούτῳ δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα ὁ Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου, εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεΐα παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμῆται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους, διέκλα κατὰ μικρὸν, καὶ διερρίπτει, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποιοῦν,

καθ' οὓς αἱ τρύπεζαι ἔκειντο. Ἀρκὰς δέ τις, Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρρίπτειν εἷα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείπνει. 24. Κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν, ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα· Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δὲ οὐδέπω. 25. Ἀκούσας ὁ Σεύθης τὴν φωνὴν, ἡρώτα τὸν οἰνοχόον, τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζειν γὰρ ἡπίστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

26. Ἐπειδὴ δὲ προὔχῳρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θράξ ἵππον ἔχων λευκὸν, καὶ λαβὼν κέρας μεστὸν εἶπε· Προπίνω σοι, ὦ Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων, ὃν ἂν θέλῃς, αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσης τὸν πολέμιον. 27. Ἄλλος, παῖδα εἰσαγαγὼν, οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τιμασίῳ προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπιδά ἀξίαν δέκα μνῶν. 28. Γνήσιππος δέ τις Ἀθηναῖος ἀναστὰς εἶπεν, ὅτι ἀρχαῖος εἶη νόμος κάλλιστος, τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδόναι τὸν βασιλέα· ἵνα καὶ ἐγὼ, ἔφη, σοὶ ἔχω δωρεῖσθαι καὶ τιμᾶν.

29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὃ τι ποιήσοι· καὶ γὰρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευσεν, αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἥδη γὰρ ὑποπεπωκὼς ἐτύγχανεν, ἀνέστη, θαρράλέως δεξιόμενος τὸ κέρας, καὶ

εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σεύθη, δίδωμι ἑμαντὸν καὶ τοὺς ἔμοις τούτους ἐταίρους, φίλους εἶναι πιστούς· καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προϊέμενοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατρίαν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σε δῶρα. 32. Καὶ ἀναστὰς ὁ Σεύθης συνεξέπτε καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰσῆλθον κέραςί τε, οἷσις σημαίνουσιν, αὐλοῦντες, καὶ σάλπιγξιν ὠμοβοδαῖς, ῥυθμούς τε καὶ οἶον μαγαδί σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε πολεμικόν, καὶ ἐξήλατο, ὥσπερ βέλος φυλαττόμενος, μάλα ἐλαφρῶς. Εἰσήεσαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες, καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα παραδιδόναι. Καὶ Σεύθην ἐκέλευον παραγγεῖλαι, ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἰσεῖσι νυκτός· οἳ τε γὰρ πολέμιοι Θράκες ὑμῖν, καὶ ἡμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήεσαν, συνανέστη ὁ Σεύθης, οὐδὲν ἔτι μεθύοντι ἐοικώς. Ἐξελθὼν δ' εἶπεν, αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας· Ὡ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασι πῶ τὴν ἡμετέραν συμμαχίαν· ἣν οὖν ἔλθωμεν ἐπ' αὐτοὺς, πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι, ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. 36. Συνεπήνουν ταῦτα οἱ στρατηγοί,

καὶ ἡγεῖσθαι ἐκέλευον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δὲ, ὅποταν καιρὸς ᾗ, ἥξω πρὸς ὑμᾶς· καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν, ἡγήσομαι σὺν τοῖς θεοῖς.

37. Καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοῖνυν, εἴπερ νυκτὸς πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγεῖται τοῦ στρατεύματος ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρει, εἴαν τε ὀπλιτικὸν, εἴαν τε πελταστικὸν, εἴαν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἑλλησὶν ἐστὶν ἡγεῖσθαι τὸ βραδύτατον. 38. Οὕτω γὰρ ἥκιστα διασπᾶται τὰ στρατεύματα, καὶ ἥκιστα λανθάνουσιν ἀποδιδρῦσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλὰ κίς καὶ περιπίπτουσιν ἀλλήλοις, καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὁρθῶς τε λέγετε, καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἡγεμόνας δώσω, τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέψομαι τελευταῖος, τοὺς ἵππους ἔχων· ταχὺ γὰρ πρώτος, ἂν δέῃ, παρέσομαι. Σύνθημα δ' εἶπον Ἀθηναῖαν κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἡνῖκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης, ἔχων τοὺς ἵππείας τεθωρακισμένους, καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῖται ἡγούντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δ' ἱππεῖς ὠπισθοφυλάκουν. 41. Ἐπεὶ δ' ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν, καὶ ἐπήνεσε τὸν Ἑλληνικὸν νόμον. Πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς, καὶ σὺν ὀλίγοις πορευόμενος, ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν

πεζῶν· νῦν δ', ὥσπερ δεῖ, ἀθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἀλλὰ ὑμεῖς μὲν περιμένετε αὐτοῦ, καὶ ἀναπαύεσθε· ἐγὼ δὲ σκεψάμενός τι ἤξω. 42. Ταῦτ' εἰπὼν ἤλαυτε δι' ὄρους ὁδὸν τινα λαβών. Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο [ἐν τῇ ὁδῷ], εἰ εἴη ἵχνη ἀνθρώπων ἢ πρόσω ἡγούμενα, ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῇ ἐώρα τὴν ὁδόν, ἦκε ταχὺ πάλιν, καὶ ἔλεγεν· 43. Ἄνδρες, καλῶς ἔσται, ἦν θεὸς θέλη· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἀλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως, ἂν τινα ἴδωμεν, μὴ διαφυγὼν σημήνῃ τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κἂν λειφθῇτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε. Ὑπερβάντες δὲ τὰ ὄρη, ἤξομεν εἰς κώμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἡνίκα δ' ἦν μέσον ἡμέρας, ἤδη τε ἦν ἐπὶ τοῖς ἄκροις, καὶ κατιδὼν τὰς κώμας, ἦκεν ἐλαύνων πρὸς τοὺς ὀπλίτας, καὶ ἔλεγεν· Ἀφήσω ἤδη καταθεῖν τοὺς μὲν ἱππίας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. Ἀλλ' ἔπεσθε ὥς ἂν δύνησθε τάχιστα, ὅπως, εἰάν τις ὑφιστήται, ἀλέξῃσθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφὼν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἤρετο· Τί καταβαίνεις, ἐπεὶ σπένδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὀπλῖται θᾶπτον δραμοῦνται καὶ ἥδιον, εἰάν καὶ ἐγὼ πεζὸς ἰγῶμαι.

46. Μετὰ ταῦτα ὄχρετο, καὶ Τιμασίῳ μετ' αὐτοῦ, ἔχων ἱππίας ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφὼν δὲ παρηγγύησε τοὺς εἰς τριώκοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. Καὶ αὐτὸς μὲν ἐτρόχαζε, τούτους ἔχων· Κλεάνωρ δ' ἡγεῖτο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ'

ἐν ταῖς κόμαις ἦσαν, Σεύθης, ἔχων ὅσον τριάκοντα ἱππέας, προσελάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἷχονται μοι, ἄλλος ἄλλη διώκων· καὶ δέδοικα, μὴ συστάντες ἀθρόοι που κακόν τι ἐργάσωνται οἱ πολέμοι. Δεῖ δὲ καὶ ἐν ταῖς κόμαις καταμένειν τινὰς ἡμῶν· μεσταὶ γάρ εἰσιν ἄνθρωπων. 48. Ἀλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω, τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνορα κέλευε διὰ τοῦ πεδίου παρατείνειν τὴν φάλαγγα παρὰ τὰς κόμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὥς χίλια, βόες δὲ δισχιλίοι, καὶ πρόβατα ἄλλα μύρια. Τότε μὲν δὴ αὐτοῦ ἠγλίσθησαν.

CAP. IV.

1. Τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κόμας παντελῶς, καὶ οἰκίαν οὐδεμίαν λιπὼν (ὅπως φόβον ἐνθείη καὶ ἄλλοις, οἷα πείσονται, ἂν μὴ πείθωνται), ἀπῆει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, ὅπως ἂν μισθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίου. Οἱ δ' ἐκλιπόντες ἔφευγον εἰς τὰ ὄρη.

3. Ἦν δὲ χιὼν πολλή, καὶ ψυχὸς οὕτως ὥστε τὸ ὕδωρ, ὃ ἐφέροντο ἐπὶ δεῖπνον, ἐπήγνυτο, καὶ ὁ οἶνος ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥίνες ἀπεκαίοντο καὶ ὤτα. 4. Καὶ τότε δῆλον ἐγένετο, οὐ ἕνεκα οἱ Θράκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσὶ, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ

τοῖς μηροῖς· καὶ ζειράς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ χλαμύδας. 5. Ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη, ἔλεγεν, ὅτι, εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κώμας καὶ τὸν σίτον, καὶ ἀπολούνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κώμας ἠϋλίζοντο. 6. Καὶ ὁ Σεύθης καταμαθὼν, ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπένθαι. Καὶ ἀναστάντες τῆς νυκτὸς, ἅμα τῇ ἡμέρᾳ παρήσαν ἐπὶ τὰς κώμας. Καὶ οἱ μὲν πλείστοι ἐξέφυγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε, κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δ' ἦν τις Ὀλύνθιος παιδεραστής, ὃς ἰδὼν παῖδα καλὸν ἡβάσκοντα ἄρτι, πέλτην ἔχοντα, μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευσε βοηθῆσαι παιδὶ καλῷ. 8. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δεῖται, μὴ ἀποκτεῖναι τὸν παῖδα· καὶ τοῦ Ἐπισθένου διηγείται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο, σκοπῶν οὐδὲν ἄλλο, ἢ εἴ τινες εἰεν καλοί· καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο, Ἥ καὶ θέλεις ἂν, ὦ Ἐπίσθενες, ὑπὲρ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν, ἀνατείνας τὸν τράχηλον· Παῖε, ἔφη, εἰ κελεύει ὁ παῖς, καὶ μέλλει χάριν εἰδέναί. 10. Ἐπήρετο ὁ Σεύθης τὸν παῖδα, εἰ παΐσειεν αὐτὸν ἀντ' ἐκείνου. Οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. Ἐνταῦθα δὴ ὁ Ἐπισθένης, περιλαβὼν τὸν παῖδα, εἶπεν· Ὡρα σοι, ὦ Σεύθῃ, περὶ τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν, ταῦτα μὲν εἶα. Ἔδοξε

δὲ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μὴ ἐκ τούτων τῶν καμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβὰς ἐσκήνου· ὁ δὲ Ξενοφῶν, ἔχων τοὺς ἐπιλέκτους, ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὀρεινοῖς καλουμένοις Θραξὶ πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θραῖκες, καταβαίνοντες πρὸς τὸν Σεύθην, περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ, ὅτι ἐν πονηροῖς τόποις σκηψῆν, καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιον τ' ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς ἂν χωρίοις μᾶλλον, ἢ ἐν τοῖς στεγνοῖς ὥστε ἀπολέσθαι. 13. Ὁ δὲ θαρρεῖν ἐκέλευε, καὶ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφώντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους, συμπράξαι σφισι τὰς σπονδάς. Ὁ δ' ὠμολόγει, καὶ θαρρεῖν ἐκέλευε, καὶ ἡγυᾶτο μηδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμὼν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλῃ τὰς οἰκίας, σκότους ὄντος, ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν, ὥς ἀποκόψοντες τῶν δοράτων τὰς λόγχας· οἱ δ' ἐνἐπίμπρασαν, καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες, ἐξιώντα

ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν.

16. Καὶ ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντε-
θωρακισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν, ἀσπίδας καὶ
μαχαίρας καὶ κράνη ἔχοντες. Καὶ Σιλανὸς Μακέστιος,
ἐτῶν ἤδη ὡς ὀκτωκαίδεκα ὢν, σημαίνει τῇ σάλπιγγι· καὶ
εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη, καὶ οἱ ἐκ τῶν ἄλ-
λων σκηνωμάτων.

17. Οἱ δὲ Θράκες φεύγουσιν, ὥσπερ
δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας·
καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησάν τινες
κρεμασθέντες, ἐνεχομένων τῶν πελτῶν τοῖς σταυροῖς· οἱ
δὲ καὶ ἀπέθανον, διαμαρτόντες τῶν ἐξόδων· οἱ δὲ Ἕλληνες
ἐδίωκον ἔξω τῆς κώμης. 18. Τῶν δὲ Θυνῶν ὑποστρα-
φέντες τινὲς ἐν τῷ σκότει, τοὺς παρατρέχοντας παρ' οἰκίαν
καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρω-
σαν Ἰερώνυμόν τε [καὶ] Εὐδοέα λοχαγόν, καὶ Θεογένην
Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι
καὶ ἐσθῆς τινων καὶ σκεύη. 19. Σεύθης δὲ ἦκε βοηθήσων
σὺν ἐπτὰ ἱππεῦσι τοῖς πρώτοις, καὶ τὸν σαλπιγκτὴν ἔχων
τὸν Θράκιον. Καὶ ἐπεὶ περ ἦσθετο, ὅσον περ χρόνον ἐβοή-
θει, τοσοῦτον καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ
τοῦτο φόβον συμπαρέσχε τοῖς πολεμίοις. Ἐπεὶ δ' ἦλθεν,
ἐδεξιούτό τε καὶ ἔλεγεν, ὅτι οἴοιτο τεθνεώτας πολλοὺς
εὐρήσειν.

20. Ἐκ τούτου ὁ Ξενοφὼν δεῖται τοὺς ὁμήρους τε αὐτῷ
παραδοῦναι, καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι·
εἰ δὲ μὴ, αὐτὸν ἑᾶσαι. 21. Τῇ οὖν ὑστεραίᾳ παραδίδω-
σιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς

39. Χαρμίνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὦ ἄνδρες, οὐ δικαίως γε δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ, ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος, τίς ἀνὴρ εἴη, ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιώτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν.

41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφώντος· Ὅρῳ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρήματα, ἃ ἡμεῖς ἐπονέσαμεν, ταῦτα ἀποδόμενος, οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θράξ ἐστίν, ἀλλὰ Ἕλληνα ὦν Ἕλληνας ἀδικεῖ. 42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη, καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς, ἦν σωφρονῶμεν, ἅπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ὄρχοντο ἀπελαύνοντες εἰς τὸ ἐαυτῶν στρατόπεδον.

43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλην τὸν ἐαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν καταμῆναι παρ' ἐαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ, καὶ τὰλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει,

σὺν ἐμοὶ ἠκολούθησαν, καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Δαρδανεὺς, ἐν δὲ Κλεάνῳ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκῳ ὁ Ἀχαιοί· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν, ἐξεληλυθότος ἤδη τοῦ μηνὸς, εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν, ὅτι οὐ πλείον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὥς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκτῶν, ἦκες ἂν φέρων πλήρη τὸν μισθόν, καὶ προσδανεύομενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαυτοῦ ἱμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε, καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν· καὶ, ὅ τι ἐδύνατο, ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν, ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἤχθετο αὐτῷ, ὅτι ἐντόνως τοῖς στρατιώταις ἀπήτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμέμνητο, ὥς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ, παράδωσοι αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τείχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. Ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει, ὥς οὐκ ἀσφαλὲς εἶη, τείχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο, τί χρὴ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης, εἰσαγαγὼν τοὺς ἄλλους στρατηγούς πρὸς Σεύθην, λέγειν τε ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἐκπλεων παρέσεσθαι δυοῖν μηνῶν.

καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· 'Εγὼ μὲν τοίνυν, οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι, στρατευσάμην ἂν ἄνευ Ξενοφώντος. Καὶ ὁ Φρυνίσκος καὶ ὁ Κλεάνωρ συνωμολόγουν Τιμασίῳ.

11. 'Εντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν 'Ηρακλείδην, ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. 'Εκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. 'Ο δὲ γνούς τοῦ 'Ηρακλείδου τὴν πανουργίαν, ὅτι βούλοιο αὐτὸν διαβῦλλειν πρὸς τοὺς ἄλλους στρατηγούς, παρέρχεται λαβὼν τοὺς τε στρατηγούς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπείσθησαν, συνεστρατεύοντο, καὶ ἀφικνοῦνται, ἐν δεξιᾷ ἔχοντες τὸν Πόντον, διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν, εἰς τὸν Σαλμυδησσόν. 'Ενθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάμπολυ τῆς θαλάττης. 13. Καὶ οἱ Θράκες οἱ κατὰ ταῦτα οἰκούντες, στήλας ὀρισάμενοι, τὰ καθ' αὐτοὺς ἐκπίπτοντα ἕκαστοι ληΐζονται· τέως δὲ ἔλεγον, πρὶν ὀρίσασθαι, ἀρπάζοντας πολλοὺς ὑπ' ἀλλήλων ἀποθνήσκειν. 14. 'Ενταῦθα εὐρίσκοντο πολλὰ μὲν κλῖναι, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμέναι, καὶ τᾶλλα πολλὰ, ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. 'Εντεῦθεν ταῦτα καταστρεψάμενοι ἀπήεσαν πάλιν.

15. 'Ενθα δὲ Σεύθης εἶχε στράτευμα ἤδη πλεόν τοῦ 'Ελληνικοῦ· ἕκ τε γὰρ 'Οδρυσῶν πολὺ ἔτι πλείους καταβεβήκεσαν, καὶ οἱ αἰὲ πειθόμενοι συνεστρατεύοντο. Κατηγλίσθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας, ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα

οἳ τε στρατιῶται παγχαλέπως εἶχον, ὃ τε Σεύθης οὐκέτι οἰκειῶς διέκειτο, ἀλλ' ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλαὶ ἤδη ἀσχολίαι ἐφαίνοντο.

CAP. VI.

1. Ἐν δὲ τούτῳ τῷ χρόνῳ, σχεδὸν ἤδη δύο μηνῶν ὄντων, ἀφικνεῖται Χαρμίνος τε ὁ Λύκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν, ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων· καὶ δεῖται ταύτης τῆς στρατιᾶς, καὶ λέγει, ὅτι δαρεικὸς ἐκύστω ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης, πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι, λέγει τῷ Σεύθῃ, ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέῃ· ἀποδιδούς δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλλάσσονται ἐκ τῆς χώρας.

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παρῶγειν· καὶ ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν, ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι βούλεται. Καλεῖ τε αὐτοὺς ἐπὶ ξενίᾳ· καὶ ἐξένιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτώντων δὲ τῶν Λακεδαιμονίων, τίς ἀνὴρ εἶη Ξενοφών, ἀπεκρίνατο, ὅτι τὰ μὲν ἄλλα εἶη οὐ κακὸς, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χεῖρόν ἐστιν αὐτῷ. Καὶ οἱ εἶπον· Ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ

τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης, Πάνυ μὲν οὖν, ἔφη. 5. Ἀρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς ἂν οὖν, ἔφασαν, ἡμῖν συλλεγείην; Αὔριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, πρῶτ' ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι, ἐπειδὰν ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ' ὑστεραίᾳ ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τῷ δὲ Λάκωνε ἐλεγέτην, ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει, τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἵητε σὺν ἡμῖν, τόν τε ἐχθρὸν τιμωρήσεσθε, καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν, καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων, τοῦ Ξενοφῶντος κατηγορήσων. Παρὴν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πραχθήσεται, καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἑρμηνέα· ξυνίει δὲ καὶ αὐτὸς Ἑλληνιστὶ τὰ πλείστα. 9. Ἐνθα δὲ λέγει ὁ Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν· ἔνθα δὲ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνοὺς ἔχει· καὶ Σεύθης ἐκείνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν· 10. ὥστε ὃ γε πρῶτος λέγων ἐγὼ μὲν, εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν

μισθον ἂν μοι δοκῶ ἔχειν, καὶ οὐδὲν ἔτι τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἔλεξεν ὧδε·

11. Ἀλλὰ πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω, ἐν ᾧ πλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. Ἀπετραπόμην μὲν γε ἤδη οἴκαδε ὥρμημένος, οὐ μὰ τὸν Δία, οὗτοι πυνθανόμενος ὑμᾶς εὖ πρῦπτειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις εἶναι, ὥς ὠφελήσων εἴ τι δυναίμην. 12. Ἐπεὶ δὲ ἦλθον, Σεύθου τουτουῖ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος, καὶ πολλὰ ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὥς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δὲ, ὅθεν φόβην τάχιστ' ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι, καὶ ὑμᾶς ἥδαι βουλομένους.

13. Ἐπεὶ δ' Ἀρίσταρχος, ἐλθὼν σὺν τριήρεσιν, ἐκώλυε διαπλεῖν ἡμᾶς, ἐκ τούτου (ὅπερ εἰκὸς δήπου ἦν) συνέλεξα ὑμᾶς, ὅπως βουλευσαίμεθα, ὃ τι χρὴ ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος ἑαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῃ ἰέναι, πάντες δ' ἐψηφίσασθε ταῦτα; Τί οὖν ἐγὼ ἐνταῦθα ἡδίκησα, ἀγαγὼν ὑμᾶς, ἔνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν, νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως, ὑμᾶς αἰρούμενος

ἀντὶ Σεύθου, ἢφ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι;

16. Ἄλλ' εἵποιτε ἂν, ὅτι ἔξεστι, καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου, τεχνάζειν. Οὐκοῦν δῆλον τοῦτό γε, ὅτι, εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δῆπου, ὥς ὧν τε ἐμοὶ δοιή στέροιτο, καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ', οἶμαι, εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὅπως ἐμοὶ δὺς μείον, μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐν πράττειν αὐτὸν τὰ χρήματα. Δῆλον γάρ, ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῷ, ἐφ' ἧ ἔδοροδοκουν.

18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας, μὴδ', ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης, ἔχειν· πύρεστι δὲ καὶ αὐτὸς, καὶ ἀκούων σύνοιδὲ μοι, εἰ ἐπιorkῶ. 19. Ἴνα δὲ μᾶλλον θαυμάσητε, συνεπόμνυμι, μὴδὲ, ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον, εἰληφέναι, μὴ τοίνυν μὴδὲ ὅσα τῶν λοχαγῶν ἐνιοι. 20. Καὶ τί δὴ ταῦτ' ἐποιοῦν; Ὡμην, ὦ ἄνδρες, ὅσῳ μᾶλλον συμφέροισι τούτῳ τὴν τότε πενίαν, τοσούτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι, ὅποτε δυνασθεῖν. Ἐγὼ δὲ ἅμα τε αὐτὸν ὀρῶ εὖ πράττοντα, καὶ γινώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἵποι δὴ τις ἄν· Οὐκοῦν αἰσχρὴν οὕτω μωρῶς ἐξαπατῶμενος; Ναὶ μὰ Δία ἡσχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλῳ δὲ ὄντι ἐξαπατᾶν αἰσχρὸν μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. 22. Ἐπεὶ, εἴ γε πρὸς φίλους ἐστὶ φυλακὴ, πᾶσαν οἶδα ἡμᾶς φυλαξα-

μένους, ὥς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν, μὴ ἀποδιδόναι ἡμῖν ἃ ὑπέσχετο· οὔτε γὰρ ἡδικήσαμεν τοῦτον οὐδέν, οὔτε κατεβλακεύσαμεν τὰ τούτου, οὔτε μὴν κατεδειλιάσαμεν οὐδέν, ἐφ' ὃ τι ἡμᾶς οὗτος παρεκάλεσεν.

23. Ἀλλὰ, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδ', εἰ ἐβούλετο, ἰδύνατο ἂν ταῦτα ἑξαπατᾶν. Πρὸς ταῦτα δὲ ἀκούσατε, ἃ ἐγὼ οὐκ ἂν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντῶσιν ἀγνώμονες ἔδοκείτε εἶναι, ἧ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ, ἐν ποίοις τισὶ πρύγμασιν ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρινθον προσῆτε πόλιν; Ἀρίσταρχος δ' ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσεῖναι, ἀποκλείσας τὰς πύλας· ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε· μέσος δὲ χειμῶν ἦν· ἀγορᾷ δὲ ἐχρήσθε, σπάνια μὲν ὀρώντες τὰ ὦνια, σπάνια δ' ἔχοντες, ὅτων ὠνήσεσθε. 25. Ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης (τριήρεις γὰρ ἐφορμούσαι ἐκώλυον διαπλεῖν)· εἰ δὲ μένοι τις, ἐν πολεμῷ εἶναι, ἔνθα πολλοὶ μὲν ἵππεῖς ἦσαν ἐναντίοι, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν, ὧ ἄθροοι μὲν ἰόντες ἐπὶ τὰς κώμας, ἴσως ἂν ἰδυνάμεθα σῖτον λαμβάνειν οὐδέν τι ἄφθονον· ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν, οὐκ ἦν ἡμῖν· οὔτε γὰρ ἱππικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστηκὸς κατέλαβον παρ' ὑμῖν.

27. Εἰ οὖν, ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν, μὴδ' ὄντιναοῖν μισθὸν προσαιτήσας, Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἱππέας καὶ πελταστὰς, ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν ὑμῖν βεβουλεύσθαι πρὸ ὑμῶν;

28. Τούτων γὰρ δήπου κοινωνήσαντες, καὶ σίτον ἀφθονώτερον ἐν ταῖς κώμαις εὐρίσκετε, διὰ τὸ ἀναγκάζεσθαι τοὺς Θρᾷκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προβύτων καὶ ἀνδραπόδων μετέσχετε. 29. Καὶ πολέμιον οὐκέτι οὐδένα ἐωρῶμεν, ἐπειδὴ τὸ ἱππικὸν ἡμῖν προσεγένετο· τέως δὲ θαρράλέως ἡμῖν ἐφείποντο οἱ πολέμοι καὶ ἱππικῶ καὶ πελταστικῶ, κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδαννύμενους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προστετέλει τῆς ἀσφαλείας, τοῦτο δὴ τὸ σχέτλιον πάθημα, καὶ διὰ τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ ἔαν εἶναι;

31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο, εἴ τι ἐλάβετε παρὰ Σεύθου; Τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε· καὶ ταῦτα πράττοντες, οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας, οὔτε ζῶντας ἀπεβάλετε. 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκείνο σὼν ἔχετε, καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε, καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾷκας, ἐφ' οὓς ἐστρατεύσασθε, κρατήσαντες; Ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν, ὧν ἐμοὶ χαλεπαίνετε, τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν.

33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. Ἄγετε δὲ, πρὸς θεῶν, καὶ τὰ ἐμὰ σκέψασθε, ὡς ἔχει. Ἐγὼ γὰρ, ὅτε μὲν πρότερον ἀπῆρα οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμην, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν· ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων·

οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δὲ ἀπέρχομαι, πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπήχθημένος ὑπὲρ ὑμῶν, ὃν ἤλπιζον εὖ ποιήσας μεθ' ὑμῶν, ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισὶν, εἰ γένοιτο, καταθήσεσθαι. 35. Ἵμεῖς δ', ὑπὲρ ὧν ἐγὼ ἀπήχθημαί τε πλείστα, καὶ ταῦτα πολὺν κρείττωσιν ἐμαντοῦ, πραγματευόμενός τε οὐδὲ νῦν πω πέπαυμαι ὃ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ.

36. Ἄλλ' ἔχετε μὲν με, οὔτε φεύγοντα λαβόντες, οὔτε ἀποδιδρύσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἵστε, ὅτι ἄνδρα κατακαπόντες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα, καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος· θεῶν δ' ἴλεων ὄντων, καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων πολέμοιοι γένοισθε, πᾶν, ὅσον ἐγὼ ἐδυνάμην, πρὸς ὑμᾶς διατεινόμενον. 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι, ὅπη ἂν ἔλησθε, καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ἵμεῖς δέ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλείτε ἐνθα δὴ ἐπεθυμεῖτε πάλαι, δέονταιί τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἤκουσι Λακεδαιμόνιοι, οἱ κρίτιστοι νομιζόμενοι εἶναι, — νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι, ὥς τάχιστα ἐμὲ κατακαίνειν; 38. Οὐ μὴν, ὅτε γε ἐν τοῖς ἀπόροις ἤμεν, ὃ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλείτε, καὶ αἰὲ ὥς εὐεργέτου μεμνήσθαι ὑπισχνείσθε. Οὐ μέντοι ἀγνώμονες οὐδὲ οὐτοί εἰσιν, οἱ νῦν ἤκοντες ἐφ' ὑμᾶς· ὥστε, ὥς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι, τοιοῦτοι ὄντες περὶ ἐμέ. Ταῦτα εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὦ ἄνδρες, οὐ δικαίως γε δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ, ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος, τίς ἀνὴρ εἴη, ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Δουσιᾶτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σείθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν.

41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· Ὅρῳ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρήματα, ἃ ἡμεῖς ἐπονίσασμεν, ταῦτα ἀποδόμενος, οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θράξ ἐστίν, ἀλλὰ Ἕλληνας ὧν Ἕλληνας ἀδικεῖ. 42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλόγη, καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς, ἦν σωφρονῶμεν, ἅπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ὄχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον.

43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλημν τὸν ἑαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν καταμῆναι παρ' ἑαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ, καὶ τὰλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει,

ὅτι ἀκήκοε Πολυνίκου, ὥς, εἰ ὑποχείριος ἔσται Λακεδαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι, ὥς διαβεβλημένος εἴη, καὶ φυλαίττεσθαι δέοι. Ὁ δὲ ἀκούων ταῦτα, δύο ἱερεῖα λαβὼν, ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, πότερά οἱ λῶον καὶ ἄμεινον εἴη μένειν παρὰ Σεύθῃ, ἐφ' οἷς Σεύθης λέγει, ἢ ἀπιέναι σὺν τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.)

CAP. VII.

1. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας, ὅθεν ἔμελλον πλεῖστα ἐπισιτισύμενοι ἐπὶ θύλατταν ἤξειν. Αἱ δὲ κώμαι αὗται ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὅρων οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κώμας ὑπὸ τῶν Ἑλλήνων, χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην, δυνατώτατον τῶν ἄνωθεν καταβεβηκότων, καὶ ἱππέας ὅσον τριάκοντα, ἔρχεται καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὅς, λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων, προσέρχεται. 3. Ἐνθα δὴ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώμας πορνοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου, καὶ ὅδε ὁ ἀνὴρ, παρὰ Μηδόκου ἥκων τοῦ ἄνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιῇτε κακῶς τὴν ἡμετέραν χώραν, ὥς πολεμίους ἀλεξισόμεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα, εἶπεν· Ἄλλα σοὶ

μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπόν· τοῦδε δ' ἕνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῇ, οἰοί τε ὑμεῖς ἔσθε, καὶ οἰοί ἡμεῖς. 5. Ἡμεῖς μὲν γὰρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι, ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἣν μὲν ἐθέλοιμεν πορθοῦντες, ἣν δ' ἐθέλοιμεν καίοντες. 6. Καὶ σὺ, ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσβέων, ἡλίξου παρ' ἡμῖν, οὐδένα φοβούμενος τῶν πολεμίων. Ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ, εἴ ποτε ἔλθοιτε, ὥς ἐν κραιπτόνων χώρᾳ ἡλίζεσθε ἐγκεχαλινωμένοι τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε, καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὲ ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας, ἣν παρ' ἡμῶν, ἐχόντων κατὰ κράτος, παρελύβετε· ὥς γὰρ αὐτὸς οἶσθα, οἱ πολέμοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ ποιήσας, ἀνθ' ὧν εὖ ἔπαθες, ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι, ὅσον δύνασαι, ἐπιτρέπεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μὲν σε ὀρᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι, ἀπὸ ληστείας τὸν βίον ἔχοντα, ὥς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ ταῦτα λέγεις; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν, οὐδὲν ἐμὲ παρακαλέσαντες, ὃ θαυμαστότατοι, ὅπως, ὥσπερ ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην νῦν ἀποδιδούς.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὃ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης, ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην,

οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι· οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίῃ, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν, ἀναβὰς ἐπὶ τὸν ἵππον ἀπήλαυσε, καὶ σὺν αὐτῷ οἱ ἄλλοι ἱππεῖς πλὴν τεττάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθομένη, ἐκέλευε τὸν Ξενοφῶντα καλέσαι τὸ Λακεδαιμονίῳ. 13. Καὶ ὅς, λαβὼν τοὺς ἐπιτηδαιοτάτους, προσῆλθε τῷ Χαρμίνῳ καὶ τῷ Πολυνίκῳ, καὶ ἔλεξε, ὅτι καλεῖ αὐτοὺς Μηδοσάδης, προερῶν ἅπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἶμα· ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἵποιτε, ὅτι δεδέγμαι ὑμῶν ἡ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρ' ἐκόντος ἢ παρ' ἄκοντος Σεύθου· καὶ ὅτι τούτων τυχόντες, προθύμως ἂν συνέπεσθαι ὑμῖν φασι· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.

15. Ἀκούσαντες οἱ Λάκωνες, ταῦτα ἔφασαν ἐρεῖν, καὶ ἄλλα ὅποια ἂν δύνωνται κρύτιστα· καὶ εὐθύς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δὲ ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως, Ἄλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτὰ, ὅτι ἀξιούμεν, τοὺς φίλους ἡμῖν γεγεννημένους μὴ κακῶς πιάσχειν ὑφ' ὑμῶν· ὃ τι γὰρ ἂν τούτους κακῶς ποιῇτε, ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γάρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν, ὅποτε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μὴ, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοντες τούτοις, καὶ τιμωρησό-

μενοι ἄνδρας, οἱ τούτους παρὰ τοὺς ὄρκους ἡδίκησαν· ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθὲνδε ἀρξόμεθα τὴ δίκαια λαμβάνειν.

18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε δ' ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι (ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν), ἐν ᾧ τῇ χώρᾳ ἐσμέν, ὁπότερα ἂν ψηφίσωνται, εἴθ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπιέναι, εἴτε ἡμᾶς; 19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ ἐλθεῖν τὸ Λάκωνε παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶσθαι ἂν Σεύθην πείσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο· ἐδεῖτο δὲ τὰς κόμας μὴ καίειν. 20. Ἐντεῦθεν πέμπουσι τὸν Ξενοφῶντα, καὶ σὺν αὐτῷ, οἱ ἐδόκουν ἐπιτηδειότατοι εἶναι. Ὁ δὲ ἐλθὼν λέγει πρὸς τὸν Σεύθην·

21. Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμι, ἀλλὰ διδάξων, ἦν δύνωμαι, ὥς οὐ δικαίως μοι ἡχθέσθης, ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτουν σε προθύμως, ἃ ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἥττον ἐνόμιζον εἶναι συμφέρον ἀποδοῦναι, ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶόν τέ σοι λανθάνειν, οὔτε ἦν τι καλόν, οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιούτῳ δὲ ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι, μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας· μέγα δὲ, εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον, μηδαμῶς ἄπιστον σαυτὸν καταστήσαι, ὅ τι λέγοις.

24. Ὅρῳ γὰρ, τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνά-

τους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὣσιν ἀλήθειαν ἀσκούντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι, ἢ ἄλλων ἡ βία· ἦν τέ τινας σωφρονίζειν βούλονται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἥττον σωφρονιζούσας, ἢ ἄλλων τὸ ἤδη κολάζειν· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπραττόνται, ἢ ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺν, τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ', ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν, ἃ ἔλεγες, ἐπήρας τοσούτους ἀνθρώπους συστρατεύσασθαι τε καὶ συγκατεργάσασθαι σοι ἀρχήν, οὐ τριάκοντα μόνον ἀξίαν ταλάντων (ὅσα οἴονται δεῖν οὗτοι νῦν ἀπολαβεῖν), ἀλλὰ πολλαπλασίῳ. 26. Οὐκοῦν τοῦτο μὲν πρῶτον, τὸ πιστεῦέσθαι σε, τὸ καὶ τὴν βασιλείαν σοι κατεργασάμενον, τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται;

27. Ἴθι δὴ, ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξασθαι, ἃ νῦν καταστρεψάμενος ἔχεις. Ἐγὼ μὲν εὖ οἶδ', ὅτι εὖξω ἂν, τὰ νῦν πεπραγμένα μᾶλλον σοι καταπραχθῆναι, ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἰσχίον δοκεῖ εἶναι, τὸ ταῦτα νῦν μὴ κατασχεῖν, ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι, ἢ ἀρχὴν μὴ πλουτῆσαι· καὶ ὅσῳ λυπηρότερον ἐκ βασιλείως ἰδιωτὴν φανῆναι, ἢ ἀρχὴν μὴ βασιλεῦσαι.

29. Οὐκοῦν ἐπίστασαι μὲν, ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἄρχεσθαι, ἀλλ' ἀνάγκη, καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι; 30. Ποτέρως οὖν οἶει

μᾶλλον ἂν φοβείσθαι τε αὐτοὺς, καὶ σωφρονεῖν τὰ πρὸς σε, εἰ ὀρῶέν σοι τοὺς στρατιώτας οὕτω διακειμένους, ὥς νῦν τε μένοντας ἂν εἰ σὺ κελεύοις, αὐθὶς τ' ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε, τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ, ταχὺ ἂν σοι, ὅποτε βούλοιο, παραγενέσθαι· ἢ εἰ καταδοξάσειαν, μήτ' ἂν ἄλλους σοι ἐλθεῖν δι' ὑπιστίαν ἐκ τῶν νῦν γεγενημένων, τούτους τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί; 31. Ἄλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειφθέντες ὑπείξάν σοι, ἀλλὰ προστατῶν ἀπορία. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος, μὴ λάβωσι προστατάς αὐτῶν τινὰς τούτων, οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἐὰν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεῦσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι, διὰ τὸ δεῖσθαι τῆς στρατιᾶς, συναινέσωσιν αὐτοῖς ταῦτα; 32. Ὅτι γε μὴν οἱ νῦν ὑπὸ σοι Θρᾶκες γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σε ἢ σὺν σοι, οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος, δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δὲ σοῦ, ἐλευθερία.

33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὥς σῆς οὔσης, ποτέρως ἂν οἶει ἀπαθῇ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ οὗτοι οἱ στρατιῶται, ἀπολαμβάνοντες ἃ ἐγκαλοῦσιν, εἰρήνην καταλιπόντες οἴχονται, ἢ εἰ οὗτοί τε μένοιεν ὥς ἐν πολεμῷ, σὺ τε ἄλλους πειρῶο πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι, δεομένους τῶν ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν πλείον ἀναλωθείη, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθείη, ἢ εἰ ταῦτά τε ὀφείλοιο, ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι; 35. Ἀλλὰ γάρ

Ἡρακλείδῃ, ὡς πρὸς ἐμὲ ἐδήλου, πάμπολυ δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὲν πολὺ γὰρ ἐστὶν ἑλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ, πρὶν ἡμᾶς ἐλθεῖν πρὸς σε, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος· σοὶ δὲ νῦν ἡ κατ' ἐνιαυτὸν πρόσσδος πλείων ἔσται, ἢ ἔμπροσθεν τὰ παρόντα πάντα ἂ ἐκέκτησο.

37. Ἐγὼ μὲν, ὦ Σεύθῃ, ταῦτα ὡς φίλου ὄντος σου προενοούμην, ὅπως σύ τε ἄξιος δοκοίης εἶναι, ὧν οἱ θεοὶ σοι ἔδωκαν ἀγαθῶν, ἐγὼ τε μὴ διαφθαρεῖν ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἴσθι, ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην σὺν ταύτῃ τῇ στρατιᾷ, οὐτ' ἂν, εἰ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν γενοίμην· οὕτω γὰρ πρὸς ἐμὲ ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτόν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι, ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδὲν, οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων, οὔτε ἂ ὑπέσχου μοι ἀπήτησα. 40. Ὅμνυμι δέ σοι, μηδὲ ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἔμελλον τὰ ἑαυτῶν συναπολαμβάνειν. Δίσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπράχθαι, τὰ δ' ἐκείνων περιυδεῖν ἐμὲ κακῶς ἔχοντα, ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δὲ, ὦ Σεύθῃ, οὐδὲν νομίζω ἀνδρὶ, ἄλλως τε καὶ ἄρχοντι, κάλλιον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέ-

σθαι· καὶ εὖ μὲν πρῶττων ἔχει τοὺς συνησθησομένους, εἰάν
δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων.

43. Ἀλλὰ γὰρ, εἰ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες,
ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων
δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους
πάντως κατανόησον· παρήσθα γὰρ καὶ ἤκουες, ἃ ἔλεγον οἱ
ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρου μὲν γάρ μου
πρὸς Λακεδαιμονίους, ὡς σὲ περὶ πλείονος ποιοίμην, ἢ
Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ, ὡς μᾶλλον μέλοι
μοι, ὅπως τὰ σὰ καλῶς ἔχοι, ἢ ὅπως τὰ ἐαυτῶν· ἔφασαν
δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα
ταῦτα πότερον οἶε αὐτοὺς, κακόνιοιάν τινα ἐνιδόντας μοι
πρὸς σέ, αἰτιάσθαι με ἔχειν παρὰ σοῦ, ἢ προθυμίαν πολ-
λὴν περὶ σέ κατανοήσαντας;

46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν, εὖνοιαν
δεῖν ἀποκεῖσθαι τούτῳ, παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ
δὲ, πρὶν μὲν ὑπηρετῆσαί τί σοι ἐμὲ, ἐδέξω ἡδέως καὶ ὁμ-
μασι καὶ φωνῇ καὶ ξενίοις, καὶ ὅσα ἔσοιτο ὑπισχνούμενος
οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἃ ἐβούλου, καὶ γε-
γένησαι, ὅσον ἐγὼ ἐδυνάμην, μέγιστος, νῦν οὕτω με ἄτιμον
ὄντα ἐν τοῖς στρατιώταις τολμᾷς περιορᾷν; 47. Ἀλλὰ
μὴν, ὅτι σοι δόξει ἀποδοῦναι, πιστεύω καὶ τὸν χρόνον διδά-
ξειν σε, καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι, τοὺς σοι προεμέ-
νους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ,
ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις
τοιούτον ποιῆσαι, οἷόν περ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ
τοῦ μὴ πάλαι ἀποδεδόσθαι τὸν μισθόν (καὶ πάντες Ἑρα-

κλειδὴν τοῦτον ὑπώπτευσαν εἶναι). Ἐγὼ γὰρ, ἔφη, οὔτε διενεσθήην πώποτε ἀποστερηῆσαι, ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν· Ἐπεὶ τοίνυν διανοῇ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιῦδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε, καὶ ὅτε πρὸς σὲ ἀφικόμεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὗτ' ἐν τοῖς στρατιώταις ἔση δι' ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τά τε χωρία ἀποδώσω καὶ τᾶλλα πάντα, ἃ ὑπεσχόμην. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὄν, παρ' ἐμοὶ μένειν, ἢ ἀπιέναι. 52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσεσθαι. 53. Ἐντεῦθεν λέγει Σεύθης· Ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἡ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βούς δ' ἑξακοσίους, καὶ πρόβατα εἰς τετρακισχίλια, καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα λαβὼν, καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν, ἀπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνῆται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; Ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἐστίν, ἀπιόντα γε ἄμεινον φυλάττεσθαι τοὺς πέτρους; Ἦκουες δὲ τὰς ἀπειλάς. Τότε μὲν δὴ αὐτοῦ ἔμειναν.

55. Τῇ δ' ὑστεραία ἀπέδωκε τε αὐτοῖς ἃ ὑπέσχετο, καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον, ὡς ὁ Ξενοφῶν οἷχοιτο ὡς Σεύθην οἰκήσων, καὶ ἃ ὑπέσχετο αὐτῷ ἀποληψόμενος· ἐπεὶ δὲ αὐτὸν

ἤκοντα εἶδον, ἥσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖνον καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ λαφυροπώλας καταστήσαντες, ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσῆει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπήκτο Ἀθήνησι περὶ φυγῆς. Προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ, ἐδέοντο μὴ ἀπελθεῖν, πρὶν [ἀν] ἀπαγύγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

CAP. VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιάσιος, ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν, πόσον χρυσίον ἔχοι. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν, ἥ μὴν ἔσεσθαι μὴδὲ ἐφόδιον ἱκανὸν οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον, καὶ ἂ ἀμφ' αὐτὸν εἶχεν. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. 3. Ἐπεὶ δ' ἔπεμψαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι, καὶ ἔθυσεν τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν, ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἶδα, ἔφη, ὅτι, κὰν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, εἰ μὴδὲν ἄλλο, σὺν σαυτῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δὲ εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι· καὶ ἐπήρετο,

εἰ ἤδη ποτὲ θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. Ὁ δ' οὐκ ἔφη, ἐξ ὅτου ἀπεδήμησε, τεθυκέναι τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον.

5. Τῇ δὲ ὑστεραίᾳ ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύνιον ἐθύετο, καὶ ὠλοκαύτει χοίρους τῷ πατρίῳ νόμῳ· καὶ ἐκαλλιέρι. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίων καὶ ἅμα Εὐκλείδης, χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνταί τε τῷ Ξενοφῶντι, καὶ ἵππον, ὃν ἐν Λαμψάκῃ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἥδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδωκαν, καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν Ἰδην, εἰς Ἀντανδρον ἀφικνούνται πρῶτον· εἶτα παρὰ θύλατταν πορευόμενοι τῆς Λυδίας εἰς Θήβης πεδίου. 8. Ἐντεῦθεν δι' Ἀτραμυττίου καὶ Κερωνοῦ παρ' Ἀταρνέα εἰς Καίκου πεδίου ἐλθόντες, Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὴ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι, τῇ Γογγύλου τοῦ Ἐρετριέως γυναικί, καὶ Γοργίωνος καὶ Γογγύλου μητρί. 9. Αὕτη δ' αὐτῷ φράζει, ὅτι Ἀσιδιότης ἐστὶν ἐν τῷ πεδίῳ, ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτὸν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν αὐν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλὰ. Ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ, ἐθύετο. Καὶ Βασίλειος

ὁ Ἡλείος μάντις παρὼν εἶπεν, ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ, καὶ ὁ ἀνὴρ ἀλώσιμος εἴη. 11. Δειπνήσας οὖν ἐπορεύετο, τοὺς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγενημένους διὰ παντὸς, ὅπως εὖ ποιήσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλαινον, ἵνα μὴ μεταδοίεν τὸ μέρος, ὡς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξοντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοὺς παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λύβοιεν καὶ τὰ ἐκείνου. 13. Πυρργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν (ὑψηλὴ γὰρ ἦν, καὶ μεγάλῃ, καὶ προμαχεῶνας καὶ ἄνδρας πολλοὺς καὶ μαχίμους ἔχουσα), διορτύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοίχος ἦν ἐπ' ὀκτὼ πλίνθων γηίνων τὸ εὖρος. Ἄμα δὲ τῇ ἡμέρᾳ διωρώρυκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μὴδὲ παριέναι ἔτι ἀσφαλὲς εἶναι. 15. Κεκραγόντων δὲ αὐτῶν καὶ πυρσευόντων, ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλῖται Ἀσσύριοι καὶ Ἑρκύνιοι ἱππεῖς (καὶ οὗτοι βασιλέως μισθοφόροι), ὡς ὀγδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἱππεῖς.

16. Ἐνταῦθα δὴ ὧρα ἦν σκοπεῖν, πῶς ἔσται ἡ ἀφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαινον καὶ ἀνδράποδα, ἐντὸς πλαισίου ποιησάμενοι· οὐ τοῖς χρήμα-

σιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἳ τε πολέμιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπῆσαν ὥς περὶ τῶν χρημάτων μαχοῦμενοι. 17. Ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἕλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς, ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος συμμετασχεῖν τοῦ ἔργου· συνεβοήθει δὲ καὶ Προκλῆς ἐξ Ἀλίσαρνης καὶ Τευθρανίας, ὁ ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφῶντα, ἐπεὶ πάνν ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουνσι τὸν Καῖκον ποταμὸν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται, ἀνδράποδα ὥς διακόσια ἔχοντες, καὶ πρόβατα ὅσον θύματα.

20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν, ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, εἰς τὸ μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δὲ Ἀσιδάτης ἀκούσας, ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶη Ξενοφῶν, καὶ παντὶ τῷ στρατεύματι ἤξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν αὐτῷ, καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀφικνούνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ἠτιάσατο ὁ Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Δάκωνες καὶ οἱ λοχαγοί, καὶ οἱ

ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται, ὥστ' ἐξαίρετα λαμβάνειν, καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἱκανὸν εἶναι καὶ ἄλλον ἥδη εὖ ποιεῖν.

24. Ἐκ τούτου Θίβρων παραγενόμενος παρέλαβε τὸ στράτευμα, καὶ συμμῖξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

25. [Ἄρχοντες δὲ οἶδε τῆς βασιλέως χώρας, ὅσην ἐπήλθομεν· Λυδίας, Ἀρτίμας· Φρυγίας, Ἀρτακάμας· Λυκαονίας καὶ Καππαδοκίας, Μιθριδάτης· Κιλικίας, Σύννεσις· Φοινίκης καὶ Ἀραβίας, Δέρνης· Συρίας καὶ Ἀσσυρίας, Βέλεσος· Βαβυλῶνος, Ῥωπάρας· Μηδίας, Ἀρβάκας· Φασιανῶν καὶ Ἑσπεριτῶν, Τιρίβαζος· (Καρδοῦχοι δὲ, καὶ Χάλυβες, καὶ Χαλδαῖοι, καὶ Μάκρωνες, καὶ Κόλχοι, καὶ Μοσσύνοικοι, καὶ Κοῖται, καὶ Τιβαρηνοὶ, αὐτόνομοι·) Παφλαγονίας, Κορύλας· Βιθυνῶν, Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν, Σεύθης. 26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμῦρια τετρακισχίλια ἑξακόσια πενήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως, ἑνιαυτὸς καὶ τρεῖς μῆνες.]

NOTES.

ABBREVIATIONS USED IN THE NOTES.

Grammatical references, by numerals, are to Crosby's Greek Grammar, revised edition (1871).

abs., absolute.
acc., accus., accusative.
acc. to, according to.
act., active.
adj., adjective.
adv., adverb, adverbial.
Æsch., Æschylus.
Ainsw., Ainsworth.
Anab., Anabasis.
aor., aorist.
apost., apostrophe.
appos., apposition.
Ar., Aristophanes.
Arr., Arrian; An., Anabasis of Alexander.
art., article.
asynd., asyndeton.
attr., attraction, attracted.
aug., augment.

bef., before.
Born., Bornemann.
Breit., Breitenbach.

Cæs., Cæsar; B. C., Bellum Civile; B. G., Bellum Gallicum.

cf., confer, compare, consult.
cog., cognate.
comm., common, -ly.
complem., complementary.
compos., composition.
cond., conditional.
conj., conjunction.
const. præg., constructio prægnans.
contr., contracted.
corresp., corresponding.
Ctes., Ctesias.
Curt., Curtius (Quintus).
Cyr., Cyropædia.

dat., dative.
dec., declension.
dep., deponent.
der., derivative.
Dind., Dindorf.
Diod., Diodorus Siculus.
dir., direct.

e. g., exempli gratia, for example.
ell., ellipsis.
emph., emphatic.
esp., especially.
etc., et cætera, and so forth.

eth., ethical.
Eur., Euripides.
exc., except, -ion.
fol., following.
fut., future; fut. pf., future perfect.
fr., from.

gen., genitive.
gend., gender.
gov., governed.

Hdt., Herodotus.
Hel., Hellenica of Xenophon.
Hom., Homer; Il., Iliad; Od., Odyssey.
Hor., Horace.

impers., impersonal.
i. e., id est, that is.
impl., imperfect.
imv., imperative.
ind., indicative.
inf., infinitive.
Ion., Ionic.
ipf., imperfect.

Küh., Kühner.
Krüg., Krüger.

Lex., Lexicon to Anabasis (Crosby's).
Liv., Livy.
Lucr., Lucretius.

Matt., Matthias.
McMich., McMichael.
ms., manuscripts.

N., note.
neg., negative.
nom., nominative.
numb., number.

obj., object.
obs., observe.
Econ., Economicus.
om., omitted, omission.
opp., opposed.
opt., optative.
orig., originally.
Ov., Ovid.

paron., paronomasia.
part., participle.
pass., passive.
periph., periphrasis.

Pers., Persian, Persian.
pers., person, -al, -ally.
pf., perf., perfect.
pl., plur., plural.
pleon., pleonastically.
plp., plup., pluperfect.
Plut., Plutarch; Artax., Artaxerxes; Apoph., Apophthegms; Lyc., Lycurgus.
Polyb., Polybius.
Pop., Poppo.
pos., position.
poss., possessive.
pred., predica.
pres., present.
prep., preposition.
pret., preteritive, -ly.
prob., probably.
pron., pronoun.
prop., proper, -ly.

q. v., quod vide, which see.

refl., reflexive.
Rehds., Rehdants.
rel., relative.

s., sequens, and the following.
Sans., Sanskrit.
sup., superlative.
sc., scilicet, namely, understand.
Schn., Schneider.
Soph., Sophocles.
Stob., Stobæus.
subj., subjunctive.
subj. acc., subject accusative.
syno., syncope.

Tac., Tacitus; Ann., Annals; Hist., History.
Thuc., Thucydides.
trans., transitive, -ly.

usu., usually.

v. l., varia lectio, various reading.
Virg., Virgil; Æn., Æneid; Ecl., Eclogue; G., Georgics.
voc., vocative.
Voll., Vollbrecht.

w., with.
wt., without.

Xen., Xenophon.

NOTES.

Ξενοφώντος Κύρου Ἀναβάσεως (434 c) Α' (= Λόγος Πρῶτος, or Βιβλίον Πρῶτον, 91 a). *Xenophon's Expedition of Cyrus* (into the interior of Asia; see Lex. ἀναβαίρω, ἀνάβασις). The whole work takes its name from the leading event, though six books of the seven are occupied with the return (κατάβασις, see Lex.) of the Greeks who took part in the Expedition. — The division of the Anabasis into books, and the summaries prefixed to most of them (see Book II, III, etc.), are so old that they are referred to by Diogenes Laërtius, about 200 A. D.; yet they are not believed to have been the work of Xenophon himself, but of some scholar who saw the need of such a division.

BOOK I.

EXPEDITION OF CYRUS AGAINST HIS BROTHER ARTAXERXES.

— BATTLE OF CUNAXA. — DEATH OF CYRUS.

CHAPTER I.

CYRUS SECRETLY RAISES AN ARMY FOR THE EXPEDITION.

PAGE 1. — 1. Δαρείου: for the case see 412; for the position, 719 c. — γίγνεται (719 f), historic present, esp. frequent in Greek, 609 a. Observe the frequent interchange, in the narrative, of past tenses and the historic present: ἀναβαίνει...ἀνέβη, § 2, etc. — παῖδες δύο, dual and plural, 494. Only two of the children are here mentioned, as no others were related to the following history. According to Ctesias (*Persica* 49), who derived his information from Parysatis herself, there were in all thirteen, of whom only five survived infancy. — πρεσβύτερος [sc. παῖς], the older [child], partitive apposition, 393 d. The article is omitted in the comparison of the two, 533 f, g; yet we might translate, an older. — ἡσθένα,

pos. 719 ζ; tense 592 a. — **τελευτήν** (art. om. 533 c) **τοῦ βίου**, *the termination of his* (530 e) *life*. — **τὰ παῖδε**, *the two children*, or *sons*, case 666.

2. **μὲν οὖν**, pos. 720 a. — **παρὸν ἐτύχχανε**, 573 b, 658. 1, 677. — **Κῦρον**, pos. 719 θ; art. om. 533 a, cf. ὁ Κύρος below, 522 g. — **μεταπέμπεται**, voice 579. — **ἦς**, sc. **ἀρχῆς**, 505 a, 551 c; pos. of rel. clause 523 g. — **στράτην**, predicate appos. 393 b, 480 a. For the extent of his satrapy, see i. 9, 7. — **ἐποίησε, ἀπέδειξε**, tense 605. 3, c. — **καὶ στρατηγὸν** (Lex. = **κάρανον**) **δέ** (adv. 703 c), 480 a; in continuation of a rel. clause, 561 d, 562. Observe here, as below and elsewhere, the esp. emphatic word placed between **καὶ** and **δέ**. So between **καὶ** and **αἶ**, i. 1. 7. — **πάντων δοσι**, *of all* [as many as] *who*, 550 d, f. — **εἰς**, inasmuch as the mustering *in* a plain implies the coming *into* it, 704 a. — **Καστωλοῦ**: The Plain of Castolus appears to have been the muster-ground of the imperial (as distinguished from the mere provincial) troops in the western part of Asia Minor (Xen. *Hcl.* i. 4. 3). The command of these troops gave the youthful Cyrus precedence over the neighboring satraps, and that general management of affairs along the Ægean and with Greece, which had before been committed to Tissaphernes (called *στρατηγὸς τῶν κάτω*, in Thuc., viii. 5). Discontent with this change has been supposed to have been the motive which incited the latter, while professing friendship to Cyrus, to seek his destruction (§ 3). — **ἀθροίζονται**, for annual review, before inspectors appointed by the king (Xen. *Econ.* 4. 6). — **λαβὼν... ἔχων**, tense 592. — **ὡς φέλον**, modal appos. 393 c. — **τῶν Ἑλλήνων**, *of Greeks*, art. 522 a (or *of the Greeks* in his service, 530); case 418. — **ὀπλίτας**: these were doubtless before in the service of Cyrus, and were now taken by him as a special guard for his person; since he had well learned the vast superiority of the Greeks to the Persians in valor, prowess, and integrity. — **ἀνίβη**: observe the change of tense, and the chiasmic arrangement (71 a); both of which are so common in Greek. — **αὐτῶν**, case 407.

3. **ἐτελεύτησε**, in Babylon acc. to Ctesias (*Pers.* 57), *had died* (tense 605 c). — **κατέσθη** (577 b) **εἰς** (704 a) **τὴν** (530 c) **βασιλείαν**, *was established in the kingdom*, or *on the throne*. — **Τισσαφέρης διαβάλλα** (Lex.) **τὸν** (522 g) **Κῦρον πρὸς τὸν** (530 e) **ἀδελφόν**, **ὡς** (702 a) **ἐπιβουλευοί** (opt., as following the historic pres., 643 a) **αὐτῷ** (505 a, 540 g). Tiss. maliciously accuses Cyrus to his brother [that he was plotting against him] of a design upon his life. Acc. to Plutarch (*Artax.* 3) the Persian rites of coronation were not complete till the new monarch had repaired to the ancient capital Pasargadæ, and had there learned the lesson of primitive simplicity by putting off in the temple of the goddess of war his own rich vesture and putting on the plain dress which the elder Cyrus wore before he became king, and by an humble repast of dried figs, turpentine, and sour milk. Tissaphernes here brought to Artaxerxes a priest who had been a tutor of Cyrus, and who accused the young prince of designing to hide himself in the temple and assassinate his brother during the exchange of garments. — **αὐτῷ**, case 455 f. — **Ὁ δέ** (518 a)... **Κῦρον**, order 718 n, 720. — **ὡς ἀποκτενῶν**, apparent intention, 598 b, 680 a. — **ἐξαιτησαμένη**

(Lex.), acc. to Plut. (*Artax.* 3), by profuse tears and passionate entreaties, enfolding him in her arms, wrapping her tresses around him, and holding his neck to her own. — αὐτόν, double relation, 399 g.

4. Ὁ, the common subject of ἀπῆλθε and βουλεύεται. — ὡς ἀπῆλθε, tense 605 c. — βουλεύεται ὅπως μήποτε (686 b) ἔσται (624 b) ἐπὶ (691) τῷ ἀδελφῷ, [considers how] resolves that he will never in future be in the power of his brother. — ἣν θύνηται, βασιλεύσα. (631 c, 633 a). — ἀντ' (696) ἐκείνου (536 e), in his stead. — μήτηρ, direct appos. 393 a. — Κόρυς, case 453. — φιλοῦσα, expressing cause, 674. — μᾶλλον ἢ (511) τὸν βασιλεύοντα (525). Cyrus had evidently much more of his mother's intellect, energy, and ambition, than the mild but weak Artaxerxes.

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5. Ὅστις α, order 718 o. — ἀφικνέσθαι, mode 641 e; tense of repeated action, 592. — τῶν παρὰ βασιλέως (533 b), [of those from the king, 527] from the king's court, referring esp. to the king's envoys (οἱ ἐφοδοί, *Cyr.* viii. 6. 16), sent annually, acc. to custom, to inspect the satrapies and report upon their condition and upon the spirit and conduct of the satraps. — πάντας, number 501. — ὥστε...εἶναι, [as to be] that they were, 671 a, e. — ἐνῆ, case 456. — βαρβάρων, case 474 c, 432 d. — εἶσαν, mode 624 c. Both εἶσαν and εἶεν are freely used; otherwise, this long form in -ῖσαν is rare, 293 a. — εὐνοικῶς ἔχουσιν (Lex.) 577 d. For so young a prince Cyrus certainly showed great tact and shrewdness in making his preparations.

6. ὡς...ἐπικρυπτόμενος, 553 c, 674 b. — ὅτι ἀπαρσκευαστότατον, as unprepared as possible, ὅτι πλείστον, 553 c. — ἐποιεῖτο (Lex.) τὴν συλλογὴν, he made [the levy for himself] his levy. — ὅπως, whatever, complem. or rel. with an antecedent understood in the gen. governed by φρουράρχοις. — πόλει: it appears from what follows that the Ionian cities were here esp. intended. So i. 2. 1. — φρουράρχοις, case 452 a. — ὡς ἐπιβουλευόντος Τισσαφ., 680 b. — Καὶ γάρ (Lex.), [and he would naturally so plot, for] for indeed, 709. 2. — Τισσαφόνους, case 443 a. — τὸ ἀρχαῖον, adv. 483 a. — ἐκ, w. agent of pass. 586 d. ἐξ is not common in this use, but may be employed with verbs of giving, from the conception of the gift as passing from the giver. This gift to Tissaph. deprived Cyrus of his former ready access to the sea and communication with the Greeks. — Μιλήτου, case 406 a; cf. 8. 6. A glance at the map will show that it was far more important to this commercial city to be on good terms with the satrap of Caria than with that of Lydia; and that it was under the easy control of the former.

7. Ἐν Μιλήτῳ: with this immediate emphatic repetition of the name after πλὴν Μ., compare i. 8. 6. — τὰ αὐτὰ ταῦτα (489 d) βουλευομένους [sc. τοῖς, or αὐτοῖς with general reference to the citizens, 472 b], that some (or they) were meditating this same course (namely, ἀποστήναι πρὸς Κ., though many regard this explanation as the marginal note of a grammarian, which at length crept into the text), 658. 1, 677. — τοῖς...ἐξίβαλεν, 419 a, 518 d. — Κ. ἐπολαβὴν (674 a, d) τοῖς φεύγοντας (678), συλλέξας (605 a) στράτευμα, (Lat. exercitu collecto, 658 b) ἐπολιόρκει (595 a). — Μ. καὶ κατὰ γῆν (689 m)...κατάγαν, order 718 l, m. Observe the parti-

ciples ὑπολαβών, συλλέξας, without an intervening conjunction, a frequent construction in Greek. Cf. i. 2. 17; 3. 5. — For φεύγω and ἐκπίπτω used as passives to ἐκβάλλω, see 575 a. — αὐτῇ...πρόφασιν (524 c) ἦν αὐτῷ (459) τοῦ (664 a) ἀδροῖεν (444 b), *this again was another pretext with him* (or he had as another pretext) *for assembling*.

8. πέμπων ἡξίου, as not a single act. — ὃν ἀδελφὸς (without art.), *since he was a brother of his*, 674. — αὐτοῦ δοθῆναι οἱ (586 c, 537. 2, b, 788 c) ταύτας τὰς (524 b) πόλεις (666). — αὐτῷ, case 699 a, f. — πρὸς, 696. — ἰαντόν, 505 a; dir. refl. 537 a. — ἐπιβουλῆς, case 432 b. — ἡσθάνετο, ἤχθετο, mode 671 d. — Τισσαφέρνης, case 455 f. — πολεμοῦντα, *because at war*, 674.

3 — οὐδέν, stronger than οὐ (adv. acc. 483 a, 471). — αὐτῶν πολεμοῦντων (case 661 b), *he was [as to nothing] not at all displeased [they being] with their being at war*. — καὶ γάρ (Lex.), *and the rather because*, 709. 2. — δασμοῖς: Hdt. states (iii. 90, s) the tax which, acc. to the assignment of Darius Hystaspis, the imperial treasury drew from each province. The satrap also collected other sums for himself and for the provincial expenses. — βασιλεῖ, case 450 b. — ἐκ...ἔχων, a deferred detail, modifying γιγνομένους, 719 d. — ὃν (Attic attr. 554 a) T. ἐτύχχανεν ἔχων, *which T. [happened previously having] had previously possessed*, the ipf. rather than the plf., to express continuance, 604 a. The idea of chance is expressed far oftener in Greek than in Eng.

9. Ἄλλο, without art. 523 f. — αὐτῷ (case 460). — συνάγειτο (tense 592), *was collecting for him*. — Χερ. τῇ (523 a, 3) καταντιπείρας (526) Ἀβέδου (445 c) τόνδε τὸν (524 b) τρόπον (adv. acc. 483). — Κλέαρχος, τοῦτε. Asyndeton is less frequent in Greek than in Eng. In Xen., it occurs chiefly in connection with a demonstrative pron. or adv. — τοῦτε, αὐτόν, 536 d, e; order 719 θ, 718 k. — ἡγάσθη (as mid. 576 b, a), conceived an admiration for, *came to admire him* (592 d), esp. for his military talents and passion, which might be made so serviceable. — καὶ δίδωσιν: the change, in a sentence, from a past tense to the hist. pres. is more frequent than the reverse (as in i. 1. 2). — συνέλεξεν...ἐπολέμα, tense 592. — ἀπὸ, 695. — τοῖς Θραξί (accent 778 c) τοῖς, 523 a, 2). — ἐκούσαι, *voluntarily*, 509 c. — ἐλάνθανεν, 677 f. — τὸ στράτευμα, supplied after its logical place, 719 d.

10. οἰκοί, 469 b, 526. — αὐτόν, case 480 c. — εἰς δισχιλίους ξένους, as object of αἰτεῖ, 706. — μηνῶν, case 445 a). — ὡς...ὃν, 658 a. — τῶν ἀντιστασιωτῶν, case 407. The history of rude Thessaly was strongly marked by such contests of aristocratic families. — δέσται αὐτοῦ, *requests [of] him*, 434 a. — αἰτεῖ αὐτόν (480 c) εἰς δισχιλίους ξένους (706, cf. 8. 5) καὶ τριῶν μηνῶν (445 a) μισθόν: the readiest version here seems to be, *asks him for two thousand mercenaries and three months' pay for them*, making εἰς δισχιλίους ξένους an object of αἰτεῖ, and translating in like manner the next sentence. But Cyrus, who was straining every nerve to increase his Greek force, could not have been willing to send back so large a force already levied into Greece and risk them in a Thessalian civil war. If then we thus translate, we must understand, by *giving Aristippus four thousand*

troops, little more than *granting him the privilege and means of levying them*. That, indeed, he levied this number seems doubtful; for Cyrus does not appear to have received more than fifteen hundred troops from this source (i. 2. 6). Some therefore prefer to connect *ἐς...ἐτρους* with *μισθόν*, and to translate, *asks of him pay for two thousand mercenaries and for three months*. — *μὴ πρόσθεν καταλῦσαι...πρὶν*, *not to [previously] make peace, before*, 703 d, f. Cf. i. 2. 2. — *ἀν...συμβουλευσῆται*, subj. after *πρὸς δέσται*, 641 d, 619. 2, d.

11. *ἐς Πισιδίαν...στρατεύεσθαι*, *to make an expedition* [into the land of the Pisidians (Lex. *ἐς*, *χώρα*)] *against the Pisidians*. — *Πισιδίαν*, upon whom Cyrus had before warred (i. 9. 14). — *ὡς βούλομαι*, *stating that he wished*. — *ὡς πράγματα παρεχόντων* II. (680 b) *τῇ αὐτοῦ* (538 f) *χώρα*, *on the ground that the P. were giving trouble to his own country*. Cf. *negotium facessere*. — *τούτους*, 505 b, 393 h. — *πολεμήσων*: observe with this verb the difference between the simple dative and the dative with *σίν*. — *οὕτως οὗτοι*, 719 e, 544, 547.

CHAPTER II.

MARCH OF CYRUS AND HIS ARMY FROM SARDIS TO TARSUS IN CILICIA.

1. *ἰδὼκα*, subject 571 f. — *αὐτῷ* (case 454), *ἀνω*, position 719 d. — *μὲν*: the corresponding clause with *δέ*, stating the real object of the expedition, is not expressed, though it is implied in § 4 (Lex.). — *ὡς...βουλόμενος*, [as if wishing], *that he wished*, 680 c. — *ἐκ*, 689 a. — *ὡς ἐπὶ τούτους*, ellipsis of verb, 711. — *τὸ βαρβαρικόν*, sc. *στράτευμα*, *his barbarian force*, 506 c. The *τὸ* is repeated before *Ἑλληνικόν*, because this refers to different persons from *βαρβαρικόν*, 534. 4. *ὡς* is often used before a prep. to express view or purpose, either real or pretended. Cf. 9. 23; iv. 3. 11, 21. — *ἐνταῦθα καὶ*, *then...also*, or *thither...also* (i. e. to the place of rendezvous). The *τὸ Ἑλληνικόν* preceding refers to the Greek force in the dominions of Cyrus; and Kühner and many other editors express this by reading thus: *καὶ τὸ Ἑλληνικόν ἐνταῦθα στράτευμα καὶ παραγγέλλει*. — *Κ. λαβόντι* (*having taken* = *wish*, 674 b), *Α. συναλλαγνῆναι*, constructed acc. to 667 b; while *λαβόντα* below, removed from *Ξένῳ*, agrees with a pronoun understood, acc. to 667 e. — *ὅσον ἦν αὐτῷ στράτευμα = τοσούτων στράτευμα ὅσον ἦν αὐτῷ*, [as large a force as he had], *whatever troops he had*, or *his whole force*, 551 c, f. — *ἀποπέμψαι...στράτευμα*, 551 c, 661 a. Aristippus sent, under the command of Menon, as many troops as he chose to spare, § 6: ii. 6. 28. — *αὐτῷ*, case 460. — *ἐν ταῖς πόλεσι*, position 523 a, 1. — *ξενικοῦ*, case 407, 699 f. — *πλὴν [τοσούτων] ὅσοι*, 551 f, 406.

2. *Ἐκάλεισε...ἐκέλευσε λαβόντα*, chiasma 71 a. — *φυγάδας...στρατεύεσθαι*, 666 b. — *ἐφ' ᾧ ἐστρατεύετο*, (sc. *τὰ πράγματα*, or *ταῦτα*), *the objects for which he was making war, taking the field*. — *παύσασθαι* (some

prefer the reading *παύσεσθαι*, 659 g, 660 d; but *παύσασθαι* is the common reading of the mss.). — *καταγάγοι*, 641 b, d. — *αὐτῷ*, case 456. For the grounds of this confidence, see i. 9. 7, s. — *παρήσαν εἰς Σάρδεις*, [were present, having come to, arrived at], *came to S.*, const. præg., 704 a.

3. *τοὺς ἐκ τῶν πόλεων λαβόν* = *τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλεων λαβόν*, const. præg. 704 a. — *ὀπλίτας*, position 719 d. — *εἰς τετρακισχιλίους*, adj. 706. — *γομνήτας*, mostly, without doubt, targeteers (see *Lex.*).

5 — *ὡς πεντακ.*, 711 b. — *ἦν δέ*, 163 b; zeugma, 495, 497 b. — *τῶν ...στρατευομένων*, of those who were serving, 678; gen. partitive as an appositive 422.

4. *Οὔτοι μὲν*: while others joined him at Colossæ, etc., § 6, 9. Cf. 1. 9 N. as to *Κλέαρχος*. — *αὐτῷ*, case 450 a. — *Τισσαφέρης*: according to a less likely account by Ephorus (Diod. xiv. 11), the informant was Pharnabazus, who had learned the design of Cyrus from Alcibiades, and, lest the latter should himself inform the king, put him to death. Cf. ii. 3. 19. — *μείζονα... ἢ ὡς ἐπὶ Π.*, greater than as [it would be] if against the P. (a small, though warlike tribe), i. e. too great to be aimed at the P. merely, 513 d. — *ὡς βασιλεία*, 711 c. — *ἦ...τάχιστα* (*Lex.* δ), 553 c. — *ἰστίως ἔχον* (= *with*, 674 b) *ὡς πεντακοσίους*, order 719 d.

5. *ἔχον οὐτε εἴρηκα*, 551 c. — *ἀρμάτω ἀπὸ Σ.*, 688: *ἀπὸ*, rather than *ἐκ*, since the army was doubtless mainly encamped about the city, 689 a, b. Cf. vi. 1. 23. — *ἐξελάυνει*, *he* [moves forth his army] *advances* or *marches*: cf. *ἐξήλαυνε τὴν στρατίαν*, Hdt. vii. 38, 577 c. Some supply *ἔκτον* or *ἄμα*: see *Lex.* *ἐλάυνω*. — *διὰ*, 689 a. — *ἐπὶ*, *Lex.* — *σταθμούς, παρασάγγας*, case 482 d. — *εἰκοσι καὶ δύο*, 242 a. — *τὸν Μαλιάνδρον ποταμόν*, 393, 522 i. — *Τούτου...πλέθρα*, 395 c. Observe how common asyndeton is in the itinerary, esp. with *ἐνταῦθα* and *ἐντεῦθεν*, § 6, 7. — *ἐξευγμένη πλοῖσις ἐπὶ*, formed by the union of seven boats, 466; a pontoon-bridge. For *ἐξευγμένη* applied to the stream itself, see ii. 4. 13. So, in Lat. *pontem jungere*, and *amnem jungere*.

6. *διαβῆς*, 605 a, 674 e. — *Κολοσσάς*. Cyrus commenced his march eastward from Sardis, by the southern route through Colossæ and Celænæ, the same which Xerxes took in his march against Greece (Hdt. vii. 26 s) eighty years before. An especial motive to this was doubtless the desire to keep up as long as possible the pretence that he was proceeding against the Pisidians. It is also probable that he had on this route, as against those troublesome neighbors, troops stationed and supplies deposited, which he may have wished to take with him or put to present use. Such supplies and his princely residence at Celænæ would also make that a convenient place for his long delay in waiting for essential reinforcements. — *πόλιν* s, (*Lex.*) 504 a. — *ἡμεραν*, the aor. because a simple view is taken of the stay as a whole, 591. — *ἡμέρας*, 482 a. The halt of so many days was probably to await the arrival of Menon, who came, we may suppose, by the direct route from Ephesus to Colossæ. — *καὶ* (= *ἐν αἷς*, § 10) *ἦκε* (for aor., which was only late, not then in use as aor. 603, c, β). — *Μένων* (§ 1 x) δ (525)

Θ. ὅν. ἔχον (674 b). — Δόλοτας καὶ Αἰνῶνας, mentioned by Hom., *Il.* ix. 484; ii. 749.

7. τῆς Φ., 522 g. — ἐνταῦθα... πλήρης, 459, 504 a; order 719 θ, λ, μ. — βασίλεια, pl. 489 a. — ἦν, sing. 569. — θηρίων, case 414 a. — δ, not attr., because not limiting or defining the antecedent, 554 a; cf. οὗς, 4. 9. — ἐθήρουν... βούλοιτο, sometimes called the iterative opt. See 5. 2; 641 b. — ἐπὶ ἵππου (Lex.), his attacks being made from his position on the horse. Cf. ex equo pugnabat, Liv. i. 12. — διὰ μέσου δὲ τοῦ παραδείσου, and through the midst of the park, 508 a. — ἐκ τῶν βασιλείων, within the palace (flowing out of it), const. præg. 704 a. This situation of the palace secured a supply of water. — Κελαινών, 395 c, 446 n. Apposition seems the harder of the two constructions, on account of τῆς, though the other is rather poetical.

8. μεγάλου βασιλέως (Lex.), 533 b: the Persian empire was far greater in extent than any before presented in history. — οὗτος, position, 719 δ. — ἐμβάλλει, sc. ἐαυτὸν (Lex.), 577 c. — εἰκοσι... ποδῶν, sc. ἐδρος, [a breadth of] twenty-five feet, 395 c, 440. — λέγεται (573 a)... οἱ, 537. 2, h, 539 a; case 455 f. See the account of Hdt. (vii. 26), who names the stream Καταβράκτης (*clashing stream*, cf. CATARACT); and also Diod. iii. 59; Liv. xxxviii. 13. — ἔθεν (550 e) αἱ πηγαί, sc. εἰσω, 572.

9. τῇ μάχῃ, the famous battle of Salamis, B. C. 480, at which Xerxes was present, 530 a. — ἔμεινε: Cyrus may have been detained not only by waiting for his right arm, Clearchus, and others, but also by preparations required before leaving his Phrygian capital, esp. to check the incursions of the Pisidians. — Θράκας, Κρήτας, adj. 506 f. — Σώσις (gen. -ιος, or, later, -ιδος, 218. 1). Sosis is not again mentioned, and seems, therefore, not to have commanded as a general; and Sophænetus has been before mentioned as joining Cyrus with his one thousand hoplites at Sardis (§ 3). The most probable explanation here is perhaps this: It was essential to Cyrus to keep the landing at Ephesus secure, and the way through Colossæ open for his reinforcements, and therefore to prevent the seizure of these cities by his dangerous neighbor Tissaphernes. Hence Xenias left Sosis at Ephesus with three hundred hoplites, and Cyrus on his march left at Colossæ the old and trusted Sophænetus. But when Cyrus learned of the departure of Tissaphernes, and the arrival at Ephesus of the last force expected there, he directed Sosis to accompany Clearchus to Colossæ, and that Sophænetus should there join them. The second mention of the arrival of Sophænetus led some copyist, who did not observe the repetition, to insert καὶ χίλιοι below, so that all the numbers mentioned might be included in the total. The removal of these words makes it easier to reconcile the numbers here with those in 7. 10, and elsewhere. The troops brought by Sosis would fall naturally into the division of Xenias. — Κύρος... ἐποίησεν, 475 a. — πελτασταί: Greek light-armed troops were sometimes in general called πελτασταί, from the predominant class. Yet the total here stated is made out without including the archers of Clearchus, or all the γυμνήτες of Proxenus. The summary stands thus:—

Xenias,	4000	δωλίδας,		=	4000
Proxenus,	1500	"	500 γαμνήτες,	=	2000
Sophanesius,	1000	"		=	1000
Socrates,	500	"		=	500
Pasion,	300	"	300 πελτασταί,	=	600
Menon,	1000	"	500 "	=	1500
Clearchus,	1000	"	800 "	=	2000
Sosis,	300	"	200 τοξόται,	=	300
Totals,	9600	δωλίδας,	2100 πελτ., etc.,	200 τοξόται,	= 11900

As the enumeration is only given in round numbers, we cannot wonder that the sums do not agree precisely with the totals in thousands, as stated in the text. For a small body of cavalry in the division of Clearchus, see 5. 13. — ἀμφι (692. 5) τοῖς (531 d) δισχιλίους, 706 a.

10. Πάτρας. Having accomplished the objects of his visits to Celænae, Cyrus turns back to the common, easier, and better supplied route from Sardis to Cilicia. Along this route he had doubtless stationed portions of his barbarian force, and deposited supplies, in part perhaps under the pretext that they were designed for action or protection against his enemies, the Mysians. This would explain the necessity of his visit to the Market of the Ceramians, the nearest city on the route to the Mysian territory, and hence an important military post. On his way thither he stopped three days at Peltæ, probably to gratify the many Arcadians in his army through the celebration, on the neighboring plain, of their national festival and games in honor of Lycæan Jove. — τὰ Δόκεια ἑθνεῖ (Lex.), 478, 507 c. This was an especial festival of the Arcadians, celebrated annually with sacrifices and games in honor of Lycæan Zeus and Pan, whom some regard as essentially the same deity, claimed as a native of Arcadia (born or reared on Mt. Lycæus). According to Plutarch, it was related to the Roman Lupercalia, the introduction of which into Italy has been ascribed to the Arcadian Evander. — σπλεγγίδες, pred. appos., 393 b; on account of which ἦσαν is the rather plur. 569 a, 500. — καὶ Κίρος, pos. 719 δ. The especial antipathy of the Persians to idol-worship rendered this a greater compliment. — Κεραμῶν Ἀγοράν: Bornemann and others have conjectured Κεράμων (the mss. all accenting on the ultima), which might be translated *Tile-market*. (Cf. New-market. See postscript to Lex.) Cyrus here reached the great eastern imperial road; and, instead of remaining at this frontier place to make in person any arrangements that might be necessary during his absence, pushed forward with a rapidity nowhere else equalled on the march. So much of the army as could not keep up with him (perhaps all the heavy-armed troops and most of the baggage) had time for rejoining him during the five days' halt at Caÿstri Campus. The motive to this extraordinary haste was probably the hope of meeting Epyaxa and receiving the supply of money expected from Cilicia before the Greek troops should be clamorous for their quarter's pay.

11. στρατιώταις, case 454 d. — πλέον (= πλεόνων)...μηνῶν, for more than three months, 507 e. — ἐπὶ τὰς θύρας, to his door or quarters. —

ὀπίσθας (Lex. 479) λέγων (677) διήγει (Lex.), 577 c, *passed the time expressing hopes*, was constantly feeding them on hope. — δῆλος ἦν ἀνυπόμεινος, 573 c, 677 g. — πρὸς (Lex.), 696. — ἔχοντα, sc. αὐτῶν, 667 e, *when he had the means*. 7

12. Ἐνταῦθα...Κύρον, 719 d, 393 h. — Συεννήσιος, Ion. gen. 218. 2. Why hereditary king here, see Voll., note. — Κέρω δοῦναι χρήματα, order 718 i. This money, we may suppose, had been promised by the politic Syennesis; as Cyrus would have been insane to start on such an expedition with so little money, unless he had expected a supply by the way. His long detention at Celænæ appears to have prevented his meeting the queen as early and as near Cilicia as he had expected. — δ' οὖν, *and accordingly*, or, *but at any rate*, however that might be. δ' οὖν, often used as here in passing from the questionable to the unquestionable (as to fact, in distinction from mere report or supposition), cf. § 22, 25; 3. 5. — στρατιῇ, Greek army. — ἡ Κῶισσα, sc. γυνή or βασιλεῖα, 506 b. — συγγενίσθαι: reference here to *illicit intercourse* is mere camp-scandal, we may hope. If not so, it shows to what an extreme of complaisance the Cilician king and queen were ready to go to secure the favor of Cyrus. It was the policy of the Persians, in the extension of their empire, not to dethrone native princes, if they readily submitted and faithfully performed the duties of vassals. In this class were the kings of Cilicia; and the present king was determined not to lose his throne, whichever of the rival brothers prevailed. He therefore sent his queen to meet Cyrus, from whom the danger was the nearest, with the large sum of money which this prince needed so much, and apparently with the charge to secure his favor, no matter by what means, and to learn his plans and resources. According to Diodorus (xiv. 20), he promised to assist Cyrus in the war, and sent one son and an armed force to serve with him; but secretly sent another son to the king with pledges of unswerving fidelity, information respecting the hostile forces, protestations that whatever he had himself done for Cyrus had been done through compulsion, and assurances that he should seize the first opportunity of deserting Cyrus and fighting on the side of the king.

13. Ἐνταῦθα. At Caÿstri Campus several important roads met; and Cyrus here took the great thoroughfare from the Propontis to Cilicia. Henceforth he pressed on towards Babylon, without turning aside or voluntary delay. — παρὰ τὸν ὀδόν, the acc. rather than dat. from the fountain's flowing along the way, or the movement of the army by the fountain. — κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, 523 i. — τὸν Σάτυρον, THE (well-known) Satyr, Silenus, 530 a. — οἶνον, case 550 a. Compare Virg. *Ecl.* vi. (Eng. idiom, *wine with it*.) Κεράννυμι implies closer union than the more general μέγνυμι.

14. δεηθῆναι (576 b)...Κέρου, case 434 a: not merely for the spectacle, we must suppose, but also to display the strength of the army; while Cyrus was, of course, glad to send a vivid impression of this strength to the Cilician king. There is a plain near Ilghún adapted to the review of an army. — τῶν Ἑλλ...τῶν βαρβ., 534. 4.

this plain to Tarsus four stations, twenty-five parasangs (from the last stopping-place). This explanation is required, since, acc. to Ainsworth, the march on the plain itself would occupy only one day. — ἦσαν, plur. 569 a. — μέσης δὲ τῆς πόλεως, 508 a, 523 b, 4. — ὄνομα, εἶρος, case 481; art. om. 533 c. — δύο, 240 c. — πλεῖστον, modifying ποταμός, 440 a.

24. Ταύτην τὴν (524 b) πόλιν ἐξέλιπον, 605. — εἰς [to go to], for. — χερσίων, identified by some with the Castle of Nimrud in the adjacent mountains. — ὅρη, accus. on account of the preceding verb of motion. — πλεῖν ... ἔχοντες, these remaining for the profits of trade, and to take from the Cyreans the excuse of necessity for further plundering; doubtless by the command or with the consent of Syennesis. So the inhabitants of Issus; and (with reference to the fleet) those of Soli.

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26. Οἱ δ' ἄλλοι (721 b), the rest of Menon's force. — διήρπασαν, seizing eagerly this pretext for plundering so wealthy a city before the arrival of their comrades; and Menon, doubtless, encouraging and profiting most by the crime. See ii. 6. 27. — ὀργιζόμενοι, infuriated, in pretence. — τὰ ἐν αὐτῇ, sc. ὄντα, 523 a, 2, 526, 678 c. — μετεπέμπετο (as introductory, 595 a) τὸν Σ. [sc. Ἰέναι, 668 b] πρὸς ἑαυτόν, sent for S. to come to him, 583; cf. 579. — ὁ δ' οὕτε (οὐ joined with ἔφη, though prop. modifying εἰθεῖν) πρότερον οὐδενί (713 a) πω κρείττονι ἑαυτοῦ (408) εἰς χεῖρας εἰθεῖν ἔφη, οὕτε τότε Κύρου Ἰέναι ἤθελε, but he both replied that he had never yet [aforetime] put himself into the hands of any one stronger than himself, and refused then to go to Cyrus [sc. εἰς χεῖρας, to put himself into his hands]. Ἔρχομαι and εἰμι are comm. construed with prepositions, but with such expressions as εἰς χεῖρας, εἰς λόγους, may take a personal modifier in the dat., 450 b (or the phrases taking the dat. acc. to 455, 452 a, or perhaps 464). — ἔλαβε, sc. Σύννεσις, as the leading subject.

27. ἀλλήλοις, 583. — ἡ νομίζεται (sing. 569) παρὰ βασιλεῖ τίμα, which are [accounted honorable] special marks of honor at the king's court, where the three gifts first mentioned were allowed to no one, unless presented by the king, Cyr. viii. 3. 8. Cyrus thus assumed royal state. — καὶ ... καὶ, 707 j. — ἀκινάκην χρυσοῦν, a gilt poniard, as one simply of gold would be of very little service. — στολὴν Περσικὴν, the candys (i. 5. 8), borrowed by the Persians from the Medes; and, as a royal robe, of purple and embroidered with gold. Compare the modern caftan. — τὴν χώραν μηκέτι ἀφαιρᾶσθαι, that the country should no longer (more) be pillaged, an object of ἔδωκε. — ἀνδράποδα, ἣν πού ἐντυγχάνωσιν (for opt., 653 a, 633 a), ἀπολαμβάνειν, that they (the Cilicians) should recover their slaves, if they should anywhere find any. These inf. clauses are direct objects of ἔδωκε, understood with Κύρος.

the Cilician plain, and also for making the necessary preparations before attempting the Cilician pass. — στρατιώτας οὓς, agreeing with 554 c in respect to the omission of the art. — καὶ αὐτόν, and Menon himself, 540 f. — μετά, see 2. 4. — ἐν ᾗ, sc. χρόνῳ, in which (time), 506 a. — ἀπέκτανεν, as a man is said to do that which he causes others to do. Cyrus was unhesitating in the infliction of punishment. Cf. 9. 13. — αἰτιασάμενος ἐπιβουλεύειν, having charged [that they were plotting] them with plotting, 658. 1.

21. εἰσβάλλειν εἰς, 699 c. — εἰσβολή, the Tauri Pylæ of Cicero, *Ad Att.* v. 20. 1. See *Lex. Πύλαι*. — ἀμαξινός. In some places the width for a carriage has only been gained by cutting into the rock. — ἰσχυρώς, 685, emph. position. — ἀμήχανος εἰσελθεῖν (663 g) στρατεύματι (453), impracticable for an army to enter = which it was impracticable to enter (ἦν ἀμήχανος ἢ εἰσελθεῖν), the adj. agreeing with εἰσβολή by attraction instead of being in the neut. with εἰσελθεῖν. Cf. 573. — ἐν τῷ πεδίῳ. This spot directly in front of the pass is termed by Ἀρrian, τὸ Κόρυν τοῦ ξυνοφῶντι στρατόπεδον, *An.* ii. 4. Alexander marvelled at his good fortune in making the passage here with like freedom from opposition. — ἐκάλυεν, tried to hinder. — λαλοῦντες εἰη, mode 643; form 317 a. We cannot suppose that Syennesis had any real design of defending the entrance; but he wished to be able to claim, if necessary, that he had made the attempt. The arrival of Menon in his rear gave him the excuse which he desired for leaving the pass. — ἥσθετο... ἦν, 657 a. Ἦν is used rather than εἰη, as expressing a perceived fact, 644 s. — ὁρίων, case 445 c. — καὶ ὅτι, and because. Ὅτι, like the Lat. quod, is both a complementary and a causal conjunction, 701 i, j. — τριήρας, the obj. of ἔχοντα, as Ταμὼν of ἤκουε. For the order see 719 d. Cf. ἐπεμψε δέκα τριήρεις ἔχοντα Ἐρεβικόν, *Hel.* ii. 5. — ἤκουε... Ταμὼν ἔχοντα, he heard [of T. having] that T. had, 677 b. This use of the part. w. ἀκούω here implies certainty that the report heard was true, which the inf. would not; 657 k; cf. 3. 20. For the arrival of this fleet see 4. 2. Some prefer to regard τριήρεις περιπλεούσας as immediately depending upon ἤκουε, and Ταμὼν ἔχοντα as a parenthesis similarly depending: he heard [of triremes sailing round, of Tamos having such] that triremes were sailing round under the charge of Tamos. — τὰς Δακ., sc. τριήρεις. — αὐτοῦ, cf. vi. 3. 5.

22. οὐδενὸς καλύοντος, 675. — τὰς σκηνὰς: these may have been rather huts than movable tents; or the term may be a general one for a camp or post. This was probably over the pass, in a convenient place for crushing invaders with stones. The conjectural substitution of εἶδε for εἶδε by Muretus and others seems, therefore, groundless. — οὗ οἱ Κίλικες ἐφύλαττον, where the Cilicians were previously keeping guard, or had been keeping guard, 604 a. Cf. ἐτύχαιεν ἔχων, 1. 8. — εἰς πᾶσιον, 689 a. — δένδρων, case 414 a. The plain of Cilicia is still remarkable for its fertility and beauty. — Ὅπως s: for the order see 719 d. This mountain defence consists of the united chains of the Taurus and the Amānus. See Map.

23. Καταβὰς... Ταροσῆς, and having descended he advanced through

this plain to Tarsus four stations, twenty-five parasangs (from the last stopping-place). This explanation is required, since, acc. to Ainsworth, the march on the plain itself would occupy only one day. — ἦσαν, plur. 569 a. — μέσση δὲ τῆς πόλεως, 508 a, 523 b, 4. — ὄνομα, εἶρος, case 481; art. om. 533 c. — ὄδο, 240 c. — πλάθων, modifying ποταμός, 440 a.

24. Ταύτην τὴν (524 b) πόλιν ἐξέλιπον, 605. — εἰς [to go to], for. — χωρίον, identified by some with the Castle of Nimrud in the adjacent mountains. — ὀρη, accus. on account of the preceding verb of motion. — πλῆν ... ἔχοντες, these remaining for the profits of trade, and to take from the Cyreans the excuse of necessity for further plundering; doubtless by the command or with the consent of Syennesis. So the inhabitants of Issus; and (with reference to the fleet) those of Soli.

10 25. προτέρα Κίρου, 509 a, 408. — τῶν εἰς τὸ πεδίον, sc. καθήκοντων (cf. 4. 4), reaching, or descending to the plain. Reiske and some others conjecture τῇ agreeing with υπερβολῇ. — ὑπολαβέντας, for plunder, probably. — καὶ οὐ... οὐδέ (Lex.). — τὸ ἄλλο στράτευμα, 508 a, 523 f. — ἦσαν δ' οὐν... ὀπίσται, but, however (they perished), these were one hundred hoplites lost to the army (these λόχοι being smaller than usual, or, as Küh. thinks, not wholly destroyed).

26. Οἱ δ' ἄλλοι (721 b), the rest of Menon's force. — διήρπασαν, seizing eagerly this pretext for plundering so wealthy a city before the arrival of their comrades; and Menon, doubtless, encouraging and profiting most by the crime. See ii. 6. 27. — ὀργιζόμενοι, infuriated, in pretence. — τὰ ἐν αὐτῇ, sc. ἑτα, 523 a, 2, 526, 678 c. — μετεπέμπετο (as introductory, 595 a) τὸν Σ. [sc. ἑτα, 668 b] πρὸς ἑαυτόν, sent for S. to come to him, 583: cf. 579. — ὁ δ' οὔτε (οὐ joined with ἔφη, though prop. modifying ἐλθεῖν) πρότερον οὐδενί (713 a) πω κρείττονι ἑαυτοῦ (408) εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κίρῳ ἵνασι ἤθελε, but he both replied that he had never yet [aforetime] put himself into the hands of any one stronger than himself, and refused then to go to Cyrus [sc. εἰς χεῖρας, to put himself into his hands]. Ἐρχομαι and εἰμι are comm. construed with prepositions, but with such expressions as εἰς χεῖρας, εἰς λόγους, may take a personal modifier in the dat., 450 b (or the phrases taking the dat. acc. to 455, 452 a, or perhaps 464). — ἑταβα, sc. Συέννης, as the leading subject.

27. ἀλλήλους, 583. — ἃ νομίζονται (sing. 569) παρὰ βασιλῆς τίμια, which are [accounted honorable] special marks of honor at the king's court, where the three gifts first mentioned were allowed to no one, unless presented by the king, Cyr. viii. 3. 8. Cyrus thus assumed royal state. — καὶ... καὶ, 707 j. — ἀκινάκην χρυσοῦν, a gilt poniard, as one simply of gold would be of very little service. — στολὴν Περσικὴν, the candys (i. 5. 8), borrowed by the Persians from the Medes; and, as a royal robe, of purple and embroidered with gold. Compare the modern *caftan*. — τὴν χώραν μηκέτι ἀφαιρᾶσθαι, that the country should no longer (more) be pillaged, an object of ἔδωκε. — ἀνδράποδα, ἣν ποὺ ἐντυγχάνωσιν (for opt., 653 a, 633 a), ἀπολαμβάνειν, that they (the Cilicians) should recover their slaves, if they should anywhere find any. These inf. clauses are direct objects of ἔδωκε, stood with Κίρος.

certainly the relation of Cyrus to us is manifestly the same [has itself so] as ours to him, obligation and friendship having ceased on both sides, so that no favor is to be expected. — οὕτε γὰρ α, 719 c, f. — ἐπεὶ γε, of course since. — ἥμιν, case 454 c.

10. ἀδικεῖσθαι νομίζει, he thinks that he is wronged, the subject of the inf. being the same with that of the governing verb, 667 b. — καὶ μεταπεπομένον αὐτοῦ, even though he is sending for me again and again, concessive, 674 f. — οὐκ ἔδδω ἔλθειν, 598 a. — τὸ μὲν μέγιστον, αἰσχυρόμενος, as the chief reason, ashamed, or chiefly from shame. τὸ μέγιστον is in appos. with the incorporated clause following, 396 a, or it may be explained as an acc. of specif. or adv. acc. — σίνουδα ἑμαντῶ (699) πάντα (478 or 481) ἔφευγμένος (657 j, 677 a) αὐτόν, I am conscious [with or to myself] of having [or that I have] disappointed him in everything. — ἔπειτα (Lex.) μὲν. — δειδώς μὴ, fearing lest, or that, 625 a. — δίκην... ὦν [= τοῦτων α, 554 a, N.] νομίζει... ἡδικηθῆσθαι (586 c, 480 b), the penalty of those wrongs which he thinks he has received.

11. ἄρα, subject of δοκεῖ: [the time seems not to be] it seems to be no time. — ἀμελεῖν ἡμῶν αὐτῶν, 432 d, 537. — χρὴ ποιεῖν (598 a) ἐκ τούτων (Lex. ἐξ, cf. ἐκ τούτου). — ὥς... μένομεν, while we are remaining here. ὥς signifies while before a verb implying continuance, but otherwise until; hence comm. while before a definite tense, but until before the aor. Μένομεν is in the ind. as denoting that which was actually going on. — σκοπεῖτόν μοι δοκεῖ εἶναι, ὅπως, it seems to me that we must consider, how, 682. — ἀπυμεν (Lex. εἰμι), 603 c, 609 c. — τούτων, case 405 a. — στρατηγῶν, 412.

12. Ὁ... ἀνὴρ [sc. ἐστίν], the man, not an expression indicative of friendship, cf. 8. 26. — πολλοῦ... ἄξιος, worth much, of great value, 431 b. — φ' ἂν φίλος ᾖ, to whomsoever he may be a friend, 456, 641 a. — χαλεπώτατος δ' ἐχθρὸς (Lex.), φ' ἂν πολέμιος ᾖ, but a most bitter hater to whomsoever he may be a foe. — δοκοῦμέν μοι, for courtesy (Lex. δοκέω), 654. — αὐτοῦ, case 405 a, the close vicinity implying danger. — ἄρα λέγαν, sc. ἔστί, 572. — ἐπαύσατο, voice 582 b.

13. Ἐκ τούτου, (Lex. ἐξ). — οἱ μὲν... οἱ δέ, (Lex. ὁ), 518 d. — λέγοντες, to say, purpose, 598 b. — οἶα (Lex.), how great. — εἴη, mode 643.

14. Εἰς δὲ δὴ εἶπε, and one [indeed] in particular, so proposing means of return, as to suggest throughout difficulties and dangers; εἶπον, signifying to command, bid, advise, is followed by the inf., 659 h. — ὡς τάχιστα (Lex.), 553 c. — ἐλθεῖν, ἀγοράεσθαι (a more continued act), voice 579. — βούλεται, tense 607 a, 645. — ἡ δ' ἀγορὰ... στρατεῦματι, a note of the historian, showing the dependence of the Greeks upon Cyrus for supplies. — αἰτῶν (of course through deputies), w. 2 acc. 480 c. — ὡς ἀποσπλέοιεν, mode 624 c. — ἂν... μὴ διδῶ, if he [do nothing towards giving, stronger than aor. διδῶ, 594 a] refuse these. διδῶ, ἀπάξαι, etc., the modes appropriate to the present rather than the past time, and to direct rather than indirect discourse, 645, 653; blending of forms; greater vivacity, animation by this. — φάλλας (Lex.), 523 b, 4. — συντάττεσθαι, more continued than πέμψαι. —

4. ἐπαλμησα, *I engaged in war*, inceptive aor. 592 d. — τῆς Ἑλλάδος, 522 g. — τῆς Χερρονήσου, 522 h. — μεθ' ὑμῶν, *with you as partakers in the work, with your co-operation*, more complimentary than σὺν ὑμῖν (σύν simply denoting connection, while μετὰ with the gen. goes further, and implies participation). — Ἐλλήνας τὴν γῆν, 485 d. — ἐπαδὴ s, order 718 o, p, q. — ἐκέλευ, tense 595 a. — εἰ τι (478 a) δέοιτο, ἀφελούην, 633 a. — ἀνθ' ὧν (elliptic attr. 554 a N.) εὖ ἔπαθον (Lex.) ἐπ' (since ἔπαθον is akin to a pass. Lex.) ἐκείνου, *in return for the favors which I had received from HIM*. The student will observe the distinctive emphasis of ἐκείνου, while αὐτὸν is unemphatic, 536 d, e, 540 g.

5. ἀνάγκη δὲ μοι, 459, 572. — προδόντα, 667 e. — φύλλῳ, case 466 b. — μεθ' ὑμῶν εἶναι, *to remain associated with you*, see § 4. — αἰρήσομαι... πείσομαι, emphasized by the chiasmic order, which is so frequent in Greek, 71 a. — σὺν ὑμῖν, *remaining with you, in your company*: μεθ' ὑμῶν would have signified that they would likewise suffer, which he more delicately leaves them to infer. — ὅ τι ἂν δεῖ, sc. πάσχειν, *whatever [it] may be necessary [to suffer]*, 551 a, 641 a. — οὐποτε s, 713 a, 719 a. — ὥς, rather than ὅτι, *inasmuch as*, since, to express the idea that he spurns the thought, 702 a. — Ἐλλήνας, not definite, ... τοὺς Ἐλλήνας, definite from previous mention, 530 a.

6. ἐμοί, case 455 g. — ἐμῷ, ἐγώ, emphatic, strongly distinctive, 536 a, e. — πείθεσθαι οὐδέ ἔπεισθαι, "illud animi, hoc corporis est." Kühn. — σὺν ἐμῖν ἔφομαι, *I will [follow with, as a companion] accompany you*. To follow a guide or leader is expressed by ἔφομαι without σὺν, § 17, iii. 1. 36. — νομίζω, a stronger word than οἶμαι, (Lex.). — εἶναι, 480 a, N. — πατρίδα, since he was an exile. Compare *Il.* vi. 429 s; *Eur. Hec.* 281. — καὶ...καὶ...καὶ, making the three accusatives all emphatic (Lex.), 701, 1. — ἂν οἶμαι εἶναι τίμιος, 621 e, f, 657 f, 658 a. — ἔμῳ, case 414 b. — οὐκ ἂν ἱκανός s, 714. 2, 622 a. — ὥς ἐμῷ σὺν λόγῳ, 680 c. — ἔμῳ, sc. ἔγῳ, 572 a.

7. οἱ (accent 787) τε αὐτοῦ ἐκείνου, 540 d. — ὅτι s, appos. 58 h. — οὐ φαίη, 662 b or 686 i; mode 643. — παρὰ, 689 d. παρὰ denoting *to or towards* with the accus. here derives from the connection the idea *against*. In this sense ἐπὶ and πρὸς are more common.

8. τοῦτοις, case 456; cf. 5. 13. — μετεπέμπετο, 595. The idea of repetition does not here suit the person or the narrative. — στρατιωτῶν, case 418. — αὐτῷ, case 450 b. — λέγε, *bade*, i. e. through the messenger; see 659 h. — ὥς καταστησομένων τούτων [on the ground that], *since these things would result*, 680 b, c. — μεταπέμπεσθαι, *to keep sending, or send again for him*, 592. — αὐτὸς δὲ οὐκ ἔφη λέγειν, *but for himself he said* (in the message sent to Cyrus) *that he should not go*; αὐτὸς emphatic subject of λέγειν, in appos. with subject of ἔφη, 667 b. The course pursued by Clearchus manifested great adroitness, though he loved better to employ force where this was possible.

9. τῶν ἄλλων (case 419 d) τὸν βουλούμενον, 678 a. — τὰ μὲν δὲ Κίρου (528) δῆλον ὅτι (717 b) οὕτως ἔχα πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα (506 c) s,

certainly the relation of Cyrus to us is manifestly the same [has itself so] as ours to him, obligation and friendship having ceased on both sides, so that no favor is to be expected. — οὕτω γὰρ α, 719 e, f. — ἐπεὶ γε, of course since. — ἡμῖν, case 454 e.

10. ἀδικεῖσθαι νομίζει, he thinks that he is wronged, the subject of the inf. being the same with that of the governing verb, 667 b. — καὶ μεταπεμπόμενον αὐτοῦ, even though he is sending for me again and again, concessive, 674 f. — οὐκ ἔθλω ἄθλῳ, 598 a. — τὸ μὲν μέγιστον, αἰσχυνόμενος, as the chief reason, ashamed, or chiefly from shame. τὸ μέγιστον is in appos. with the incorporated clause following, 396 a, or it may be explained as an acc. of specif. or adv. acc. — σένοιδα ἑμαυτῷ (699) πάντα (478 or 481) ἔφρουσμένος (657 j, 677 a) αὐτόν, I am conscious [with or to myself] of having [or that I have] disappointed him in everything. — ἔπειτα (Lex.) μὲν. — δεδιὼς μή, fearing lest, or that, 625 a. — δίκην... ὧν [= τούτων α, 554 a, x.] νομίζει... ἡδικήσθαι (586 c, 480 b), the penalty of those wrongs which he thinks he has received.

11. ὥρα, subject of δοκεῖ: [the time seems not to be] it seems to be no time. — ἀμελείν ἡμῶν αὐτῶν, 432 d, 537. — χρη ποιεῖν (598 a) ἐκ τούτων (Lex. ἐξ, cf. ἐκ τούτου). — ὥς... μένομεν, while we are remaining here. ὥς signifies *while* before a verb implying continuance, but otherwise *until*; hence comm. *while* before a definite tense, but *until* before the aor. Μένομεν is in the ind. as denoting that which was actually going on. — σκεπτόμεν μοι δοκεῖ εἶναι, ὅπως, it seems to me that we must consider, hoc, 682. — ἀπιμεν (Lex. εἰμι), 603 c, 609 c. — τούτων, case 405 a. — στρατηγῶν, 412.

12. Ὁ... ἀνὴρ [sc. ἐστίν], the man, not an expression indicative of friendship, cf. 8. 26. — πολλοῦ... ἄξιος, worth much, of great value, 431 b. — φ' ἂν φίλος ᾖ, to whomsoever he may be a friend, 456, 641 a. — χαλεπώτατος δ' ἐχθρὸς (Lex.), φ' ἂν πολέμιος ᾖ, but a most bitter hater to whomsoever he may be a foe. — δοκοῦμέν μοι, for courtesy (Lex. δοκέω), 654. — αὐτοῦ, case 405 a, the close vicinity implying danger. — ὥρα λίγαν, sc. ἐστίν, 572. — ἐπαύσατο, voice 582 b.

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— τὴν ταχίστην, 483 d. — προκαταληφμένους [sc. τινάς or ἄνδρας], purpose, 598 b. — τὰ ἄκρα, *the heights* of Mt. Taurus, which they must cross in return by land, as they had done in advance. — φθάσωσι, 677 f; syllepsis 496 e. — ὧν, partitive with πολλούς, but possessive with χρήματα, *from whom we have seized and still hold many captives and much property*, 679 b; even the person of direct discourse being here used, 644. 1. The position of ἀνηρπακότες gives special emphasis to the pillage by which they had so incurred the enmity of the Cilicians. — τοσοῦτον, emphatic, *only so much*, simply *this much*, and no more, here prospective.

15. Ὡς μὲν στρατηγήσουντα s, 659 c, 675 e, 680 c. — στρατηγήσουντα... στρατηγίαν (Lex.), 477. 1. — ἔμολ (458) τοῦτο οὐ ποιητέον, sc. ἐστίν, *I must not do this*, 572. — ᾧ attr. 554 a. — πέσομαι, observe the double form of const. after λέγέτω. The λέγέτω understood agrees with a pronoun implied in μηδεὶς, *let him say*; so often in Eng. and other languages. — ᾧ (Lex. δs) δυνατόν μάλιστα, 553 c. — ἵνα εἰδῇτε, 624 a. — καὶ ἀρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων, *I know also how to submit to authority [no less than to exercise it] quite as well as any other man in the world*, 553 a. But see 8. 12 s, ii. 6. McMich. compares "non ut magis alter," Hor. Sat. i. 5. 33. The expression τις ἄλλος is emphasized by the position of καὶ (*even, also*) between the pronouns.

16. ἄλλος: Halbkart thinks that this was Xenophon himself. But Xen. accompanied the expedition as the friend of Proxenus, and would not have taken part in the deliberation of the soldiers of Clearchus. — ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένον, *as though Cyrus [were not for making again, pres. for fut.] would not resume his march*: for whether this were westward against the Pisidians, the pretended aim, or eastward, as they feared, in either case he would require his vessels as tenders to his army; 680 b. — ἐπιδικνύς δὲ, ὥς εἴηθες (emphatic repetition) εἴη, ἡγεμόνα αἰτεῖν παρὰ (698. 6) τοῦτου, ᾧ (464) λυμαινόμεθα, 644 b. — πιστεύομεν, fut. as subj. — ᾧ (attr. 554 a) ἃν Κύρος διδῷ, *whom C. may offer, or be disposed to give*, 594. — τί πάλαι καὶ τὰ ἄκρα ἡμῖν (rather than ἡμῶν governed by πρό in compos. 463, cf. iii. 4. 39) καλεῖαν Κύρον προκαταλαμβάνειν; *what hinders Cyrus [also to command men to pre-occupy the heights for us] from also issuing orders for the occupation of the heights in advance of us?* Some make the question ironical, "What hinders our also asking Cyrus to preoccupy the heights in our behalf?"

17. Ἐγὼ (emph. 536. 1) γὰρ ὀκνοῖν... ἄν, *for I should be reluctant*, 636. — δοίη, mode 641 b, 661 a. — μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ (650 a, 624): Most mss. have this reading, which gives the sense, *lest he should sink us triremes and all* (see Lex. τριήρης), pursuing with his swift galleys our slow transports; cf. 4. 7 s. Others omit αὐταῖς, and render, *lest he should sink us with his triremes*. — ἀγάγῃ, 650 a; redupl. 284 g. — ὅθεν, sc. ἐκείσε or ἐκ χωρίου, *to a place from which*, 551 c, f. — ἀκούτος Ἀπίων Κύρου, *departing [C. being unwilling, 676 a] against the will of C.*; cf. ii. 1. 19. This ellipsis of the part. with ἐκὼν and ἄκων is common, because they so resemble participles themselves. — λαθεῖν αὐτὸν ἀπαλθεῖν, 677 f, 444 a.

18. With *δοκέει* are construed several infinitives with *ἀνδρας* or *ἡμᾶς* as subject: *ἐρωτᾶν*, *ἐπεσθαι*, *ἀξιοῦν*, *ἀναγγεῖλαι*, etc. — *οἶτινες* (sc. *εἰσιν*), *ισοερεστες* are, or such as are. — *ἐπιτήδαιοι*, *σὺν Κλεάρχῳ*, deferred details, 719 d. — *τι* (complementary 563, 564; case 478) *βούλεται ἡμῖν* (case 466 d) *χρησθαι*, *what use he wishes to make of us*. — *παραπλησία οἴαμαι* (= *τοιαύτη οἴαμαι*, such as, 554, a κ., 560)...*ἐχρήτο*, *similar to [such as] that for which he employed*. *χρῆσθαι πράξιν*, like *χρῆσθαι χρήσιν*, but bolder (as *χ. πρὸς* or *εἰς π.* would be more common), 477, 479. For the service referred to, see l. 2. — *ξένους*, case 466 b. — *τούτῳ*, *with this same man*, stronger than *αὐτῷ*, 536 e.

19. *μείζων*, in the pos. of emphasis, from contrast with *παραπλησία*, 719 a a. — *τῆς πρόσθεν*, sc. *πράξεως*, *the previous undertaking or service*, 526; cf. 4. 8. — *πείσαντα*, esp. by larger pay. Cf. § 21. — *φίλιαν* (Lex.). — *ἐτόλμοι* = *εἰ ἐτοίμεθα*, 635. — *ἀν...ἐτοίμεθα*, 631 d, 621 b. — *αὐτῇ*, a common object of *φίλοι* and *ἐτοίμεθα*, 399 g.

20. *ἔδοξε* (Lex. 2). Such asyndeton, with the verb leading, is frequent in expressing a decision; cf. iii. 2. 33, 38: iv. 2. 19. — *ἡρώτων* s, 595. — *τὰ δέξαντα τῇ στρατιᾷ*, [the things which had seemed best to the army] *the questions approved (or voted) by the army*, 528 a; 2 acc. 480 c. — *ἀκούει*, tense 612; mode 644 a. For *ἀκούω* with *εἶναι*, see note to 2. 21, not implying certainty, 657 k. — *ἀνδρα*, Lex. — *ἐπὶ τῷ...ποταμῷ*, 689 g. — *δέδοκα σταδίων*, case 482; made by Cyrus sixteen to Dardas. Why may the distance have been designedly understated? — *πρὸς τούτον*, *to him*, i. e. *against him*, *πρὸς* implying here hostility, but less decidedly than *ἐπὶ* would have done; cf. below, § 21, 2. 4. Abrocomas appears to have been both satrap of Phœnicia and commander (*στρατηγός* or *κάρανος*) of the army in the southwest part of the Persian Empire. It was his especial duty, unless otherwise ordered, to interpose his great army for arresting the onward march of Cyrus. — *βούλεσθαι*, 659 d. — *κἄν* (= *καὶ ἐάν*) *πῶν ᾗ*, 631 c. — *τὴν δίκην* (Lex.), *the punishment due*; 530 d; cf. § 10. — *ἡμεῖς...βουλευσόμεθα*, expressed with winning courtesy. 15

21. *τοῖς δέ*, 459. — *ἀγα*, 645 a; cf. *ἀγοι* below. — *πρὸς βασιλῆα*, 689 i. — *προσαιοτοῖσι*, *they ask additional*: some read *προσαιοτοῖσι δὲ μισθὸν ὁ Κίρος*, making *προσ.* a participle. — *ἡμῶλιον*, 242 e, e, 416 b. — *οὐ* = *τούτου δ.* or *τοῦ μισθοῦ δ.*, 554 a. — *ἡμιδαρκα* (242 e) *τοῦ* (522 b) *μηνός*, 433 f. — *οὐτι δέ* s, order 721 a. — *ἐν γὰρ τῷ φανερῷ*, 507 d. The Greeks could now have had no doubt of the nature of the enterprise; but they saw as much danger in going back as forward, besides the loss of pay.

CHAPTER IV.

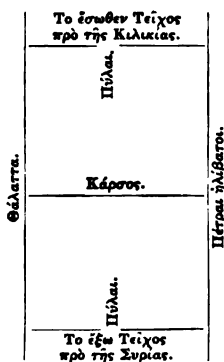
MARCH FROM TABSUS TO THE EUPHRATES. — CROSSING THE RIVER.

1. *ὃ δὲ τὸ εἶρος στάδιον*, 572. — *ἐσχάτην* (sc. *τὴν* 533 e) *πόλιν ἐπὶ τῇ θαλάττῃ* (689 g) *οἰκουμένην*, *the last inhabited city by the sea*, or upon the sea-coast.

2. αὶ ἐκ Π. νῆες, see 2. 21. Double dealing of Lacedæmonians (Diodorus, xiv. 21). — τριάκοντα καὶ πέντε, 242 a. — ἐπ' αὐταῖς (dat.), *over them* in command, while ἐπὶ τῶν νεῶν (gen. § 3) is simply local, *on board the vessels*; cf. iv. 3. 3. N. — ἡγάγετο δ' αὐτῶν: some read αὐταῖς (463), which would mean that Tamos led the way for them, *conducted them*, not implying command, as the gen. here implies (407). — Κύρου, which belonged to Cyrus, without implying that those before mentioned so belonged, 567 e. — ἐπαιλόρκα, ipf. see ἐτύγγαζεν, 1. 8; ii. 1. 6. — συνεπολέμα, connected by καὶ το ἐπολιόρκει, both referring to Tamos: 1. 7. To whom does αὐτῶν refer!

3. ὧν (case 407) ἱστροπάγης, *which he* henceforth commanded, 604 b. Observe in this section the varied use of παρά: παρά Κύρου, [at the side of] *with C.*; παρά Κύρου, [to the side of] *to C.*; παρά τῇ...σκητῇ, [through the space beside] *alongside of the tent*; παρ' Ἀβροκύμα, [from beside] *from A.*, gen. for dat. by const. præg.: the Greek mercenaries with A. having revolted from him, 704 c. Yet some have παρ' Ἀβροκύμα.

16 4. πύλας, as prop. name, without art., 533 a. — ἦσαν (569 a) δι ταῦτα, 500. According to Ains., remains of these walls are still found. — τὸ...ἔσωθεν πρὸ τῆς Κιλικίας, *the inner one in front of Cilicia* (to protect this country from invasion), 523 k, 526. The mss. here omit τὸ after ἔσωθεν, but almost all insert it after ἔξω below. — Σ. εἶχε καὶ Κιλικίων φυλακὴν, *S. held [and] with a guard of the Cilicians*, not in person. — διὰ μέσον (Lex.) art. om. 533 d...τούτων, [through the midst of] *between these*. — ὄνομα, εἶρος (481) πλέθρου, 440; cf. 2. 23. N. — τὸ μέσον τῶν τευχῶν (445 b; cf. iii. 4. 20) ἦσαν, 500. — παρὰ τὸν οὐκ ἦν βία (466. 1), *it was not possible to pass them by force* (Lex. εἶμι), cf. 571 f. — ἐπὶ τοῖς τεύχεσιν, [resting against, 639 g] *in the walls*. — ἐφειστήκεισαν, *stood*, plp. as ipf., 268, 46 d. — πύλαι, *gates* in the literal sense. So Thermopylae had anciently a wall and gates, Hdt. vii. 176. The marginal figure illustrates the general topography of the pass. There was another pass. Why Cyrus chose this? He could descend to the mouth of the Orontes, if necessary. Other objects: to bring and protect transports in conveying supplies, and to act upon Syennesis.



674. — ὄντα, 677 b. See 3. 20, N. εἶναι. — τριάκοντα μυριάδας στρατιᾶς (π. 27), *thirty myriads of soldiers*, 418.

ὑπόριον δ' ἦν α, 534. 3. That which was observed in the past, even

though it may continue to the present, is often expressed narratively in the Greek, as in other languages, by a past tense, 611. Cf. ἐνόμενον, εἶπον, § 9. — ὀλίγες, more oval than ships of war, and (except as sometimes towed) chiefly propelled by sails.

7. ἔπαιον, doubtless to land and dispose of the supplies brought by the fleet, which was now to return, and to procure in this mart other necessities for the long inland march through the interior. — τὰ πλείστον ἄξια, [the things worth most, 431 b] *their most valuable effects*. — ἐπίπλευσαν, availing themselves of their last opportunity to desert safely. Cyrus was probably well content that the forces of so efficient a commander as Clearchus should be increased; and even if he intended to compel the return of those who had left, Xenias and Pasion, he may not have thought it safe to make the attempt till he had left the sea-coast, where desertion was so easy. This freedom in passing from one commander to another is spoken of, ii. 6. 11 a, as if not unusual with mercenaries. Cleanor and Agias, who have not been heretofore mentioned, but are hereafter introduced as generals (ii. 1. 9 s; 5. 31), appear to have succeeded the deserting commanders. — ὡς μὲν τοῖς πλείστοις ἰδοῦν (personal for impers. const., 573 d), *as indeed [they] it seemed to most*. As the opinions of others are not mentioned, the μὲν is not followed by its corresponding δέ. — στρατίαι, ἔχον, both positions emph. See 3. 7. — ὡς ἀπίοντας, [as going to return] *so that they might return*, 598 b, 680. — καὶ οὐ 17 πρὸς βασιλέα, sc. ὕπας, drawn from ἀπ-ύπας; an example of rhetoricalzeugma, 68 g, 572 b. Cf. vii. 4. 20. Why is Κλέαρχον repeated? — ἦσαν ἀφανέες, *were gone* (from sight), or *had disappeared*. — δικά, *was pursuing*, 645 a. — ὡς δολοῦντας ὄντας αὐτοὺς ληφθῆναι, *that they might be taken* [as being treacherous], *since they were traitors*. Some have δειλοῦς, *since they were cowards*. — ἔκτερον a, 633 c, 643 e; from C.'s usual severity in punishment, 9. 13; 2. 20. But clemency was here more politic.

8. ἀπολελοίπασιν (lex. ἀπό); numb. 496 a. — ἀλλ' εὖ γε (strengthening εὖ) μέντοι (a more general confirmative, certainly or however) ἐπιστάσθωσαν, *but, however, let them at least know full well*. — οὔτε ἀποδεδράκασιν . . . οὔτε ἀποπεφύγασιν, *they have neither escaped by stealth* (as a fugitive slave) . . . *nor have they escaped through speed* (as a flying enemy); they have neither got beyond my knowledge, nor beyond my reach. — ὅπῃ οἴχονται, *which way they have gone*, 612. — ὥστε λαβεῖν, [so as to take, i. e.] *so that I can take*, 671 a. — θεοῦ, case 476 d. — οὐκ ἔγωγε αὐτοὺς διέβην, *I for my part will not pursue them*, NOT I, whatever others have done; so ἐγὼ emph. below. — παρ', mode 641 a. — καὶ αὐτοὺς (540 f; numb. 501) κακῶς τοῦ, καὶ τὰ (530 e) χρήματα (480 c) ἀποσυλῶ, *both maltreat them personally, and despoil them of their property*. — ἀλλὰ λόντων, εἰδότες, *let them go, conscious*. — καὶ τέκνα καὶ γυναῖκας, art. om. 533 f. — φρουροῦμενα, Zeugma, the Persian, from the natural influence of polygamy, placing children before wives, unless, indeed, both wives and children are here regarded as things, articles of property. — στερήσονται = pass. 576 a. — ἀπολήφονται, sc. αὐτοὺς, 536 c. In Greek, if two closely connected verbs

have a common object, this is more comm. expressed but once, and in the case required by the nearer verb; cf. 399 g. — τῆς πρόσθεν (cf. 3. 19) ἔνεκα, pos. 721 c.

9. εἰ τις καὶ, *even if any one*. — ἀθυμότερος, 514. — σταθμοίς, doubtless by the pass of Beilaw, over Mt. Amanus. The passage, though not unpicturesque, presented no difficulties or incidents which Xen. deemed worthy of mention. The Πύλαι Ἀμαρίδες, by which Darius III. crossed this mountain into Cilicia before his disastrous defeat at Issus, were farther north. — πλέθρου, case 440 a. — ἰχθύων (Lex.): This river is said still to abound in fish, acc. to Ainsw. — οὗς (not limiting antecedent, 554 a; cf. 4. 2. 7)... θεοῦς, 2 acc. 480 a. — ἀδικεῖν, sc. τινά, 667 h. (Lex.). — τὰς (522 a) περιστάρας, sc. ἀδικεῖν...είων. — Παρυσάτιδος (case 443) ἦσαν; hence prob. spared from ravage. — ζώνην (Lex.). The mss. have chiefly *eis ζωὴν*, for *her subsistence*. The vast empire of the Persian kings made this an easy mode of providing for their pensioners or favorites. So Artaxerxes I. (Thuc. i. 138) gave Themistocles Lampsacus to supply him with wine; Magnesia, with bread; and Myus, with accompanying dishes.

10. Δάρδηνος (Lex.). Xenophon writes as if he supposed the Dardas to have been a river with springs so copious that it began as a broad stream. — ἦσαν, numb. 569 a. — τοῦ Συρίας ἀρξάντος, *who had ruled over Syria* as satrap, but had now, it would seem, retired before the approach of Cyrus, — perhaps with the army of Abrocomas. The prince therefore treated his palace and park as those of an enemy. — ἔσα, numb. 550 f. — ἀραι, without art., 533 d. — αὐτὸν (referring to παραδίδωσκον) ἑξέκοψε, by the hands of others, 581.

11. ἐπὶ τὸν Εὐφράτην, *to the ford of the Euphrates*; since, according to the common opinion, the preceding three stations were all in the valley of this river. Kiepert says σταδίων should be πλέθρων; but see Ainsw. — δνόματι, case 467 b, 485 e, γ: one of the mss. has *ὄνομα*, the more common form. — ἡμέρας πέντε: the longer, doubtless, from the necessity of negotiating anew with the Greeks, since it was no longer possible to conceal the object of the expedition, and a conference had been promised here; cf. 3. 20. — ἔσταιτο, 643 h. Concealment was, of course, now no longer possible. — πρὸς, with name of person, but *eis* with name of place (see Lex. Explan. 6). — βασιλῖα μέγαν, see 2. 8.

12. ἐχαλῆταινον, the anger feigned, doubtless, in part, to draw forth larger bounties. — κρύπτειν, *had been concealing*, 604 a; in truth, only Clearchus, acc. to iii. 1. 10. — οὐκ ἔφασαν. See 3. 1. — τις, *some one*, i. e. Cyrus, whom it was less delicate to name, 548 g. — χρήματα, *a largess of money* in addition to their pay. — διδῶ, what reg. mode? — ὥσπερ, sc. δοθῆναι, or ἐδόθη, *even as had been given*. — προτίροις, 509 a. See 1. 2. — καὶ ταῦτα, *and this too*, sc. was given or done, 544 a. — οὐκ...λόντων, [the not going, 676 a, sc. ἐκείνων, cf. 2. 17] *though they did not go*. One of the mss. has *λοδοῖν* agreeing with τοῖς ἀναβάσει, an admissible but weaker construction, 676 b. — λόντων, ἀλλὰ καλοῦντος, chiasmic order.

13. δόσαι, tense 659 g. — πέντε...μνᾶς = about \$100, but in purchas-

ing value at that time nearer \$ 1000. — ἀργυρίου, case 435, 446 c. — ἤμισι, καταστήσει, mode 641, 645, 650. — τὸν μισθὸν ἐντελῆ, without reduction on account of the donative, or reducing to the original terms of engagement, 3. 21. See 523. — τὸ...πολύ, 523 f. — Μένων, ever ready to gain advantage for himself, ii. 6. 21 s. — πρὶν...εἶναι, 703 d, β. — τί, complem. 563. — ποιήσουσιν, mode 650, 645. — πότερον, 701 i, n. — ἄλλον, case 405 a; pos. 718 h.

14. ποί, case 455 g. — οὔτε s, without incurring either danger or toil. — τῶν ἄλλων...στρατιωτῶν, pos. 719 d, v. — πλέον προ-, emph. pleonasm; cf. 511 a. Kühn. weakens the sentence by regarding πλέον as also modifying καθυπεύθυντες and ποιήσαντες. — προτιμήσασθε (= pass. 576 a). — τί οὐν s, rhetorical question; cf. vii. 6. 20. — Νῦν, emph. pos. — ἔμας χρήναι διαβῆναι, that [it is proper that you cross] you ought to 19 cross. — ὃ τι, complem. 563, cf. τι § 13.

15. ἄρξαντες (674) τοῦ διαβαίνειν, having commenced the crossing, or by being the first to cross, 663 f, 425. — ἡμῖν, case 454 d. — ἐπίσταται, sc. χάρον ἀποδοῦναι [knows how to do this], he understands this; i. e. the requital of favors. — εἰ τις καὶ ἄλλος, if [even] any other man in the world; cf. 3. 15 x. — ψηφίσονται, shall have voted (617 d), more idiomatically, vote or shall vote. — ἔπιμεν, as fut. — πιστοτάτοις χρήσεται, he will employ most [trust] confidentially, cf. 509. — ἄλλου (for which we might have ἄλλο as an obj. of τεύξεσθε) οὔτινος, whatever else = anything else which, ἄλλου falling into the relative construction, 553. — ὡς φίλοι τεύξετε Κύρου (case 434 a), you will obtain it as friends from (so generous a man as) Cyrus. There is an emphasis in the repetition of the name, instead of employing a pronoun, while the position is also emphatic. Others have φίλον in apposition with Κύρου, and some regard ἄλλου as depending directly on τεύξεσθε, acc. to 427, less probably, but cf. v. 7, 33.

16. ἐπελθόντο καὶ διέβησαν, tense 595. — ᾤθητο διαβεβηκότες, perceived that they had crossed, 677. — τῷ στρατεύματι, to the division of Menon, comm. obj. of πέμψας and εἶπεν. — ἰγὺ μὲν (685 b) s, 536. — ὅπως...ἐπαίνοτε, 624 b. — Why ἐμέ, but με below? — ἐμοί, case 457. — μηκέτι με Κύρον νομίζετε, no longer think me Cyrus, 393 b, 480 a; it was his especial principle, pride, and policy to reward most liberally faithful service, 9. 11, 14, 18. Krüger cites the parallel from Cic.: "Noli oblivisci te Ciceronem esse."

17. στρατιῶται, of Menon. — εὐχοντο αὐτὸν εὐτυχεῖσθαι, prayed [that he might succeed] for his success, or wished him success. — Μένωνι, μεγαλοπρεπῶς, emphatic positions. — διέβαινε, began to cross, 594. — διέβαινε and συνέπειτο, brought together by chiasmic arrangement, from their close relation, while εἶπεν is also made emphatic by its pos. — τῶν διαβαίνοντων, gen. partitive w. οὐδέις. — μαστῶν, case 408.

18. ἄλεγον (repeated), with oriental flattery, even more regardless of truth than occidental. — γένοιτο, mode 643. — ἀλλά, but only, sc. μόνους, cf. iii. 2. 13. — ἃ τότε s, language of the historian. — κατέκανσεν, tense 605. — διαβῆ, mode 650. — ὑποχωρῆσαι, made way for, or submitted to.

—Κύρη, case 455 g. — *ὡς βασιλεύσουσι*, as [about to reign] *the future king*.

19. διὰ τῆς Συρίας (Lex.); through the region afterwards more commonly called Mesopotamia, from its situation between the Euphrates and Tigris, — in Hebrew, Aram-Naharaim, the Syria of the two rivers, Judg.

20 iii. 8. — *ἐνταῦθα ἦσαν* s, order 719 b, ζ, 718 f, g. — *οἴτου*, case 414 a; of especial value, when such a desert lay before them. The abundance of provisions here is one of the proofs that Abrocomas, who did not care to arrive till the question of sovereignty was settled, took a different route from that of Cyrus, doubtless farther north and less direct, but furnishing more subsistence. The route of Alexander from Thapsacus was also much farther north. Cyrus took the more direct desert route from his haste, his confidence in his supplies (which yet proved inadequate, § 6), and perhaps the fear that he might find yet greater scarcity if he followed in the track of Abrocomas.

CHAPTER V.

MARCH THROUGH A DESERT REGION, NEAR THE EUPHRATES.

1. Ἀραβίας (Lex.). On the left bank of the Euphrates, Xen. makes the Araxes the dividing line between Syria and Arabia (so called because occupied of old, as now, by tribes of roving Arabs, the Ἀραβες Σκηπτῆραι of Strabo). — *ἐν δαξίᾳ* (Lex.), 506 b; art. om. 533 d. — *ἐρήμου* (Lex.). The eighteen desert marches between the Araxes and Pylæ were greatly forced, being much beyond the general average and without any-intermission. Had they been otherwise, the army would have been much reduced in men and animals from lack of supplies. See § 5 s, 7 s, 9. — *ἦν μὲν ἡ γῆ πεδῖον ἅπαν*, *the land or ground was an entire or unbroken plain*. For *ἅπαν* agreeing with *πεδῖον*, *ἅπαντα* agreeing with *γῆ* might have been expected: *the country was all a plain*. See 500; and cf. iv. 4. 1. To make, with some, *ἅπαν* an adv. modifying *ὁμαλές* would give a false sense. — *ἀψινθίου*: McMich. cites "Tristia per vacuos horrent absinthia campos." Ov. *Pont.* iii. 1. 23. — *εἰ* (Lex. 639 a) *ἢ τι καὶ ἄλλο ἐντὴν ὕλης*, and if there was there [anything else also] any other kind of bush or shrub, cf. *εἰ τι ἄλλο*, 6. 1. — *ἅπαντα* (numb. 501) *ἦσαν εὐώδη*: "Arabia, odorum fertilitate nobilis regio." Curt. v. 1.

2. *θηρία*, sc. *ἐντὴν*. — *ὄνοι ἄγριοι*, the wild ass was noted in Western Asia as a free, swift ranger of dry and rocky pasture-ground. See Job xxxix. 5-8. It is now rare in this region. — *στρουθοί*: from *στρουθός*, through the Lat. *avis struthio*, come from the Fr. *autruche*, the Eng. *ostrich*, etc. A later name, from its camel-like neck, was *στρουθοκάμηλος*, Diod. ii. 50. — *διώκοι*, *πλησιάζουσιν*, mode 641 b. Sometimes termed the iterative opt. Krüg. — *ἵστασαν* (plp. pret.), *ἔτρεχον*, *ἐπολούν*, habitual, 592. — *πολλὰ... θάπτων*, *much sciffler*, — so placed for emph. — *ἡγῶν*, case 408. — *ταῦτά(ν)*,

by crisis for τὸ αὐτό, 199 a. — οὐκ ἦν (571 f.) λαβεῖν, *there was no taking them, εἰ μὴ...θηρᾶν* (634, b, d), *unless the horsemen, stationed at intervals, pursued the chase* [succeeding each other with their horses] *with relays of fresh horses.*

3. ἀπεσφάτο φεύγουσα, *it outstripped them in its flight.* — τοῖς μὲν ποσὶ (466 b) δρόμῳ (467), ταῖς δὲ πτέρυξιν (αἰρούσα) ὥσπερ ἱστίῳ (393 c) χρωμένη, *using its feet in (or for) running, and its wings (lifting them up) as a sail.* — ἂν τις ταχὺ ἀνιστῇ (631 c), *if one start them suddenly.* — ἔστι, accent 788 f. What example of chiasmic arrangement?

4. Μάσκαν, dec. 227 b. — πλεθριαῖον, 440 a. — ὄνομα δ' αὐτῇ (459) Κορσότη, sc. ἦ, and [there was to it as a name C.] *its name was Corsote.* — περιεφέετο, pass. 586 a. — κύκλῳ (469 b, or 467), strengthening περιεφέετο. The Mascas, with the Euphrates, made the circuit complete. — ἐπεσιτίσαντο: How can it be explained that Corsote was deserted, and yet had provisions for the great army of Cyrus? By supposing that its governor pursued a crafty policy like that of Syennesis and Abrocomas; that, as if loyal to Artaxerxes, and perhaps by his command, he withdrew the inhabitants upon the approach of the king's enemy; and yet, as if friendly to Cyrus, left a supply of provisions for his army. In this way, he may also have best secured the people and the city from injury by the invading army. But whence had the city such greatness and abundance in the midst of this desert region? It was situated at the bend of the Euphrates, where the great route through the desert to Tyre, Palestine, and Egypt left the river. Hence it became a great depot of supplies and place of exchanges (like "Tadmor in the wilderness" farther west, 2 Chron. viii. 4) for the merchant caravans upon this route.

5. τρεῖς καὶ δέκα, 240 e, v. l. τρισκαίδεκα. — Πύλας (Lex.). — ὑπογύων, case 419 b. — ὑπὸ (Lex.), with ἀπώλετο, as pass. in force. — ἄλλο, besides (Lex. a), 567 e; cf. 7. 11. — ὄνου. The name of the ass passed to the millstone which he so often turned. Compare, in Eng., the extension of the word *Jack*. Ains. says that in this region there is found "a gritty silicious rock alternating with iron-stone, and intercalated among the marles, gypsum, and limestones of the country, capable of being used as a millstone."

6. ὁ σίτος, art. 522 a. — Δυδία (Lex.). The Lydians, forbidden the use of arms, devoted their attention to trade, which the Persians despised. See 3. 14. — τὴν καπίθην, obj. of πιασθαι understood, the *capitula*, as a common measure, 530 a. — ἀλεύρων, case 446 e. — σίγλων, case 431 a. — δύνανται, is equivalent to, (Lex.) 472 f. — Ἀττικοὺς, Zeugma 497. When Archelaus invited Socrates to come to his court and be rich, the philosopher replied that four chœnices of barley-meal cost only an obolus at Athens (Stob. 97. 28). The famine price in the army of Cyrus was sixty times as great. At this rate, how many times his whole pay would a Greek soldier expend for bread, his allowance being a chœnix of corn a day! — κρέα...ἐσθιόντες...διεγύγοντο, *subsisted by eating flesh, obtained on the march to supplement the deficiency of bread.*

7. Ἦν (570) ἐπὶ τούτων τῶν σταθμῶν (521 a), sc. *τούς*, *there were some of these marches*; cf. 559 a, oftener ἦσαν οἱ, (as) *erant qui*. — οὕς (477) πάνυ μακροῦς (509 d) ἤλανεν, *which he [marched] made very long, or, pushed very far*. — διατελέσαι (sc. τὴν ὁδόν), *to complete the distance*, 476. 2. This region, according to Ains., is "full of hills and narrow valleys, and presents many difficulties to the movement of an army." He himself, he says, "had to walk a day and a night across these inhospitable regions, so that he can speak feelingly of the difficulties which the Greeks had to encounter." — καὶ δὴ ποτε, *and on one occasion in particular*. — στενοχωρίας, abs., sc. φανερώς, 497, 675, *when there presented itself a narrow pass*. — ἀμάξαις, case 458. — στρατοῦ, case 423.

8. ὥσπερ ὀργῇ, *as in anger, real or feigned*, case 467 a; ell. 711. — συνεκπισπύσαι: observe the difference in force between this aor. and the pres. συνεκβιάζω, 594. — βλέψαντες s: observe the animation of the narrative. — ἔεντο, [sent themselves as one would send a dart] *darted, or rushed forward*. — ὥσπερ ἂν δρόμοι τις περὶ (694) νίκης, 635, *in the foot-race*. — καὶ μάλα κατὰ πρηνότης s, *and even down a very steep hill*. μάλα (as πολύ, etc., cf. iii. 1. 22) is often separated from the word which it modifies, and

22 even by a preposition, becoming thus more emphatic. — τούτους, 542 b. It may refer also, by zeugma, to ἀναξυρίδας, 497. — ἀναξυρίδας, "οἱ καλοῦσι βράκκας" (Tzetzes, Lat. *bracca*, A. Sax. *bracc*, Scott. *brecks*, Eng. *breeches*). Such coverings, now an essential part of civilized costumes, were accounted by the Greeks and Romans *barbarian*, inasmuch as they distinguished the dress of most other nations from their own. Euripides ridicules them as θυλάκους ποικίλους, *party-colored bags*. — θάττον ἢ ὥς, 711. — ἂν φέτο, *would think* (believe, suppose), if he did not see it, 636, 631 b. — μετέωρους (Lex.) ἐξεκόμισαν, *they lifted up and brought out*.

9. Τὸ δὲ σύμπαν, *and [as to the whole together] in general*, 483 a. — δῆλος ἦν Κῆρος ὥς (680, though not comm. after δῆλος) σπεύδων, C. [was manifest as hastening] *was evidently hastening*. — πᾶσαν τὴν ὁδόν, order 523 e; case 482 d, or 472. — ὅσῳ... τοσούτῳ, 468, 485 e, β, *quanto... tanto, the... the*. — ὅσῳ μὲν θάττον s, *the more rapidly he [should advance, 641 b, 643 e] advanced [he would fight with the king so much the more unprepared], the less prepared he would find the king for battle*. — σχολαιώτερον: so mss.; Dind. -αίτερον; 258 d, 259 a. — συναγείρεσθαι, the pres. rather than the fut., because the assembling was now in progress. — καὶ συνδεῖν (663 g) δ' ἦν τῷ προσέχοντι (678) τὸν νοῦν ἢ βασιλέως ἀρχῇ (573),... ἰσχυρὰ ὄψα (677), *and indeed to the [person applying his mind] attentive observer, the empire of the king was [to behold being] manifestly strong, or, the attentive observer might perceive that the empire, etc.* — πλήθρα, *in (its) abundance*, 467. — τῷ διεσπᾶσθαι τὰς δυνάμεις, *in [that its forces were dispersed] the dispersion of its forces*. — διὰ ταχέων, 695, 507 d. — ποιοῖτο, 634 a, b; v. l. ἐποιεῖτο. History however shows that the military weakness of the Persian Empire did not lie in the difficulty of promptly assembling troops, but in the inferiority of those troops in comparison with the Greeks. Despite the great effort of Cyrus to take his brother by surprise,

the latter had, acc. to Xen., 900000 men assembled to meet the attack. But these 900000 could not withstand the 10000 Greeks. The last Darius found it easy to gather hosts against Alexander; but these hosts were powerless before the Macedonian phalanx.

10. ποταμοί, case 445 c. — ἐκ, const. præg. 704 a. — σχεδιαίς (case 466) διαβαίνοντες ὧδε (place 719 x). — στεγάσματα, modal appos. 394 b. — χόρτου, case 414 a. — ὡς μή (686 c) ἀπτεσθαι (mode 671) τῆς κάρφης (case 426) τὸ ὕδωρ (subj. acc. of ἀπτεσθαι). Skins stuffed or inflated are still so used on the Euphrates and Tigris, either singly to support individual swimmers, or collectively under wooden platforms. Layard even used 600 in a raft for transporting heavy monuments. — οἶνον, a wine still used in the East. Cf. ii. 3. 14. — τῆς...τῆς, 523 a 2. Observe the distinction between ἐκ, from the inside or contents of, and ἀπό, from the outside of, 689 a, b. — μελίτης, case 412. — τοῦτο, referring to σίτον or μελίτης, as a thing without life, 502 b. Some would supply βρῶμα, food, or φυτὸν, plant. Cf. ii. 3. 16. How many days the army halted opposite Charmande to obtain supplies is not stated.

11. Ἀμφιλέξαντον...τι, having [disputed somewhat] had some quarrel, 478. — ἔδικεῖν, to have done wrong, be in the wrong, 612. — τὸν τοῦ Μ., the particular soldier chiefly concerned. The incident here related illustrates well the character of Clearchus and Proxenus. — ἐνέβαλεν, in Spartan fashion, — arbitrary and severe; prob. on the spot, with his own truncheon. Cf. ii. 3. 11. — Κλεάρχῳ, case 456.

12. Τῇ δὲ αὐτῇ, 540 b; case 469 a. — ἀγοράν, where the provisions brought from Charmande were sold. — ἑαυτοῦ, 537 a. — σὺν 23 ὀλίγοις τοῖς περὶ αὐτόν, with [those about him few] few attendants, 523 b, 4. — ἦκεν, tense 612 (observe the different force in προσήλκεν). For an aorist force, see i. 2. 6; 5. 15. — ἔησι τῇ ἀξίνῃ, [lets fly, throws at him with his axe] throws, or, aims at him with his axe, 466; where ἔησι τῇ ἀξίνῃ, hurls his axe at him, might have been rather expected. — αὐτοῦ, case 405 a. — λίθῳ, sc. ἔησι. Observe the elliptic vivacity of the narrative. — εἰτα, 703 c; cf. εἰτα δέ, i. 3. 2, 703 c.

13. παραγγέλλει [sc. λέγει, 668 b] εἰς τὰ ὅπλα, summons to arms, cf. κελύσαντες ἐπὶ τὰ ὅπλα, Hel. ii. 3. 20; conclamatur ad arma, Cæs. B. C. i. 69. — αὐτοῦ, there, on the spot. — ὥπις (Lex.). Cf. obnixo genu scuto. Nepos, Chab. 1. 2. — Θράκας, i. 2. 9. — ἱππίας: this small body was not specified in 2. 9. — οἱ ἦσαν αὐτῷ, qui ei erant, of whom he had, 459. — ὥστ' ἐκείνους ἐκπεπλήχθαι, 599 b (pret. 268), so that they were amazed, or alarmed, in the condition of those who have been struck out of their self-possession; cf. ii. 4. 26. — αὐτὸν Μ., 540 c. — τρέχαν, more pictorial than δραπεῖν. — οἱ δὲ καὶ ἕστασαν, and they also stood, after taking their arms, as well as the hoplites of Clearchus. — οἱ δέ, but others, as if οἱ μὲν had preceded. Others translate, and others also. Cf. vii. 4. 17. — ἀπορούντες τῷ πράγματι, being perplexed at the affair, or at a loss what to do in the case, 456; cf. 3. 8.

14. ἕταρος, 509 a; cf. προτέρα, 2. 25. — εὐθὺς σὺν, immediately then,

οὖν referring to the state of things stated in the parenthesis, and being used here, as not unfrequently in resuming a discourse so interrupted. Cf. Lat. *igitur*. — *αὐτῷ*, case 450 a. — *μέσον* (Lex.). — *ἀμφοτέρων*, case 445 b. — *ἔθετο*, Lex. *τίθηναι*. — *Κλέαρχον*, case 434 a. — *μὴ ποιεῖν ταῦτα*, *not to [be doing] do this*, which, as the pres. implies, he was then doing; *not to persist in doing this*. — *ὀλίγον* (414 b) *δεήσαντος*, 573 c. — *τέ*: Xen. chiefly uses *τέ* in correspondence with *καί*; not often *τέ...τέ*, or *τέ* alone.

15. *Ἐν* (Lex.). — *παλτά* (Lex.). The Persian horsemen usually carried two: *παλτά δύο, ὥστε τὸ μὲν ἀφεῖναι, τῷ δ', ἂν δέη, ἐκ χειρὸς χρῆσθαι*. Cyp. i. 2. 9. — *σὺν τοῖς παροῦσι τῶν πιστῶν* (Lex.), 419, 678.

16. *Κλέαρχε* s, 484 b. — *καί* [sc. *ὑμεῖς*] *οἱ ἄλλοι*, 401. 3, 485 a. — *τῇδε* brings the danger more vividly near than *ταύτῃ* would have done, 545. — *κατακεκόψεσθαι*, tense 601 b. — *ἐμοῦ*, case 408. —

24 *ἐχόντων* (Lex.). — *οὗτοι οὕς ὁρᾷτε*, 523 g, 544. — *πολεμώτεροι*, for the sake of restoration to the king's favor, to prevent the weight of the king's displeasure from falling upon themselves, or from envy towards the specially favored Greeks. The weak faith which Cyrus had in the fidelity of his Persian adherents appears again in 6. 4.

17. *ἐν*, const. præg. 704 d. — *ἐγίνετο* (Lex. *γίγνομαι*); cf. *ἐν σαντῷ γενοῦ*, Soph. *Phil.* 950. This figure is common to many languages. So in Eug., he was beside himself with passion, he came to himself; Lat. *ad se rediit*; Germ. *er ging in sich*. — *κατά* (Lex.).

CHAPTER VI.

TREACHERY OF ORONTES. — TRIAL AND CONDEMNATION.

1. *Ἐντεύθεν*, from their halting-place opposite Charmande. — *προϊόντων*, sc. *αὐτῶν*, as they were advancing, 676 a. — *ἐφάινετο*, there appeared (continuously). — *ἵππων*, place, 719 d, μ. — *ὡς δισχιλίων*, 711 b. — *οὗτοι*, referring to *ἱππεῖς* implied in *ἵππων*. Cf. vii. 3. 39. — *εἰ τι*, 639 a. Cf. 5. 1. — *Πέροψ*, as adj., 506 f; cf. 8. 1. — *γένεα*, cf. *γένος*, v. 2. 29, 485. — *τὰ πολέμια*, case 481. — *Περσῶν*, case 419 c, 511.

2. *Κύρῳ*, case 452 a. — *δοῖν*, *κατακάνοι*, 643 c. How in dir. discourse? — *ἔτι*, pos. 719 b, η: cf. ii. 2. 20. — *κατακάνοι* (50, *καίνω*) *ἂν*, 622 b. Observe the varied position of *κατακάνοι*, *ἐλοι*, *κωλύσεις*, etc. — *τοῦ καλῶν*, case 405 a; art. 663 f, 664 a; pres. because the burning goes on. Cf. i. 5. 14. — *ποιήσας ὥστε*, [effect that] *bring about such a result that*; cf. § 6. The inf. is thus expressed as the result of the action denoted by *ποιεῖν*; while in the more frequent construction without *ὥστε* (7. 4; v. 7. 27), it is expressed simply as the direct object or effect. — *ἐκέλευσεν*: a decisive order seems best expressed by the aor., as in § 3 a simple request by the ipf. *ἐκέλευεν*. — *ἡγεμόνων*, case 419 a.

3. *νομίσας*, nearly = *νομίζων*, but strictly, *having come to the belief*, 592 d. — *παρὰ* [= *πρὸς*] *βασιλῆα*, [to send] *to the king*. — *ἤξοι*, 649 d. — *ὅς*

ἀν α, 553 c. — δύνῃται, mode 645 b, 650. — ἀλλά, expression of opposition to the natural apprehension that his approach might be hostile. — ἰππεῖσιν, whom he would naturally first meet, as they were scouring the region between the two armies. — τῆς πρόσθεν, cf. 3. 19; 4. 8. — ὑπομνήματα, pos. 719 d, μ.

4. Περσῶν s, order 719 d, ν, 523 k. — ἐπτά, seven in number, a deferred detail made prominent by its pos. The Persian king had 25 seven chief counsellors (Esth. i. 14; Ezra vii. 14), either from the dignity and sacredness of this number, or, as some think, from the number of the noblemen who slew the usurper Smerdis. — θέσθαι, 579. — τὴν αὐτοῦ (v. l. αὐτοῦ) σκηπτήν, 538 g. Cyrus reposed but weak faith in the fidelity of his Persian adherents; cf. 5. 16; and on this occasion the rank and popularity of Orontes may have demanded especial caution.

5. σύμβουλον, 394 b. — δε (553 a) γι καὶ s, since indeed he seemed both to him and to the rest (the seven counsellors) to [be the most honored before others, 69] hold the first position among the Greeks. And hence, as so esteemed by the Greeks themselves, it seemed to them that he might be called in from the generals around the tent without exciting dissatisfaction or envy among the rest. The change by some editors of αὐτῷ to αὐτῷ is needless, and, if this is referred to Clearchus, injures the sense. — τὴν κρίσιν, prolepsis 474 b, 71 b. — ἀπόρρητον ἦν, sc. ὡς ἐγένετο, 491 a. — ἀρχαν (Lex.), w. gen. 425: to open the conference. McMich. Cf. primus ibi ante omnes. Virg. *Æn.* ii. 40.

6. Παρακάλεσα implies the superiority of Cyrus, and that the final decision would rest with him, as συνεκάλεσα would not have implied. — ε τ, acc. to some, rel. referring to τοῦτο (551 c); acc. to others, complem. connecting ἐστὶ to βουλευόμενος. — πρὶς, before, in the sight of (Lex.). — πράξω, subj. 624 a, the preceding aor. having the force of our perf., 605. — τουτοῦ (Lex. 252 c, d); pos. 719 a. — ὁ ἐμὸς πατήρ, 524 a. — ἐπήκουσιν, prob. as a military officer under Cyrus, who was then κάρανος in Western Asia, 1. 2 n. — ἐμολ, case 454 e and 455 g. — ταχθεῖς, showing, if true, the unfriendly relations between Cyrus and his brother, and giving C., if he had not himself provoked this action, some excuse for revolt. But is it not quite possible that this order from Artaxerxes was a mere fiction of the mischief-making Tissaphernes? — ἐμολ, 455 f. — ἔχων... ἀκρόπολιν. It was the policy of the Persian monarchs to garrison some of the most important strongholds with royal troops under commanders of their own appointment, as a check upon the satraps. It is not strange that collisions sometimes took place. — αὐτόν, regarded by some as the object of προστολεμῶν (instead of the more familiar dative), and by others as the obj. of ἐποίησα by anticipation (474 b), or with anacoluthon (Xen. having commenced as though he intended to write αὐτὸν ἐποίησα παύσασθαι, I made him cease). The introduction of ὥστε δόξαι represents it as a freer act, and thus more exposes the inconsistency and treachery of Orontes. — ὥστε δόξαι, 671 b; cf. § 2. — πολέμου, case 405 a. — δεξιάν s, a pledge of esp. solemnity among the Persians: Τὴν δεξιάν ἔδωκε [*Ἀρταξέρξης*] τῷ Θερ-

ταλίῳ· ἐστὶ δ' ἡ πίστις αὐτῇ βεβαιωμένη παρὰ τοῖς Πέρσαις. Diod. xvi. 43. Cf. ii. 3. 28; 4. 1.

7. ἔστιν δ' τι, 549 b, 559 a; case 480 b. — ὅτι σὺ [= οὐκ ἔστιν σι οὐδὲν ἔστιν], “No” or “Nothing.” — αὐτὸς σὺ, 540 d, e. — οὐδέν, case 586 c. — Μισοῦς (Lex.), cf. 9. 14. — δ' τι ἰδόντι (sc. ποιῆν), [whatever you were able to do] as far as you were able, to the extent of your ability. — Ἐφ' ὃ Ὀρόντης, 668 b. — δύναμιν, i. e. its inferiority, inadequacy to the contest. — Ἀρτίμιδος βωμόν, doubtless the world-renowned altar at Ephesus, a sanctuary for fugitives, which was respected by the Persians as well as the Greeks. Ἀσυλον μένει τὸ ἱερὸν, Strab. xiv. 1. Τιμᾶται γὰρ καὶ παρὰ τοῖς Πέρσαις ἡ θεὸς αὐτῇ διαφερόντως, Diod. v. 77. See Acts xix. 27. — μεταμέλλαν σοι, te poenitere, [that it repented you] that you repented, 572 d; case 457.

8. Τί, constructed like οὐδέν above and below. For its connection with a part., see 566 a. The Eng. would prefer, “What wrong have you suffered, that you now,” etc. — φανερὸς γέγονας; have you [become manifest] been found, or been manifestly? 573. Cf. 2. 11; 9. 11, 16. — ἀδικηθεῖς, sc. γέγονε, or γέγονα, etc. — παρὶ, 697. — [ὁμολογῶ, 708 c], ἡ γὰρ ἀνάγκη (Lex. sc. ἐστὶν ὁμολογεῖν), [I do confess it] Yes, for indeed it is inevitable. Cf. 3. 5. — ἔτι σὺν s, 636 b. — ὅτι s, 644 a. — γενόμην, δόξαμαι, mode 631 d. Why is σὺ so placed and followed by γέ? The high-minded frankness of Orontes inclines us to regard him as perhaps a loyal servant of the king, whose chief fault lay in not observing enforced agreements made with Cyrus. The tribute of reverence which was boldly paid him on the way to death speaks loudly in his favor; nor did Cyrus venture on a public execution.

9. Πρὸς ταῦτα (Lex. πρὸς), 697. — τοιαῦτα (case 478) μὲν πεποίηκε (tense 599 a), τοιαῦτα δέ. Μὲν and δέ often distinguish words so repeated. — ἡμῶν, gen. partitive, 418. — ἀπόφηναι γνώμην, express [an, or see 533] your opinion; voice 579. For the om. of the art. with γνώμη, cf. v. 5. 3; 6. 37. What reasons may Cyrus have had for first applying to Clearchus? — ἐγώ, why expressed? — τὸν ἄνδρα τοῦτον, 524 b. — ἐκποδῶν (Lex.) ποιέσθαι, rather mid. than pass. — δέη, ἡ, why subj.? — φυλάττωσθαι, voice 579. — σχολή ἡ ἡμῖν, observe the repetition of sound, permitted by the Greek ear. — τὸ κατὰ τοῦτον εἶναι, 665 b. Observe the pointed and perhaps contemptuous repetition of τοῦτον. — τοὺς ἐθελοντάς (also accented ἐθέλοντας, as a part.)...εὖ ποιεῖν, to benefit these your willing friends. — τοῖσιν appears to be emphatically added for an effect upon those present; see 505 b.

10. γνώμη, case 699 g. — προσθέσθαι (Lex.). — ἔφη, who? — ἰσάνης, case 426 a. — ἐπὶ θανάτῳ (Lex.). This was a sign among the Persians of a death-sentence, Diod. xvii. 30. (Cf. the Eng. custom of putting on the black cap.) This action on the part of Cyrus alone was enough; but he chose to require the others to join, perhaps as a test of their fidelity. — οἷς (551 f) προσετάχθη (as impers., sc. ἀγεω), those to whom it was appointed, the executioners. — προσεκύνουν, tense 592. Often among the

Persians, as familiarly now in the East, by prostration to the earth, and touching this with the forehead, or even kissing it. — *καίπερ εἰδότες*, 674 f, 685 b. — *ἀγορεύω*, why opt.?

11. *σκηματούχων*. In *Cyr.* vii. 5, 59 s, the reasons are stated which induced Cyrus the Elder to select eunuchs as his personal attendants and body-guards, a custom followed by his successors, and still so extensively retained in Oriental courts and harems. — *εἰδότες* (*Lex. ὀράω*), cf. 7. 4. — *ὄλεον, εὐκαίρον, ἐφάνη*, double chiasma. — *ἄλλοι ἄλλως* (*Lex. ἄλλος c*), 567 d. — *τάφος s.* The execution and burial seem to have taken place within the tent. It is not unlikely he was buried alive, as the Persians had this mode of execution. See *Hdt.* vii. 114; *Περσικὸν δὲ τὸ ζῶντας καταφύσσειν*.

CHAPTER VII.

MARCH THROUGH BABYLONIA. — REVIEW OF THE TROOPS.

1. *Ἐντιθέον*, 5. 5. The scene of the trial of Orontes seems to have been at or near Pylæ. — *σταθμῇ*, sense? — *Ἑλλήνων*, case 27 444 a. — *μέσας νύκτας*, 508 a; pl. 489; cf. iii. 1. 33, art. om. 533 d. — *εἶδεν*, *he thought* (*Lex.* 1). — *μαχούμενον*, tense 598 b. — *ἐκίλευ, διέταξε*, tense 595. — *κέρως*, *wing* of the Greeks; case 407. The whole Greek force was placed upon the right of the army. See 2. 15 n. In the sense *to command*, *ηγέομαι* has regularly the gen.; but in the more literal sense, *to lead or guide*, often the dat.; cf. ii. 2. 8; iii. 2. 20. — *τοὺς αὐτοῦ, his own men*, in distinction from the Greeks.

2. *ἡμέρῃ*, case 450 a. — *βασιλέως*: the Greek repeats the noun, instead of substituting a pronoun, more freely than the Eng. — *λοχάγουσ*, 386 c. In a mercenary Greek force, the lochagi had an especial independence and importance, as they commonly engaged the men primarily, and came with them to the standard of the general. Hence we shall find them often in councils of war, ii. 2. 3; iv. 1. 12. — *πῶς* (complem. 563 s) *ἂν τὴν μάχην ποιεῖτο*, *how he should fight the battle* (if there should be one, 636 a). — *αὐτὸς παρήγει θαρρόνων* (674 b, d) *τοιάδε* (478), *he himself exhorted and encouraged them as follows*.

3. A brief speech, admirably adapted to produce the effect desired. — *οὐκ ἀνθρώπων* (see case 414 b) *ἀπορῶν βαρβάρων*, order 719 a, β. — *ἀμεινονας* (*Lex.*) *καὶ κρείττους*, 211. Cf. *λῶν καὶ ἀμεινον*, vi. 2. 15. — *ὅπως s*, 626. — *Μενεστῆρας ἦς*, case 431 b, 554 a. How sweet the sound upon the Greek ear! and with what flattering emphasis does Cyrus repeat it! — *καταγέσθ*, 280 b; pret. (*Lex. κτάομαι*). — *ἐπεί*, here inserted, though not usual with *εὐδαιμονίζω*, to distinguish this use of *ἦς* from the preceding. — *ῶτε*, mode? — *δοίμην ἂν*, 636 a. How gratifying to the honest pride of the Greeks. The subjects of an absolute monarch are all slaves; cf. 9. 29; ii. 5. 38. The aor. here makes the expression more decided; *that I would unhesitatingly choose*, 594 s. — *ἀντὶ ὧν ἔχω πάντων*, 554 a n., 553.

4. Ὅπως, connecting εἰδῆτε to διδάξω, 624 a. — οἷον, complem. 563 (so οἷους); cf. vii. 4. 1. — κραυγῇ, 698 a. — ἐπίσιν, as fut. (Lex. εἶμι), 603 c. — ἄν, if, 619 a. — ταῦτα, the throng and the outcry. — τὰ ἅλλα, as to all else, 481. — καὶ αἰσχύνεσθαι μοι (537) δοκῶ (Lex.) οἷους ἡμῖν (eth. dat. 462 e) γνῶσεσθε τοῖς ἐς τῇ χώρῃ ὄντας ἀνθρώπους, I [seem to myself even to be ashamed] may well be ashamed what sort of men for us you will find those in the country to be. Ὅντας seems to be rather complem. after γνῶσεσθε (677 b), than definitive with τοὺς, as some consider it; and ἀνθρώπους, though placed at the end for strong and contemptuous emphasis, to be directly constructed with οἷους rather than with τοὺς. Αἰσχύνεσθαι implies thinking or considering. — ἀνθρώπους, ἀνδρῶν (Lex.), how differing? cf. πολλοὶ μὲν ἀνθρωποι..., ὀλίγοι δὲ ἄνδρες, Hdt. vii. 210 (of the Medes at Thermopylae). — καὶ εὐτόλμων γενομένων, and having proved yourselves heroes. Rehdz. has καὶ εὖ τῶν ἐμῶν γενομένων, and my affairs having prospered. — ἐγὼ ἐμῶν, pos. 719 b, ε. — ὅμων...ἀπίνεαι, any one of you that wishes to return home; part. 678 a. — τοῖς οἰκοῖ (Lex. case 458)

28

ἡλωτόν (Lex.). — τὰ παρ' ἐμοῖς, 528 a.

5. εἰπε, illustrating the freedom which Cyrus permitted in the Greeks, though Gaulites, who is spoken of as "in the confidence of Cyrus," probably spoke simply to draw from him a stronger statement for the assurance of others. — διὰ...κινδύνου (416 a) προσίστοτος, on account of your being in such [an emergency of the danger approaching] imminent danger; order 719 d, v. Most mss. have τοῦ before προσίστοτος, which would then simply define the danger; with its omission, the danger is affirmed as approaching; 523. 2, 5. — ἂν εὖ γένηται τι, if [aught shall have resulted well, 617 d] you gain any success. — οὐ μὲνῃσθαι, prophetic pres. for fut. 609 b; v. l. μὲνῃσθαι, 686 c. — μὲνῃω, 317 c.

6. Ἄλλ' ἔστι μὲν (Lex.) ἡμῖν, but there certainly is for us (extending afterwards implied). — πρὸς μὲν μεσημβρίαν, πρὸς δὲ ἀρκτον, order 720 a; art. om. (so καῦμα, ἀνθρωποι) 533 d, c. — μέχρι οὐ, 557. — διὰ καῦμα, 694. — τὰ...πάντα, all the parts between these limits (or extremes); case 472 d; cf. iii. 4. 31.

7. ἡμᾶς (489 b) δεῖ τοὺς ἡμετέρους (538 a) φίλους τούτων (407) ἐγκαταῖς ποιῆσαι, we must make our friends masters of these domains. — δέδοικα (671 d) μὴ (625 a) οὐκ (686 h) ἔχω. — ὅ τι δῶ, what [I may give] to give, 642 a; cf. ii. 4. 19, 20. — ὅμων, pos.? — στίφανον...χρυσούν, a reward in Greece for eminent public services. Compare the lavish promises of Cyrus to the Spartans, Plut. Artax. 6.

8. Ὅτι δέ, and they, i. e. the generals and captains, who reported to their men. — Εἰσῆσαν, into his tent for more personal and private interviews, which Cyrus was not now in a condition to refuse them. — Ἕλληνας, case 419 a, 418 b. — σφισιν, 539 a; case 459. — ἔσται, κρατήσονται: what the reg. mode? — ἐξηγγέλλον, εἰσῆσαν, ἀπέπεμπε, παρακλείοντο: why the imp.? What arrangement do you here observe? — Ὁ δὲ s, 536 b, c. — γέμνη, numb. 488 d; cf. ἐκπλῆσαι τὰς γνώμας αὐτῶν, Hel. vi. 1. 15.

9. μάχεσθαι, personally. — ἐαυτῶν, case 445 c. — οἷα (297 f) γάρ, 708 e.

— *παχέστατος*, i. e. prob., in person. "Why should you so expose yourself, *for do you think that your brother will come out to meet you?*" Some think that giving battle in general is all that is here meant. — *νῆ Διᾶ*, 476 d. — *ἔμὸς ἀδελφός*, 538 a. How does this differ from *ὁ ἐμὸς ἀδελφός*, 6. 5? — *οὐκ ἀραχέδ* s, *I shall not carry off this prize without fighting for it*. — *ταῦτ'*, to what does this refer? In a military despotism the sovereign must not be suspected of wanting personal valor. Plut. ascribes to Cyrus this reply to the prudent advice of Clearchus: "What do you mean, Clearchus? Do you bid me, in seeking the throne, to show myself unworthy of it?" *Artax.* 8.

10. *Ἐνναιῖθα δὴ*, here indeed, or thereupon: *δὴ*, time past. — *ἔσπευσεν*, either in the night (§ 1), or more prob. during the next 29 day, when preparations for the expected battle could be made more completely and more favorably than during a night alarm. — *ἀριθμὸς ἐγένετο*, [a numbering took place] *the number was taken*, viz. — *ἀσπίς* (by meton. for the shield-bearers, *Lex.* 70 h), *πλτασταί*, etc., specifications in appos. w. *ἀριθμός*, 393 d, 395. — *μυρία*, numb. 240 a. The total of hoplites stated in the note to i. 2. 9 was 9600. If to this number we add the 700 brought by Chirisophus and the 400 who deserted Abrocomas (4. 3), and then subtract the 100 lost by Menon (2. 25), and 200 more for the various casualties of the march, we have the number here given, 10400. The total of lighter troops in the same note was 2300. This number is now increased to 2400, or, acc. to some mss., to 2500. This increase, unless arising from a different mode of enumeration, may be accounted for by supposing that the hoplites of Chirisophus, according to Spartan usage, had lighter-armed attendants which it was not deemed important to mention (cf. 5. 13 N.), or that some of the baggage-men, as supplies diminished, and the hour of fighting approached, were enlisted into the lighter companies. — *μυριάδες*, 241, III. — *ἀμφὶ τὰ εἴκοσι*, 706, 531 d.

11. *ἔκαστον καὶ εἴκοσι μυριάδες*, a reported and prob. exaggerated statement. Ctesias, the king's surgeon, stated the number of his troops in the battle as 400000 (Plut. *Artax.* 13); and the historian Ephorus, as quoted in Diod. xiv. 22, as "not less than 40 myriads." The inclusion of camp-followers in the larger and not in the smaller number would make the discrepancy less. — *Ἄλλοι*, besides (*Lex.*), 567 e; cf. 5. 5.

12. *ἀρχόντες καὶ στρατηγοὶ καὶ ἡγεμόνες*. Xen. may have used these different terms to show and emphasize the power of these great commanders; or some of them, as Weiske and others suppose, may have crept into the text from explanatory glosses. In general, Abrocomas seems to have commanded the troops of the southwestern part of the empire, Tissaphernes of the northwestern, Gobryas of the southeastern, and Arbaces of the northeastern. — *μάχη*, case 408. — *ἡμέραις* s, case 468. The tardiness of Abrocomas was perhaps simply caused by his longer route; but was prob. intentional. The king may have himself suspected this, since he did not think it worth while to wait for him. A reinforcement from the east also came too late; see ii. 4. 25.

13. πρὸς Κέρον, this is prob. used with ἡγγελλον for the comm. dat. (ii. 3. 19), through the influence of αὐτομολήσαντες, which it also modifies in sense; cf. 399 g; ii. 27. Some, by a harder const., regard it as a direct adjunct of αὐτομολήσαντες, notwithstanding its position. — οἱ αὐτομολήσαντες, 678 a. — ἐκ, παρά, how do these prepositions differ in force? — πρό, μετά, 690. — οἱ... τῶν πολέμων, gen. partitive w. οἱ, 553. — Difference between ταῦτά and ταῦτα? — What do you observe in the general arrangement of this section? Xen., differing from Ctesias, states his authority.

14. ἐξελάοντα, perhaps on the second day after the night-review, as a single day would give scanty time for the council of war, the private interviews (§ 2, 8), and this march with the defiling of so great an army through a narrow pass (§ 14 s). — τῷ στρατεύματι (case 467), why not with σύν, as in § 1? The prep. is less needed on account of the participle συνεταγμένῳ. — μέσον τόν, 508 a, 523 b, 4. — εἶρος, case 481. — ὄργυια, 395 c. The dimensions of Plut. and Diod. are less probable.

15. Μηδίας (Lex.). For a description of this wall see ii. 4. 12. The trench seems to have been dug to this wall from the canal-system mentioned below, and to have received its water from the latter. — διέρυχες. The general statement, ancient and modern, represents the canal-system here connecting the two rivers as flowing from the Euphrates to the Tigris. There is reason for supposing that the canals may have been filled from the Euphrates at the time of its flood (see Appendix at end of vol.); and that, as the rivers sank, flood-gates were closed to retain the water for purposes of irrigation. Hence, the trench may have been connected with the canals rather than with the river, which was now too low to supply it with water. We may add that the flowing of the water from the west end of the canal-system into the trench would present to the eyes of Xen. the appearance of its flowing from the Tigris; and hence, that statement of its direction, which has led so many to question the genuineness of the passage, "Εἰσα δὲ εἰσιον... γέφυραι δ' ἐπείσων, is rather an evidence in its favor, since a student adding this would not have been likely to differ from the general account. Cf. the rivers of Babylon, Ps. cxxxvii. See Owen, ii. 4. 13. — τέτταρες, the present number of the main canals from river to

30 river in this region (Nahr-Malcha, or King's Canal, etc.). — διαλείπουσι ἑκάστη (393 d), and [leave each as an interval] are distant from each other. — παρασάγγην, 472 or 482. — πάροδος, prob. left to prevent the escape of the water into the river, and perhaps with the intent to occupy the space with a wall, which there was not time to construct. — ποταμοῦ, case? — ποδῶν, case!

16. ποιεῖ, πυνθάνεται, use of tense? — προσελαύνοντα, 677. — παρήλας, ἡγόνοντο, 495. Cf. iv. 2. 22. — τάφρον, case?

17. Ταῦτη μὲν: no ἐξ corresp. before § 20. — ἐποχωρούντων, emphat. pos. 719. — ἦσαν, number 569 a. Cf. ἦγοντο, § 20.

18. τῇ ἐνδεκάτῃ ἀπ' (Lex.) ἐκείνης τῆς ἡμέρας (524 b), or ἀπ' ἐκείνης ἡμέρας, reckoning back. Most mss. show the first ellipsis, but β' the second.

This sacrifice may have taken place during the halt at Charmaude, where Cyrus was doubtless aware of the preparations which the king seemed to be making for a standat the trench. — *μαχεῖται* (mode?) *δέκα ἡμερῶν*, 433 a. — *ὅτε*, why first in the clause? — *εἰ ἐν ταύταις οὐ μαχεῖται* (631 a) *ταῖς ἡμέραις*. Many mss. have here the more regular *εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται*, 686 b. If *οὐ μαχεῖται* is genuine, it is an emphatic, perhaps contemptuous, repetition of the words of Silanus, 686 k. *εἰ οὐ* also vii. 1. 28; vi. 6. 16. — *ἀληθέσσης*, 617 d. — *ἐπισχνοῦμαι*, a form of expression referring to the future, 631 c. — *δέκα τάλαντα*, a money of account, = how many darics? = how many dollars? A most lavish gift for a successful prediction, even at the present value of money.

19. *ἐκάλω*, tense 594. — *τοῦ μάχεσθαι*, case 699 f, 405 a (acc. also admissible). The conclusion of Cyrus was natural, as the king had made no opposition at Pylæ, and then had relinquished a line of defence prepared with so much labor. Yet, in truth, a narrow pass, unless defended by a strong wall, was the very last place for Persians to risk an encounter with Greeks, as they could not there offset by their superiority of numbers the superior personal prowess of the Greeks. Their best chance for success was in an open plain, which they could scour with their cavalry, and where they could amass their hosts on all sides against the Greeks. — *ἡμελημένως*, some read *ἡμελημένος*. — *μᾶλλον*, 685, 510.

20. *πορείαν ἐποιεῖτο* (Lex.), 475. — *αὐτῷ*, for him, i. e. of his army, 463. — *στρατιώταις*, case 460, 463.

CHAPTER VIII.

BATTLE OF CUNAXA. — DEATH OF CYRUS.

1. *ἦν*, 571 d. — *ἀγοράν*, cf. ii. 1. 7. — *ἐνθα* (550 e) *ἡμελλα*, 598 a. 31
— *καταλύειν*, for breakfast; see 10. 19. — *ἀνῆρ*, without art., 525 a. He had been sent forward for observation or some preparation. — *ἀνά* (Lex.), 695. — *ἰδρύνει τῷ ἵππῳ*, case 467 a; order 523 b, 4. — *οἷα*, numb. 550 f. — *ἐπετόγχανεν*, *ἰβόα*, tense? — *ὡς* eis a, 711; cf. § 23; 9. 23. The battle here described was fought, acc. to Plut. (*Artax.* 8), at a place called *Κόναξα*, 500 stadia from Babylon (but 360 stadia, ii. 2. 6). This may have been the name of the station at which the army of Cyrus was to halt, or of the village mentioned in 10. 11, or these may possibly have been the same place.

2. *αἰτίκα*, pos.? what modifying? — *καὶ...δέ* (Lex.), cf. 1. 2. — *σφίλιν*, case 699 g. — *ἐπιπροσέσθαι*, subject?

3. Why aorists, and afterwards imperfects? — *τοῦ, τόν, τά, τάς*, 530 e. — *ἵππον*, according to Plut., a noble horse, but hard to manage and fierce, named *Pasacas* (*γενναῖον, ἄστομον δὲ καὶ ὑβρίστην*, *Artax.* 9).

4. *Κλέαρχος*: to whom was unfortunately given the chief command of the Greeks in the battle, — prob. the only general who would have there

disobeyed Cyrus, ii. 6. 15. — **δεξιὰ**, numb. 489 a. — **τοῦ κήρατος**, of the wing, since the whole Greek force formed only the right wing of Cyrus's army. — **Πρόξενος δὲ ἔχόμενος** (Lex.), and next Proxenus, with whom doubtless was Xenophon. — [**καὶ τὸ στράτευμα**], and his division, if the words are genuine. They are certainly not required. — **ἐδώνοντο** s, next to the Persian main body.

5. **βαρβαρικοῦ**, pos.? — **εἰς χιλοῦς**, 692. 5, 706; cf. 1. 10. — **ἐν τῇ δεξιᾷ**, on the right of the Greeks, to join in the pursuit, after the enemy should have been routed. So apparently beyond them, the targeteers, who could operate closer to the river than the cavalry. — **ἐν τῇ ἐκωνόμῃ**, on the left of the Greeks, yet constituting the main body of the army.

6. **Κῦρος, ἱππείς** (sc. *ἐστησαν*), here specially mentioned for the description of their armature, which was rather Greek than Persian. Cyrus was doubtless in or near the centre of the barbarian host (§ 22); and some editors, without mss. authority, insert *κατὰ τὸ μέσον*, citing the statement of Diod., *Κῦρος ἐτέτακτο κατὰ μέσον τὴν φάλαγγα*, xiv. 22. — **ἄσπον** (Lex.), 507 f. — **θάραξ**, case 466. — **μὲν αὐτοί**, indeed themselves, corresponding to *οἱ δ' ἵπποι*, in § 7; *μὲν* here preceding the contrasted word, that it may come earlier in the sentence, 720 a. — **Κύρου**, case 406 a; cf. 1. 6. — **ψάλην** (523 b, 4), *unarmed*, i. e. simply covered with the erect tiara, which he proudly wore as a sign of distinction and dignity, asserting in itself his claim to the throne. This, however, might be so thickly and so firmly fitted as to afford considerable protection. Cf. *Ἀποκρίπτει δὲ τῆς κεφαλῆς ἡ τιὰρα τοῦ Κύρου*, Ctesias's account of the battle in Plut. (*Artax.* 11). — [**Δέγεται**] (cf. 573 a) s, a general statement (corresponding to those in Hdt. v. 49 and vii. 61, and Strabo xv. 3) now thought by many to have crept into the text from a gloss. If genuine, Xen. writes as if from the information of others.

32 7. **οἱ μετὰ Κύρου**, in Cyrus's body-guard. — **μαχαίρας**, better shaped for striking, as the *εἰφος* for piercing. — **Ἑλληνικάς**, pos.?

8. A description brief, but graphic. — **μέσον, δεῖλη**, art. om.? — **ἡμέρας**, case 416 a. — **ἥνικα δὲ δεῖλη** (533 d) **ἐγγίγντο**, but [when the afternoon was coming on, 594] *early in the afternoon*. — **ἐφάνη**, came into sight, incept. aor. 592 d. — **λευκή, μελανία**, from the different manner in which the sunlight struck or was reflected from the long cloud of dust. — **χρόνῳ** (case 468) **δὲ συχνῷ ὕστερον**, and a considerable time after, the period of intent and excited watching doubtless seeming long. Some needlessly conjecture *οὐ συχνῶ*. — **ἐπὶ** (Lex. c). — **ἐγγίγνοντο, ἥσπραπτε**, tense! — **χαλκίς** (Lex.) **τις**, "etwas wie Erz." Rehdz.

9. **λευκοθήρακες**, white-mailed (Lex.). — **ἐχόμενοι δὲ τούτων**, and next to these; case 426. — **γεβροφόροι**, the common Persian infantry, well armed for Oriental warfare, but not for a shock with the iron-clad Greeks, while from their political institutions and habits of life they were no less deficient in spirit, discipline, and physical training. Cf. *Cyr.* i. 2. 13; Hdt. vii. 61. These were bowmen, acc. to Grote. — **ποδήρασι**, 722 d. — **Αἰγύπτιοι** (Lex.). — **ἄλλοι** s, and other horsemen and also bowmen, or,

and others, horsemen and bowmen, 567 e. The asyndeton renders the enumeration less formal, 68 d. — *κατά* (Lex.), 692. 5. — *ἐκαστον τὸ ἔθνος*, i. l. *ἐκαστον ἔθνος*, 522 b, as usual in armies composed of different nationalities. Cf. Hdt. vii. 60. — *ἐπορεύετο*, numb. 501 a.

10. *ἄρματα*, subject of *ἐπορεύοντο* or *ἦσαν* understood, to which *εἶχον* is connected by *δέ*. Numb. of verb? — *διαλείποντα*, cf. 7. 15. — *ἀπ' ἀλλήλων*, 689 b. — *δή*, indeed, namely. — *εἰς πλάγιον* (sc. *μέρος* or *χωρίον*), [to a side (quarter)] *sideways* (comm. with the idea of obliqueness), *obliquely* (oftener slanting or curving). — *ἀποτεταμένα*, [extended] *extending* or *projecting* (about two cubits in length acc. to *Cyr.* vi. 1. 30), to mow down standing troops, and sometimes attached to the wheel so as to revolve swiftly. — *ἐπὶ*, 689 j. — *δίφρους*, these were high; to protect the driver, who was also defended by armor so that only his eyes were exposed. — *εἰς γῆν βλέποντα*, to mangle those who had been thrown down by the rush of the horses. Such a chariot had long axles, that it might be in less danger of being overturned in passing over corpses; and its driver was protected, as just stated. See *Cyr.* vi. 1. 29 s. — *ὥς διακόπτειν*, expresses purpose, 671 e. — *δτε*, 253. 1; case 699 f, 450 a. — *γνώμη ἦν, ὥς...εὐόντα* (sc. *ταῦτα*), *the plan was* [as though they were going to drive] *that they should drive*, 680 c, 675 d. — *διακόποντα*, sc. *ταῦτα*. Cf. 4. 8.

11. *Ὁ*, rel. referring to *τοῦτο*. — *εἶπεν*, i. 7. 4. — *καλέσας*, object? Cf. the fuller, but less frequent, form of expression in 7. 18. In Greek, if two closely connected verbs have a common object, this is usually expressed but once and in the case required by the nearer verb; cf. 399 g, 536 c. — *ἐφύσθη τοῦτο* (case 478 or 481, 586 c), *in this he was mistaken*. — *κραυγῇ*, case 467 a. — *ὥς ἀνυστόν* (sc. *ἦν* 572), *as far as* [was] *possible*. — *ἐν ἵσθῳ* (sc. *βήματι*, *step*), (Lex.), 695; pos. 718 e.

12. *ἐν* (Lex.), 690. — *αὐτός* s, simply *himself* with *P.*, without his body-guard, 540 c, 541 a. — *Κλέαρχος*, case 452. — *ἔβόα*, tense 595 a. — *ἔγαν...εἰ*, 659 c, 643 c. — *μέσον τό*, 523 a, 3. — *κἂν τοῦτ' s*, 644 b. — *νικῶμεν*, mode! — *πάνθ' ἡμῖν* (case 461) *πεποιήται* (tense 610 a) **33**
= *our work is all done*.

13. *Ὅρῶν, ἀκούων, ἔχων*, concessive, = *though he saw, etc.*, 674. 1, f. — *Ὅρῶν*, pos.† — *ὁ Κλέαρχος*, the subj. of *ἠθέλεν*, yet repeated after the parenthesis, and *ἀλλ' ὁμοι* used as if a finite verb had preceded; cf. 70 t. — *τὸ μέσον στίφος*, order 523 b. The king's horse-guards would be esp. conspicuous, 7. 11. — *Κύρου*, case 434 a; cf. 10. 5. — *δντα*, part.? — *εὐωνύμου*, case 445 c. Some needlessly omit *Ἑλληνικοῦ*, as rendering the statement less strong than that below. The truth appears to be that Xen. was so absorbed in the contest between the Greeks and Persians, and esteemed so lightly the barbarian forces of Cyrus, that he leaves the latter mostly out of account in describing the battle, and sometimes seems to speak in general of the army of Cyrus as the Greek army, and of that of the king as the barbarian army; see § 10, 14, 19, 24. — *τοσοῦτον*, 485 e, β, 483; used rather than the dat., on account of *πλήθει*, 487 b. — *πλήθει*, case 467 b. — *μέσον τὸ αὐτοῦ*, *his own centre*, i. e. the centre of his army. — *Κύρου*,

gen. poss. — *μή κυκλοθέη*, 625 a. — *ἐτι αὐτῷ μέλοι* (v. l. *μέλει*, 645 a), *ὅπως καλῶς ἔχοι* (Lex. 624 c), *that he himself was taking care* (even more arrogant than *that he would take care*) *that* [it should have itself well] *all should go well*. The self-willed and insubordinate course pursued by Clearchus to secure himself and the Greeks, left Cyrus with his Persian force to contend with several times the number of similar troops, and made his destruction almost certain. 'Ο δ' αὐτῷ μέλει εἰπὼν, *ὅπως ἔξει κάλλιστα*, τὸ πᾶν διέφθειρεν, is the language of Plutarch, who is esp. severe upon the selfish caution, the folly, and faithlessness of Clearchus. *Artax. 8*. Cyrus prob. understood the reply of Clearchus as expressing an intent to follow his direction, and supposed that all would be well.

14. *βαρβαρικὸν στράτευμα*, the Persian host of the king. Born. and Dind. say "of Cyrus," but it was very unlikely that he would lead his inferior Persian host to the encounter, before the Greeks, upon whom he placed his main reliance, were ready; cf. § 13 N. See Grote's remarks on Clearchus. — *αὐτῷ* (Lex.). — *συνεγάρτετο* s, *was forming from those who were still coming up*, and successively deploying into line. — *παρελαύνειν*, returning from the extreme right, where Clearchus was posted. — *πρὸς αὐτῷ* s, 541 e, *at a considerable distance even from his own army*. — *κατεθεῶτο ἐκατέρωσθε*, *took a survey on each side*. What a season of observation, excitement, and suspense!

15. *Ξενοφών Ἀθηναῖος*, wt. art. 525 a; the first mention of the author. Whether he was with his friend Proxenus, or with Clearchus as a mounted aid, or with the few cavalry of the latter, is not stated. His horse, freedom of movement, and relations to Cyrus and the generals, made the service which he now rendered both convenient and fit for him. — *ἐπιτάσσας ὡς συναντήσαι*, 671 a, e. — *εἴ τι παραγγέλλοι*, if [he would command anything] *he had any commands to give*, 648 a. — *ἐπιστήσας*, McMich. compares "having pulled up." Cf. *στήσας τὸ ἄρμα*, 2. 17. — *ἐτι καὶ τὰ ἱερὰ καλὰ* (sc. *εἴη*) s, *that both the sacrifices* [esp. the omens from the entrails] *were auspicious, and all the attendant circumstances* [esp. the movements of the victims]. For the generally accepted distinction between *ἱερὰ* and *σφάγια*, see Lex. In such sacrifices, to which both the Greeks and the Romans attached a vital importance, every appearance of the victim had its significance, the manner in which it approached and stood at the altar and received the fatal blow, its fall and dying groans and struggles, the burning of parts upon the altar, and esp. the forms and condition in which the entrails (eminently the vital organs) were found. — *καλὰ*, repeated in emphatic confirmation.

16. *Θούρβου*, case 432 a, i; cf. *ὁ Θούρβος*, 530 a. — *τίς, δ τι*, complem. 563. — *εἴη*, mode! — [*Ξενοφών*]. If *Κλέαρχος*, the reading of some mss., is correct, then this general must also have left the line for conversation with Cyrus; but this seems quite improbable after the previous interview, § 12 a. — *τὸ σύνθημα*, the password for distinguishing friends from foes, in two parts: the sign *Ζεὺς Σωτήρ*, and the countersign *καὶ Νίκη*. Cf. vi. 5. 26; Lat. tessera, Virg. *Æn.* vii. 637. — *παρέχεται, παραγγέλλει* (mode?).

— *δέσπορον*: the password was repeated in a low tone by each soldier, from the commander to the end of the line, and then back again, to secure its correct transmission, from the end of the line to the commander; see *Cyr.* iii. 3. 58. It was usually, as here, both religious and animating. — *Καὶ ὅς* (518 f) *θαύμασε*, as it should not have been given out without his concurrence; the tense denoting the momentary expression of surprise, rather than the continuous feeling of wonder; but Clearchus was autocratic.

17. *Ἀλλὰ* (Lex.). — *δέχομαι*, *I accept it*, *I hail it as a good omen*. Cf. *accipio*, *Virg. Æn.* xii. 260. — *τοῦτο ἔστω*, [let this be] *so let it be*, = may the result be in accordance with these auspicious words. — *οὐκᾶτι...στιάδια* (case 482) *διεχέτην* (568) *τὸ* (234 e, 492 c) *φάλαγγες*, the two lines [were no longer distant] *were within three or four stadia of each other*. About what part of a mile? — *ἐπαιάνζον* (Lex.). The Greeks were wont to sing the *psan* to one or more of the gods (Apollo, Mars, etc.), both before a battle, in anticipation of victory (*παῖδ' ἐμβατήριος*), and after a successful battle, in thanksgiving (*παῖδ' νικητήριος*). — *ἄντιος* (Lex.), 509. — *πολεμίου*, case 455 f.

18. *πορευομένων*, sc. *αὐτῶν*, 676 a. — *ἐξεκρέμαινε*, a metaphor, imitated and commended for its expressiveness and beauty by the ancients; nearly expressed by our *undulated*, more closely by *billowed forth*. — *τι* (sc. *μέρος*) *τῆς φάλαγγος*, some part of the line, 418 b. — *δρόμῳ* 34 (Lex. case 467 a) *θεῖν*, to run [with running] *outright*, to *hasten upon the run*, differing from the simple *ἔθεον* below, not so much in what it expresses, as by its fuller and more emphatic expression, partaking of pleonasm, 69. — *ἐφθέγγαντο*, gave a shout. — *οἰόντες*, case 468 (sc. *φθέγμα*, cry) or 483. — *ἀλαλίζουσι*, from *ἐλελεῦ*, one form of the war-cry, as *ἀλαλάζω* (iv. 2. 7) from another form; cf. *δολοῦζω*, and our *to whoop*, *huzza*, etc. — *ἔπον*, tense and order? It was for the interest of the Greeks thus to shorten the period of exposure to missiles, and to come as soon as possible to close quarters. — *Ἀγνοοῦσι*, *Xen.* writes here, as elsewhere, as if he had not been present. — *ἔδοτησαν*, stem 344; cf. iv. 5. 18. So Alexander's soldiers, *Arr.* i. 6 (where the expression seems to us more natural: *τοῖς δ' ἔκαστ' δυνήσασθαι πρὸς τὰς ἀσπίδας*). — *φόβον ποιοῦντες τοῖς ἵπποις* (460), [causing terror to] *striking terror into the horses*; acc. to some, seeking to terrify the horses (598 c, 594); esp. those of the scythe-armed chariots.

19. *ἐκκινεῖσθαι* (Lex.), mode, 703 d, β; i. e. *before they came within bow-shot*. — *ἐκκλίνουσιν*, *ἐβλῶν*, tense? — *κράτος* (Lex.). — *μή*, why rather than *οὐ*? — *ἐν (τῇ) τάξει*, without art. 533 c. — *θεῖν...ἐπεσθαι*, order?

20. *τὸ μὲν*, appos. 393 d. — *ἡνιόχων* (case 414 b), such frightened cowards that they had deserted their chariots, and fled with the rest. Cf. *Cyr.* viii. 8. 25. — *προβῶντες*, mode? cf. 5. 2. — *διόσταντο*. Alexander bade his soldiers do the same at Arbela, *Curt.* iv. 13. — *ἔστι* (Lex.) *ὁ δ' ὅστις* (*ἦν δέ τις ὅς*, 553, 559 a), *but there was one at least who*. This seems to express the force of this indefinite form of expression, which does not affirm of more than one, and yet does not confine the statement to one. — *ἔφασαν*,

subject 571 c. — οὐδὲ...δέ, neg. corresponding to καὶ...δέ affirm. (Lex. δέ). — οὐδέ τις α, neg. tripled? — τις, a certain one. The precision of statement here used seems to show that τις is used to denote a single person, and not vaguely for one or two, or a small number.

21. τό, sc. πλῆθος, μέρος, or στρατεύμα. — οὐδ' ὥς (Lex.). — συναστραμένῃν, pos.? — ποιήσαι, mode? — καὶ γάρ (Lex.), 1. 6, 8. — αὐτόν, case 474 b; cf. κρίσιν, 6. 5.

22. μέσον...τὸ αὐτῶν, their own centre (i. e. of their own army); gen. poss. 443; cf. 538 a. — ἥ, χρήζουσιν, mode? — δν, 618 c, 658 a. — ἡμίση χρόνῳ, [by means of] in half the time, 466, 469 e.

23. αὐτῷ, case 455 f. — ἀντίου (Lex.). — αὐτοῦ, governed by ἐμπροσθεν: cf. πόρῳ, iii. 4. 35. — ὥς εἰς κύκλωσιν, as if for surrounding the enemy, 511; cf. § 1; 2. 1.

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24. δῆ, force? — τὸ Ἑλληνικόν: Xen. was intent upon the fortunes of the Greeks. Cyrus must have seen that the king's manœuvre would place himself and his barbarian army between two vastly superior forces, and expose them to almost certain destruction. As the Greeks were too much occupied in their petty victory, and too far removed to render him the needed support, his only hope seemed to lie in a bold effort to arrest the king's movement, and bring the battle to a decision by a direct charge upon him. Cyrus has been blamed for his rashness; but his desertion by Clearchus and the Greeks left him no alternative. He must snatch the crown by his personal prowess, or atone for his ambition by death. He almost won. — θάλας ἀντίος (Lex.), 509; with a general advance, no doubt, of his barbarian troops. — ἑκακοσίους, § 6. — ἑκακοχιλίους, 7. 11, emphatically added, as showing the great disparity of number. — ἔπρεψεν: after the vivid description by the hist. pres. (ἐλάυνεν, νικᾷ), the aor. better represents the feat as accomplished. Observe in the graphic account below the repeated interchange of present and past tenses. — αὐτὸς...ἐναντιοῦ, 541 h. — Ἀρταγόστην, who, acc. to Plut., advanced against Cyrus with insulting and threatening words, and hurled his javelin against him with great force. The javelin which Cyrus sent in return pierced Artagerxes through the neck.

25. In the all-absorbing excitement of hand-to-hand fighting, it was natural for each soldier to press on as he could; and a commander lost, in great measure, the power of directing and controlling the movements of his men. — ὁμοσπράττει, see Voll. and Rawlinson.

26. τὸ ἀμφ' ἐκείνον στίφος, the crowd about him; i. e. his more immediate attendants, as ὁμοσπράττει, etc., gathering close about him for his protection. — ἡνίοχετο, aor., since all was here momentary (Lex. ἀνέχεω). — Τὸν (530 a) ἀνδρα ὁρᾷ, tense 603 a. — ἔτα, not perhaps mere impulse in the heat of the engagement, since it was almost certain that he would be overwhelmed in the ocean of the opposing army, unless he could gain a personal victory over the king. (On παλεῖ, vii. 4. 9 w. 6.) — τιπρώσκει, with a spear two-fingers'-breadth deep, acc. to Ctesias (Plut. Artax. 11), the king having first hurled his javelin in vain at Cyrus. Ctesias adds

that the king fell from his horse, and that he himself, with others, attended him out of the fight. — καί, a loose connection by co-ordination, instead of a closer by subordination, which indeed Cobet gives by inserting δε before καί. — λίσσασθαι (660 c) αἰνέει (case 540 e, 667 b). — φησι, order!

27. τις, Mithridates, a young Persian, acc. to Ctesias. Wounds added by others made it doubtful who slew Cyrus. Artaxerxes himself jealously asserted the honor, and when Mithridates and a Carian claimed it, gratified the vengeance of Parysatis by giving them up to a death of lingering tortures. A like fate befell Masabates (Bagapates in Ctes. Pers. 59), a faithful eunuch, who by order of the king cut off the head and right hand of Cyrus, and whom Parysatis artfully won from the king in a game of dice. See Plut. Artax. 14 a. This hand-to-hand fight of the two brothers has been compared to that of Eteocles and Polynices, the sons of Œdipus, for the crown of Thebes. — μαχόμενοι (mode 580) βασιλεῖς, left without a finite verb, and independent, through anacoluthon, 402 a, 675 f. What case with the part. would have here given a regular construction? Some would rather refer the construction to 395. — ἀπὸθησκον (one after another), ἀπέθανε, tense! Diod. states that more than 15000 of the king's army were slain in this battle, mostly by the Greeks; and that of the barbarian force of Cyrus about 3000 fell; but of the Greeks not one perished, and only a few were wounded. — ἔκταντο, i. e. in death; so often κείμεναι, jacro, lie, etc.

28. ὁ πιστότατος αὐτῷ (453) a, the [attendant most faithful to him] most devoted attendant of his wand-bearers. — περιπατῶν αὐτῷ, case 450 a; cf. 690 g. Cf. super amici corpus procubuit, Curt. viii. 11; Virg. Æn. ix. 444.

29. Κύρῳ, 699 a. — αὐτόν, 583; with the idea seemingly implied, hero and before, of immolation to the dead (Lex. σφάζω). Cf. Cyr. vii. 3. 11 s. — στασάμενον, voice 579. — χρυσοῦν, a gilt poniard. — σπινθέν, etc. cf. 2. 27.

CHAPTER IX.

XENOPHON'S PANEGYRIC ON CYRUS.

1. μὲν (Lex.). — παρὰ (Lex.), 586 d, 694. 9; an acknowledgment being regarded as proceeding from the speaker; cf. ἐκ (ii. 6. 1). — 36
Κύρου... ἐν πείρῃ, [in the knowledge of Cyrus by experience] personally acquainted with Cyrus. Κύρου is governed by πείρῃ (Lex.); observe the order.

2. μὲν, corresp. to the first δέ in § 6 or in § 7. — πάντα, case 481; order 719 b, c. Observe the use of the definite tenses in the description of character in this chapter (and in ii. 6. 25; 592 a), a description which seems in general correct of Cyrus, as he appeared in his ambition for the throne. How he would have shown himself in the actual possession of it, is, perhaps fortunately for his reputation, an unwritten chapter of history. — σπάνιος, hence regarding himself as more worthy to reign than his brother.

3. ἐν ταῖς βασιλείαις θύραις, *at the king's court*, kept there largely as hostages for their fathers' loyalty. — καταμάθει δὲν, *might learn*, 636 a. — αἰσχροὺν, ἔστι, pos.? — οὐτ' ἀκοῦσαι οὐτ' ἰδεῖν ἔστι, [it is possible neither to] *one can neither hear nor see anything base*, or, *there is nothing base to be either heard or seen*, 633 g. — a picture belonging, acc. to Xenophon's own statement in *Cyropædia* (viii. 8. 12 s), to the early rather than the later Persian court, though we may hope that the gross corruptions of the later Persian court were in large measure hidden within from the youthful pages. Cf. the early system of Persian education in *Cyr.* i. 2. 2 s.

4. ἀκούουσι, *hear of*. — εὐθὺς (Lex.); cf. ii. 6. 16; iv. 6. 14. — μαθήνουσιν (mode 671 d), in this atmosphere of absolute authority and unquestioning obedience, so different from that which surrounded the Athenian boy. Abuse of freedom in Athens inclined Xen. to see the advantages of a more arbitrary government.

5. αἰδημονίστατος (pos.?)...τῶν ἡλικιωτῶν, [the most respectful of his equals] *more respectful than any of his equals*, 515. — μὲν, corresponds to what? — τοῖς τε πρεσβυτέροις (case 455 g) καὶ τῶν ἑαυτοῦ (case 408) s, *and to be more obedient to his elders than those even who were lower in rank than himself*. — ἑπ' αὐτοῖς, case 466 b. — Ἐκρινον, subject, 571 c. — εἰς τὸν πόλεμον, [tending into war] *preparatory to war, for war*, 694. — ἔργων (Lex.); gen., obj. w. φιλομαθέστατον and μελετηρότατον, 444 a. — τοξικῆς, art. om.!

6. Ἐπεὶ δὲ τῇ ἡλικίᾳ (case 453) ἔφρασε, i. e. when he had passed from the class of παῖδες, *boys*, into that of ἔφηβοι, *youths, young men*, which was usually, acc. to *Cyr.* i. 2. 8, at the age of 16 or 17, but must have been earlier in the case of the precocious Cyrus. — ἄρκτον, not necessarily a she-bear, as the word is comm., epicene, 174 a. — ἐπιφερομένην (Lex.), 578 a. — τὰ μὲν (sc. πάθη), *some [injuries, or hurts]*, 478; not followed by τὰ δέ, as there is a change in the form of expression: τέλος δέ s. — πρῶτον, adj. or adv.? — πολλοῖς (case 458) μακαριστόν (Lex.); cf. τοῖς οἰκοῖς Ἱγλωτίν, 7. 4. n.

7. Explain use of tenses in this section. — στρατηγὸς...ἀπεδείχθη, voice, 586 c; cf. 1. 2. — μὲν, to which the first δέ in § 11 may correspond. — αὐτόν, case 474 b; cf. i. 8. 21. — περὶ (Lex., 692. 4) πλείστον ποιοῖτο (Lex.), voice 579. — ποιοῖτο, σπείσοιτο, mode! — συνθοῖτο, 315 c (v. l. συνθεῖτο); not implying, like σπείσοιτο, previous hostility. — περ = *τινι*, 253. 1. — μηδὲν ψεύδεσθαι, *to [falsify nothing, 478] prove false in nothing*.

8. Καὶ γάρ (Lex.) οὖν, introducing a consequence in confirmation of what has been before stated. — αἱ πόλεις (generic, 522 a; so the contrasted οἱ ἄνδρες) ἐπιτρεπόμεναι, *cities, on being committed (or committing themselves) to his charge*, nearly = the cities which were committed (by the king, or committed themselves) to his charge. — ἐπίστευον δ' οἱ ἄνδρες (sc. ἐπιτρεπόμενοι), *and individuals reposed full confidence in him*. Observe the emphatic repetition of ἐπίστευον.

9. Τοιγαροῦν and καὶ γὰρ οὖν have nearly the same force; though

strictly the connective power is somewhat more prominent in the former, and the confirmative power in the latter. — ἐπολέμησε, *had engaged in war*, inceptive 592 d. — αἱ πόλεις, the Greek cities in his neighborhood, those of Ionia; see 1. 6. — τοὺς φεύγοντας, 1. 7; the partisans of Cyrus, who had been banished by Tissaphernes and his partisans. — ἐφοβούντο, 582 β; apprehending the revenge which he might take in their behalf.

10. Καὶ and καί may correspond as *both*, and: *for he both showed by his conduct and expressly declared*. — προσέειπε, form 315 c; mode? — ἐπεὶ ἀπαξ... ἐγένετο, *after he had once become*, ind. as referring to a definite fact; cf. 641. Observe the distinction between the definite ἀπαξ, *once for all*, and the indefinite ποτέ, *at any time*. — μέλουσι, *fever* in number. — ἔτι (emph. repeated) δὲ καίτις πρῶτα (Lex.), *and should be still less fortunate*.

11. Φανερός (Lex., 573) δ' ἦν, καί..., νικῶν παρόντων, *he [was apparent] showed himself...endeavoring to outdo*. — ἦν, ποιήσας, modes 634 d, b. — ἐλάθον, αὐτόν, case 480 b. — εἰχὴν (pos.?) δὲ τινες αὐτοῦ ἐξήραρον, ἐς (702 a) εἰχούτο (mode 643, tense?), *some indeed [brought out from his society] reported a prayer of his, how he prayed*. "Similes orationis redundantias in deliciis habent Græci." Kühn. — τοσοῦτον χρόνον, emphatically pleonastic. — χρόνον, case! — ἔστω νικῶν (form 293 c; mode 641 d; tense 612)...ἀλεξόμενος, *until he [should have outdone, requiting] had outdone by requital*; ἀλεξόμενος, properly of requiting evil, but here, by zeugma (85 g), of returning both evil and good. The returning of good for evil has found little place even in the theory of heathen morality. Would that it were not so limited in the practice even of Christians! How many, while they praise the Gospel rule, follow the worst part of the precept of Isocrates (1. 26): Ομοίως αἰσχρὸν εἶναι νόμιζε, τῶν ἐχθρῶν νικᾶσθαι ταῖς κακοποιαῖς, καὶ τῶν φίλων ἠττᾶσθαι ταῖς εὐεργεσίαις. But Cyrus, from his ambition, failed signally of making a due return for the mildness and forgiveness of his brother.

12. πλείστοι (art. om. 533 c) δὴ αὐτῷ, ἐν γὰρ ἀνδρὶ (512 c, 393) τῶν ἐφ' (Lex. a, 690) ἡμῶν, ἐπεθύμησαν...προσεῖναι, *the greatest number certainly desired to intrust to him, at least for a single individual [of those] in our time*; cf. § 22. — δὴ, often with superl.

13. Οὐ μὲν (Lex.) δὴ οὐδὲ (713 c) τοῦτ' (544) ἂν τις εἴποι (mode 636 a), *not indeed surely could any one say even this*. — τοὺς, not repeated, as the adjectives together describe a single class, 534. 4. — πάντων, case 420 c. — ἦν ἔστιν, [it was possible to see (Lex. εἶμι), 571 f] *one might see*; cf. 5. 2. The Persians were exceedingly rigid and severe in punishment; and a young ruler, with his limited knowledge of the springs of human conduct, is in danger of relying too exclusively upon the principle of rewarding the good and punishing the bad. Cf. Cæs. B. G. vii. 4, at end. — ποδῶν, *of feet*, one or both; τῶν ποδῶν, *of their feet*, would have implied both. — ἐγένετο (Lex. γίγνομαι), 571 f. — Ἑλληνι, case 459. — μηδὲν (686 d) ἀδικούντι (Lex.), *if he did no wrong*, condition, 635, 674. — τις, [any one] *he*. In general reference the Greek often uses an indef. where the Eng. prefers a pers. pron.; cf. i. 9. 18. — προχωροῖν, agreeing w. δ τι, or impers.

w. *ἔχω* understood (Lex.); mode 641 b; form 293 c. There seems to be esp. reference here to valuable articles of traffic, the conveyance of which is attended with special risk.

38 14. *γί* (Lex.); cf. *γέ μὴν*, § 16, 20. — *ἀγαθούς*, pos.? — *ἀπόδ-γητο*, pers. const. for impers., 573; *ἵ* [had been acknowledged and settled] *was without dispute that he honored*, 599 b, c, 268; cf. vi. 3. 9. — *πρώτον μὲν* (Lex.), left without the regular sequence. If these directly modified *ἔποιε*, and *ἦν αὐτῷ πόλεμος* was changed to *ἔτος αὐτῷ πολέμον*, the correspondence with *ἔπειτα δέ* would be more regular. — *καὶ αὐτός*, even in person. — *οὗς*, as indef. 550 a; the relative clause preceding, 551 c. — *ἔρα*, augm. 279 b. — *ῥίς*, attr. 554 a. — *χάρας*, 551 c. — *δάραις*, case 466.

15. *ὥστε* s, so that (in the domain of Cyrus) the brave appeared the happy-piest of men, and the cowardly were deemed fit to be their slaves. — *οἰοίτο*, mode? — *Κύρον*, more emphatic than the pronoun.

16. *Εἰς* (Lex.) *γε* (Lex.); cf. § 20, and *γε μέντοι*, § 14. — *εἰ τις αὐτῷ* (case 454 d) s, if any one appeared to him desirous of exhibiting it. — *γένοιτο*, *ἔποιετο*, mode, etc., 634 b, d. — *περὶ* (Lex.). — *τούτους*, [these] such persons, numb. 501; cf. *αὐτοὺς* 4. 8. — *ἐκ*, denoting source, from or by means of (Lex. *ἐξ*), cf. *ἐκ τοῦ δικαίου*, § 19.

17. *αὐτῷ*, case 460. — *τε* (Lex.)...*καὶ* (Lex.), both...and especially. — *δεχομένη*, pass., used of a series of measures, while *ἐχρήσατο* and *ἐπλεονέεον* have reference to a single expedition, viewed as a whole, 591 s. — *Καὶ γὰρ στρατηγοὶ* s, for indeed (or both) generals and captains did not sail to him [for the sake of money] for their mere wages, but [since] because they (657 k) knew that to serve Cyrus well was more gainful than the pay by the month; cf. § 20.

18. *Ἀλλὰ μὴν* (Lex.) *εἰ τίς γί* (accent 787) *τι* (case 478), *pay truly*, if indeed any one rendered any good service [to him having commanded] *ὑπὸς* his command, he never left [to any one the zeal, 460; cf. § 13 n. *τις*] his zeal unrewarded. — *ἐπηρετήσαν*, mode? — *εἰσασι*, aor. to deny a single instance, and not merely the habit; the more positive, because *ἄν* is not adiled, as in § 19 w. *ἀφελαιτο*. — *κράτιστοι δὲ*, the [best certainly] very best; cf. § 12, *πλείστοι δὲ*. — *ἐμπρέται πάντες ἔργου*, supporters of, or, in every work, 444. — *Κύρῳ...γενέσθαι*, to [have come to] belong to Cyrus, 459.

19. *ὁρῶν*, *ἀφελαιτο* (616 c), *προσεδίδου*, 634 b, d, e. — *δικαίου* (Lex.). — *ἄρχοι*, mode 641 b (v. l. *ἄρχει* 651. 1). — *χάρας*, 551 c; cf. § 14 (sc. *τῷ* *χώραν*, 480 c). — *οὐδένα ἂν πάποτε ἀφελαιτο*, he would never take away from [any one, cf. § 18] him; cf. *ἔστασαν ἂν*, 5. 2. — *ἐπόνουν*, i. e. his vassals, local administrators. — *καὶ...αὖ*, and still further. — *ἥκιστα*, least of all, or, not at all. — *ἐκρυπτεν*, sc. *ταῦτα*, 480 c. — *πλουτοῦσιν*, case 456. — *ἐφαίνετο*, he showed himself not envying, with impf., fact or not? — *ἀποκρυπτομένων*, tense? Observe the pairs of kindred words, *φακέρως...ἐφαίνετο*, *χρησθαί...χρημασι*. The Greek often seeks an echo of sound which in English would rather be avoided. We shall also find frequently that the near repetition of the same word, even if not specially emphatic, was more agreeable to the Greek ear than it is to the English.

20. φίλους, seems not so much the direct object of θεραπεύειν as the noun expressed in the relative clause (which here precedes, 551 c), and placed first for emphasis: [friends at least certainly as many as he might have made] and certainly whatever friends he made. The same noun, with τασούτους or τούτους (cf. δσα...τούτων § 23), also belongs to the antecedent clause, where it is governed by θεραπεύειν. — ποιήσαιτο, voice? mode? — συνέργους εἶναι (sc. τούτου, cf. § 21). — ὅ τι τυγχάνοι (Lex.) s, co-workers [of that whatsoever] in whatever he [might happen to] desired to effect. — πρὸς, w. pass., 586 d (rare in Att. prose). — ὁμολογείται, pers. 573. — κρείστος...θεραπεύειν, the best [to cherish] for, or, in cherishing, 663 d or e.

21. αὐτὸ τοῦτο (481 b), with respect to this very end, explained by the appositional clause, ὡς συνεργούς ἔχει. — οὕτω αὐτὸς ἕνεκα φίλων s, for the sake of which he thought that he himself needed friends, 719 a, β. — ἔχει, mode 624 c. — συνεργός τοῖς φίλοις (451 b, 699 f)...τούτου (case 444 a), co-worker with his friends for that. — εἶπεν, case 432 e; form?

22. Δίωρα (pos.!) s, 512 c. — οἶμαι, form 313 e. — διὰ πολλά (Lex.); the oriental usage of approaching the great with presents, combining with the attractiveness of his personal character the example of his own generosity, and the influence of his exalted prospects. — πάντων, case 420 c. — διδίδου, tense? form 315 b. — τρόπος (v. l. τρόπον), 488 d. — καί (sc. πρὸς τοῦτο) εἶπεν, case 414 b, c.

23. τῷ σάματι (460, so ἀνδρὶ below) αὐτοῦ (538 f) κόσμον (394 b), as an equipment for his person. — ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, either [as he would send for war] for use in war or for mere embellishment, ὡς marking the purpose of the giver. Cf. 2. 1; iv. 3. 11. — τούτων, as antecedent of δσα, 550 d. — οὐκ ἂν δύναιτο, [would not be able, 636 a] could not. — κοσμηθῆναι, etc., see § 19 N. φανερώ...ἐφαίμετο. — νομίζοι, w. 2 acc. 480 a.

24. τὸ μὲν s, that he surpassed his friends in conferring [the] great benefits is nothing wonderful. — ἐπιμαλῆς, case 467 b. — φίλων, case 491 c, 699 f. — ταῦτα, this, in appos. with τὸ περιεῖναι, 505 b; numb. 491 c; perhaps the plur. rather on account of the two particulars mentioned, or the many examples in his life.

25. ἔπεμπε, ἔπεμψε, tense? Cf. διέφθειρον, διέφθειραν, iii. 3. 5. — λάβοι, mode? — λέγων, through the messenger, to whose own words the construction changes in τούτων s. In Persia presents from the king's table were esteemed great honors, and esp. if he had himself partaken of the same dish. See Cyr. viii. 2. 4; iv. 5. 4. — οὕτω δῆ, [not as yet certainly] certainly not. — χρόνου, 433 a; cf. δέκα ἡμερῶν, 7. 18. — οἶνε, case 450, 699 g. — σοί (sc. § 26), the accent renders the message more courteous. — σὺν οἷς s, 551 f.

26. ἡμίσεα, subst. (Lex.). — Τούτοις ἦσθη, enjoyed these, case 456. — τούτων, case?

27. ἰδέναιτο, force of ind. here? — διὰ τὴν ἐπιμέλειαν, through the care which he exercised, or, as some think, through their care for him. — ἔς μὲν παινῶντες...ἐγώσιν (mode 645 a, 650), [that they may not

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being hungry] *that hungry animals might not carry his friends.* "Love me, love my" horse.

28. *Εἰ...ποτε*, if at any time, = *ὅποτε*, whenever, 639 a. — *πλείστοι*, very many. — *δηλοῖ* (mode? form?) *οὕς* (563) *τιμῇ*, mode! — *Ἑλλήνων*, from *οὗς* naturally connected as part. gen. w. *οὐδένα*. Some connect with *πλείστον*.

29. *τούτου*, τόδε, 544. — *παρά*, 689 d. — *δοῦλον ὄντος*, [being] *though a slave*, or *subject*, since in an absolute government all the subjects are simply slaves; cf. 7. 3; ii. 5. 38. *Τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός*. Eur. *Hel.* See (*Econ.* iv. — *ἀπῆα*, cf. *ἀπῆλθον*, 603 c; and observe chiasma. — *καὶ οὗτος δὲ, ὃν* (pos. 551 c) *ἔφετο πιστόν οἱ...ἑαυτῇ*, 537; *αὐτὸς* less emphatic than *τούτων*, the emphasis falling rather on *ταχύ*, 540 g; cf. *οἱ...αὐτούς*, ii. 5. 27. — *φιλαίτερον*, form 261 e; w. dat. 456. See 6. 3. — *παρὰ δὲ...ἀπῆλθον*, 699 c. — *καὶ οὗτοι* (554 a) s, *and these indeed men who were especially beloved by him* (the king). — *τιμῇς*, case!

30. *τεκμήριον*, pred. appos. 534. 3. — *τῇ τελευταίῃ τοῦ βίου* (523 c). — *αὐτῷ* (460, 464) *γενόμενον*, *happened to him at the end of his life*. — *ὅτι*, connects its clause to *τεκμήριον*: for arrangement see 719 d. — *τοὺς πιστοίς* s, art. 534. 4.

31. *Ἀποδνήσκοντος, ἀπέθανον*, tense! — *γάρ*, for = *namely* (*Lex.*), 705 b. — *αὐτοῦ, αὐτόν, Κύρου*. Cf. 6. 11. — *ἐπὶ*, 693. 7. — *ἔφυγεν*, to the camp (see 10. 1); having before fought bravely, Diod. xiv. 24. — *ἔχων* = *with*, 674 d, b. — *τὸ σπράτευμα πᾶν*, 523 e. The characteristics ascribed to Cyrus in this chapter are those of a young, talented, intelligent, energetic, generous, ardent, and ambitious prince, straining every nerve to win honor and popularity, and highly successful in gaining them. It is not wonderful that they were greatly fascinating to a knightly adventurer like Xenophon, beginning already to conceive a disgust at democracy; or that they should have obscured or palliated to his mind some faults, if not crimes, which Cyrus also pressed into the service of his ruling passion, ambition. To what lengths this passion would have carried him, had he reached the throne, we can only conjecture. He would, we must suppose, have been himself the ruler of his vast empire, governing it with an absolute sway, yet, in general, just and generous; he would have striven to enlarge its limits, and to put down all rebellion within them. He would have been a seducing and dangerous neighbor to the Greeks; and might have thrown far into the future, if he could not prevent, the conquest of Persia by Greece. He might have been in reality, as in name, a second Cyrus on the throne. It is evident, at least, that Xenophon took him as a model for the ideal character presented in the *Cyropædia* (see Introduction).

CHAPTER X.

CONTINUANCE OF THE FIGHT.—THE GREEKS REPULSE THE PERSIANS.

1. ἀποτέμνεται, zeugma, 497 b; acc. to a law of the Persians, says Plut. (*Artax.* 13), i. e. the head that had plotted treason, and the right hand that had executed it. For the fate of the eunuch who cut them off by the king's order see 8. 27 κ. The king is said to have seized the head by its abundant hair, and held it up to confirm his wavering followers and arrest those who were fleeing. The head and hand were afterwards exhibited on a pole, iii. 1. 17. — χεῖρ ἡ δεξιὰ, 523 a 2, 3 (v. l. ἡ χεῖρ ἡ δεξιὰ). — Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ δικάων εὐσιπτεῖται, an unusual zeugma, in which καὶ οἱ σὺν αὐτῷ seems parenthetical, unless, with some, we regard it as inserted by mistake from § 2, where the plur. follows; 497. — Κύριον = Κύρου, 443 c. — οἱ μετὰ Ἀριαίου (those with A. =), A. and his troops, 527 a. — σταθμόν, the second night-station after passing the trench, § 19 s. — τέτταρες s, [there were said to be four parasangs of the way] the distance was said to be four parasangs.

2. τὰ τε ἄλλα πολλὰ διαρπάσσουσιν, both plunder the other valuables to a large amount. — λαμβάνει, takes for his harem. Why the change of number in the verbs?

3. ἡ νεώτερα, the younger of the two. Cyrus showed his preference for the Greeks, even in the selections for his harem, which, so far as appears, was very small for a Persian prince. Cf. *Esth.* ii. — ἐκφεύγει γυμνὴ (Lex.), escapes out of their hands in her under-dress, leaving with them her robe. — πρὸς τῶν Ἑλλήνων, [on the side of, or in view of] towards the Greeks; not to them, as πρὸς w. the acc. would denote, for they seem, upon the sight, to have left the baggage which they were guarding, and to have rushed forward in battle line to repel the invaders, and save their employer's favorite. Many supply τούτους before τῶν Ἑλλήνων, making a hard ellipsis, and impairing the sense; (yet cf. *Hdt.* i. 110; *Hel.* v. 1. 11.) — ἀνταχθέντες, formed (or as mid., forming themselves) in opposing line. — ἀρπαζόντων (Lex.). — οἱ δὲ καὶ αὐτῶν, and [others] some of them also. — μὲν (Lex.). — ἄλλα ὅποσα ἐντὸς αὐτῶν s, whatever else was brought within their line, both property and persons. — ἔωσαν, a natural and somewhat emphatic repetition. The part which the Milesian had in bringing about this result is playfully exaggerated in vi. 1. 13.

4. διέσχον ἁλλήλων, case 405 a. How many miles? — τε, not translated into Eng., since the pred. applies only jointly to the subject. — οἱ Ἕλληνες, the main body. — οἱ μὲν (518 d)... πάντας νικῶντες (Lex.), these (the Greeks) pursuing the opposite wing, as if victorious over all the king's troops; by a mistake which cost Cyrus his life. In such cases, the sense must determine whether οἱ μὲν refers to the nearer or more distant subject. — οἱ δ' ἀρπάζοντες s, those (the king and those with him, § 1 s, 499 e)

plundering, as if they were now all victorious (viz. the whole army). See 9. 19 N (at end).

5. ἦσθοντο, became aware; perhaps through a distant view of the turmoil, perhaps through information from the nearer peltasts, § 7 a. — Τισαφόροντος, case 434 a; cf. 8. 13. See § 8. — τὸ καθ' αὐτούς, sc. μέρος or στρατεύμα. — εἰς τὸ πρόσθεν οἰχονται (612, mode!) a, [are] were gone forward in pursuit. — πλησιαίτατος, of the generals, 8. 4; form 257 d. — πέμπουν, mode 648 a. — ἀρῆζοντες, purpose, 598 b.

42 6. Ἐν ταύτῃ (Lex. ἐν), 506 a. — ὅλος ἦν προσιών, was [evident] seen approaching. — ὡς ἰδοῦκα, ὀπισθεν, from behind (i. e. to take them in the rear), as it seemed. — παρεσκευάζοντο, ὡς ταύτῃ προσιώντος (sc. βασιλέως, gen. abs., 676 a), as though he would come that way, καὶ δεξιόμοι, and they would receive him, 676 b, a strongly idiomatic passage, illustrating, as McMich. remarks, the power of ὡς with the part. "to express complex ideas with elegance, brevity, and precision." (See 1. 11.) Some have προσίωτες, prepared to advance this way and receive, etc. (Hickie.) — δ, to correspond better in form with οἱ μὲν Ἕλληνες, used from its familiar association w. δέ at the beginning of a clause; see 533 b: easier than βασιλεὺς δέ. — ἦγεν, voice 577 c. — ἧ (sc. ὁδῷ, 467 a) δὲ παρήλθεν ἔξω τοῦ ἐνωτέρου κέρατος (case 445 c), ταύτῃ καὶ ἀπήγαγεν, but by what route he passed beyond the left wing, by this he also [led back] returned; cf. 8. 23. — ἀναλαβόν, at or near the camp. — τοὺς...κατὰ τοὺς Ἕλληνας ἀπομολήσαντας, those who deserted [over against] to the Greeks, ii. 1. 6; regarding the battle, doubtless, as decided in favor of Cyrus.

7. διήλασε...Ἕλληνας (adj. 506 f) πελταστάς, [rode through] charged along the river against and through the Greek peltasts. — αὐτούς, them, i. e. Tissaphernes and his corps, 499 e; cf. § 4. — γινώσθαι, to have proved himself.

8. ὡς μείον (Lex.) ἔχον ἀπηλλάγη, as he [withdrew having the worst] came off at disadvantage. Cf. iii. 4. 18. — οὐκ ἀναστρέφα, which would have exposed him to further loss. See ii. 3. 19. — τὸ...τό, 523 a, 2.

9. κατὰ s, near the left wing of the Greeks, beyond it, or by its side, § 6; the left wing as before named, strictly the right as the men now stood. — μὴ (Lex.) προσάγειν s, that they might make an attack upon the wing, and infolding it on both sides cut them (the Greeks) to pieces. The Persians must have been already moving towards this, or their great army could not have been so soon in the position stated in § 10. — ἀναπτύσσαν τὸ κέρας, to fold back the wing, by counter-marching or a quarter-wheel, so that the line should be parallel to the river instead of being at right angles to it. — καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν, and bring the river in their rear, so that they could no longer be enclosed.

10. Ἐν (Lex. 557 a) ᾧ δὲ ταῦτα ἐβουλευόντο, but while they were planning these measures of safety, though they had not yet reached their intended position on the river's bank. — παραμεινόμενος, having changed to the same form, or, position, i. e. having brought his line parallel to the river. — κατέστησεν ἀντίαν...συνῆς, stationed his line opposite, just as at

the first he came to the battle, i. e. the relative position of the two lines was the same, the direction of both having been similarly changed. Some connect *eis τὸ αὐτὸ σχῆμα* with *κατέστησεν* and *ὥστερ*. — τὸ πρῶτον (529 a) *μαχόμενος* (purpose 598 b). — *ὄντας*, sc. αὐτούς, referring to *φάλαγγα*, 499 a. — *προθυμότερον ἢ τὸ πρόσθεν* (529 b), having proved their cowardice.

11. *ἐκ πλέονος*, sc. *διαστήματος* (Lex. πολός). See 8. 19. — *κώμης*, not improbably the place which Plut. calls *Cunaxa*. The present identification of a mere village could not, of course, be expected.

12. *γῆλοφος*: this “appears to have been one of the numerous artificial mounds, topes, or tels, sometimes sepulchral, sometimes heaps of ruins, which abound on the plain of Babylonia.” Ains. — *πρὸς*, in appos. w. *οί*. — *τῶν δὲ ἱππέων* (case 586 c) *ἐνεπλήσθη*, by change of const. for *ἱππεῖς δὲ ὦν*, to strengthen the expression, 716 c; the infantry still fleeing, cf. § 15, while the array of cavalry hid from the Greeks the movements behind. — τὸ ποιοῦμενον, *what was doing*. — *βασιλεῖον*, 443 c, cf. *Κύρειον*, § 1. — *ἀέρον* (Lex.). The indef. *τινα*, a certain, or kind of, seems to imply that the representation was not very artistic, or was indistinctly seen: nearly = *what appeared to be a golden eagle*. The royal standard of Persia is described in *Cyr.* vii. 1. 4, as *ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀναγεταμένος*. — *ἐπὶ πέλτης ἐπὶ ξύλου*, on a target uplifted upon a pole. Some give to *πέλτης* the unusual sense of spear, regarding *ἐπὶ ξύλου* as an explanatory gloss brought into the text.

13. *λείπονσι*, *begin to leave*; *ἐψήλοτο*, *was gradually thinned*; *ἀπεχώρησαν*, *had departed*: beginning, progress, end, order, chiasma. — *ἄλλοι* (Lex. ἄλλος c), 567 d; *ἄλλοθεν*, in different directions (the Greek mode of conceiving direction was often the opposite of ours); or from different points of the hill, *one here and another there*.

14. *ἀνέβιβαιεν*, tense 594 a. — *ὑπὸ αὐτόν*, acc. on account of previous motion implied, 704 c. — *Λύκιον*, one of his few horsemen. — *κατιδόντες τὰ* (prolepsis, 474 b) *ἑπὶ* (Lex. a) *τοῦ λόφου*, τί ἐστιν (sc. ταῦτα, 502, cf. ii. 1. 22), *having observed from above* [the things beyond the hill, what they are] *the condition of things beyond the hill*.

15. *ἦλθε* (Lex.), 476 2. — *ἀπαγγέλλε*, pres. more important. — *ἀνέ* (Lex.). — *ἦλιος*, without art. 533 a.

16. *ἅμα μὲν...καί* (§ 17) (for *ἅμα δέ*), 716 b. — *φαίνονται*, mode 643 a. — *ἀπὸ*, not *παρά*. — *καταληφόμενόν τι*, to seize some [thing] advantage, 598 b.

17. *αὐτοί*, belongs in force with *ἄγουσιν* and *ἀπείκειν*, rather than *ἐβουλεύοντο*, and for themselves they consulted. — *τὰ σκευοφόρα ἐνταῦθα ἄγουσιν*, they should bring their baggage there by a detachment sent for it, or, should have their baggage brought there, 579, 581. — *αὐτοῖς*, subject of *ἀπείκειν*, as well as indirect obj. of *ἐδοξεν*, 667 b; and so used emphatically.

18. *ἡμέρας*, a day so fatal to the ambitious hopes of Cyrus and his Greeks, and ultimately to the Persian Empire by exposing so decisively its weakness even at home. How the great lesson of this battle was applied by Alexander is familiar to all. It is wonderful that the Persian kings

had not anticipated him by applying it themselves to a new armature and discipline of their troops after the Greek model. With their vastly inferior arms of both defence and offence it was impossible that these should stand, however brave, against an iron-clad and iron-tempered host. — καὶ εἰ τι, and especially whatever, 639 a ; cf. 5. 1. — σφοδρά, pred. adj. (v. l. σφόδρα),

44 in severe form. — Δέγοντο, pers. const., 573 d. — καὶ ταύτας, even these, 505 b, c.

19. What examples of chiasma ? — μέν, corresp. to δέ, ii. 1. 2. — νύκτα, case 699 a.

BOOK II.

FROM THE DEATH OF CYRUS TO THE BREAKING OF THE TRUCE
BY THE PERSIANS, AND THE TREACHEROUS SEIZURE OF THE
FIVE GENERALS.

CHAPTER I.

THE GREEKS OFFER TO PLACE ARIEUS ON THE THRONE. — DEMANDS
OF THE KING. — ANSWER OF THE GREEKS.

45 1. 'Ὡς...[ἦν, subject of δεδήλωται. — 'Ὡς μὲν οὖν, how, or, in what way, then, since we have come to this point in the history (see page 3 of notes, as to divisions into books, summaries, etc.); μὲν introduced by the writer of this section as a new correlative to δέ, § 2; see i. 10. 19 n. — Κύρῳ, for Cyrus, by various Greek commanders, 460. — ἐστρατεύετο, was preparing an expedition, 594. — τα πάντα, 478. — νικῶν (Lex.). — Κύρον, case 666. — τῷ ἔμπροσθεν (v. l. πρόσθεν), Lex. 526.

2. 'Ἄρα (Lex.). — πέμποι, χρή, mode ? v. l. πέμπει: see Rehdz. — πρόσθεν, i. 10. 5. — ἕως, until. — συμμίζεαν, mode 641 b ; cf. i. 10. 16.

3. ὄντων, sc. αὐτῶν, 676 a ; cf. i. 6. 1 ; 2. 17. — Προκλῆς, decl. 219 c. — ἀπὸ, 699. 6. Compare simple gen. of father (i. 1. 1), and gen. w. ἀπὸ of more remote ancestor. — Ταμὸ (v. l. Ταμῶ), case 438 a ; form ? — Δέγον, of course to the generals. — τέθηκεν, "the ind., as *oratio recta*, puts the fact in its sad actuality ; with the less important event the mood relaxes to the natural opt." Kendrick. — ἔθεν, 550 e. — λέγοι, ὅτι...ἀπέναι φαίη (somewhat more positive than λέγοι), 659 h. — ἄλλη (Lex. ἄλλος).

46 4. ἀκούσαντες, [πυνθανόμενοι], tense ? — βαρέως (Lex.). — 'Ἄλλ'...ἔστί: How characteristic of the unyielding Clearchus : ἀλλ', [but this is our reply] well ! spoken sadly, but not dejectedly. — ἄφαρ a, 611, 638 g. — ἡμεῖς γε (685 b) νικῶμεν (Lex.), 612. — εἰ μὴ a, 615 a, c. — ἡμεῖς, emphatic. — καθέλαι, 305 a. — τῶν γὰρ μάχῃ νικάντων (443 a) a, for to

those who conquer in battle it also belongs to rule. How large a part of history is summed up in these few words !

5. **Χαρίσοφον**, his fellow-countryman, and from the leading state in Greece, i. 4. 3. — **αὐτός**, 540 c. — **φίλος καὶ ξένος**, a friend and guest.

6. **Οἱ μὲν**, see i. 1. 9 N. — **Κλέαρκες... περιμένει**, waited with the army for their return ; cf. § 2 s. — **κόπτοντες**, numb. 449 a. — **ξύλοις** (394 b) **δ' ἐχρῶντο**, μικρὸν (Lex. 482 d) **προΐοντες ἀπὸ τῆς φάλαγγος** (sc. ἐκείσε, 551 f) **οὗ** (Lex. 51) **ἡ μάχη ἐγένετο, τοῖς τε δίστοῖς**, and, going forth a short distance from their line to the place where the battle was fought, [as fuel they used] they gathered for firewood both the arrows. — **ἐκβάλλειν** (Lex.), lest they should do mischief in their rear or at the camp. — **αὐτομολοῦντας**, i. 10. 6. — **πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι** (cf. i. 10. 18) **ἦσαν φέρεσθαι** (depending on **ἦσαν** or **ἐρημοὶ**) **ἐρημοὶ**, and there were also many deserted targets and wagons [to be carried off] which they could take, apparently left at the camp by the fleeing troops of Ariæus, i. 10. 1. — **κρέα**, double relation, 399 g. — **ἐκείνην τήν**, 524 b.

7. **ἔγοραν** (cf. i. 8. 1) **καί**, 705 : *when it was now...there come* ; cf. i. 8. 8. — **παρά**, as sent by them. — **οἱ ἄλλοι**, in appos. w. **κῆρυκες**, and then a distinct sentence, 716 c. — **ἦν δ' αὐτῶν** s, but [of them P. was one] *one of them was Phalinus, a Greek ; but among [of] them there was one Greek, Phalinus*. If Ctesias was in the company, as he claimed, he did not make himself known ; Plut. *Artax.* 13. — **ἔχων** (Lex.). — **τῶν**, case 432 b, cf. 444 a. — **ὁπλομαχίαν**, wt. art., 553 c.

8. **ἰόντας** (cf. i. 1. 7 N.) **ἐπὶ τὰς βασιλείας θύρας ἐπίσκεισθαι ἄν** 47 [= **ἔάν**] **τι δύνωνται ἀγαθόν**, to go (as suppliants) to the king's gate (his quarters or residence) and find (favor if they can find any) *whatever favor they can*.

9. **τοσοῦτον**, simply this (Lex.), 544, 547 ; assuming an air of superiority. — **οὗ τῶν νικάντων εἴη τὰ ὅπλα παραδιδόναι** : observe the emphatic arrangement of this brief and truly Spartan reply, one worthy of Leonidas : *not for conquerors is it their arms to surrender*. The following words were addressed aside to the other generals. — **ὃ τι κάλλιστόν τε καὶ ἀριστόν ἔχει**, [whatever you have to say that is both most honorable and best] *as you can most honorably and advantageously*.

10. **Κλεάνωρ...πρεσβύτατος**, of the generals present. Sophænetus, said to be the oldest of the generals (vi. 5. 13 ; v. 3. 1), was probably absent. — **ἄν**, 622 b. — **παραδοίησαν**, 293 a. — **Ἄλλ' ἐγὼ, ὦ Φαλίην, θαυμάζω**, order 718 a, b, c, d. — **τί δέ** (Lex., yet see 571 h) **αὐτὸν αἰτεῖν** (tense 595 a), **καὶ οἱ λαβεῖν**. To the demand of Xerxes at Thermopylæ, Πέμψον τὰ ὅπλα, Leonidas replied, Μολὼν λάβε, "Come and take them." Plut. *Apoph. Luc.* 11 ; Wks. iii. 277, ed. Didot. — **ἔάν αὐτῷ ταῦτα χαρίσωνται**, if they grant him this favor.

11. **αὐτῷ**, case 455 f ; yet possibly 459. So placed for emphasis. — **ἐρχῆς**, case 430 a. — **μέσῃ**, 508 a ; cf. i. 2. 7 N. **μέσου**. — **πλήθος ...** (sc. **τοσοῦτον**) **ὅσον** s, a multitude so great [as] that you could not slay them, *even if he should bring them to you for that purpose*.

12. **Ξενοφών** (v. l. **Θεόπομπος**; see the Lex. to 7 Bks. of Anab.). Diod. ascribes these words to Proxenus, Xenophon's friend, iv. 14. 25. — **σύ**, slightly emphatic, in distinction from **ἡμῖν**, 536. 1; cf. § 16. — **οἰόμεθα ἄν**

48 (621 a)...**χρησθαι**, *we think that we could use*. — **ὅπλα**, first emphatic, then **παραδόντες**, making chiasma. — **παραδόντες δ' ἄν** (621 b). — **παραδόντων**, sc. **ἡμᾶς** om. after **ἡμῖν**. — **ἀλλὰ σὺν τούτοις**, *pay, with these to sustain us*; cf. **έχοντες**, § 20, iii. 3. 8.

13. **φιλοσόφῳ** (case 451 a), in discoursing of **ἡ ἀρετή** and **τὰ ἀγαθὰ**, said ironically and sneeringly. — **οὐκ ἀχάριστα** (Lex.), 478; cf. 686 i. — **ἴσθι** (form 320 a) **μέντοι ἀνόητος ἄν**, *but know that you are senseless* (or lacking in sense), 677 a. — **οἶε**, form! — **δυνάμεις**, case?

14. **ἐγένοντο**, mode 645 a. — **βασίλει** (case 454 d) **ἄν πολλοῦ** (case 431 b) **ἄξιοι γένοιτο**, mode 631 d. — **εἰ βούλοιτο**, *if he chose*. — **εἴτε θέλοι**, *whether he wished* (Lex. **έθελω**). — **ἄλλο τι χρησθαι**, *to employ them for any other service* (Lex.), 478. — **Δίγυπατον** (Lex.). — **συγκαταστρέφειν' ἄν αὐτῷ**, *they would [subdue it with him] aid him in his plans of conquest*; used with direct reference to the conquest of Egypt, cf. 68 g.

15. **ἀποκεκριμένοι εἰεν**, mode? form! — **ὑπολαβὼν**, *breaking in*, discourteously. — **ἄλλος**, appos. 393 d. — **λέγει**, numb. 501 a. — **ἡμῖν εἰπέ** (accent, 781 d), **τί λέγεις**, *tell us, what [you say] is your reply*.

16. **ἄσμενος** (Lex.), 509 c. — **οἶμαι**, parenthetic. — **σύ τε γάρ** s, 497 b. — **τοσοῦτοι** (547)...**σὺ** (1. 12 N.) **ὄρε**, *being [so many] so great a number as you see for yourself*; said to impress him with the greater respect, cf. iii. 1. 36. — **συμβουλευμένῳ σοι**, *we [advise with you] ask your advice*. — **περὶ ἄν = περὶ τούτων** d, 554 a N.

17. **συμβούλευσον**, tense 592 b. — **ἀναλεγόμενον**, **ὅτι**, [being] *which it is recounted [namely], that*; **ἀναλεγόμενον** and the sentence following (as an appositive) agree with **δ**, in place of a more independent construction; cf. 573, 676 b. — **συμβουλευομένοις συνεβούλευσεν** (cf. i. 9. 19 N.) **αὐτοῖς τὰδε** (544), *upon their consulting him, advised them [the following] so and so* (as the narrator would proceed to state): act., I counsel with another for his sake, advise him; mid., I counsel with another for my own sake, consult him. — **Οἶσθα**, form 297 b, 46 a, e. — **δὲ = γάρ**, cf. 705 a. — **ἀνάγκη λέγεσθαι** s, *whatever you may advise [it is a necessity that it should be reported]* will of course be reported in Greece, which was all the world to the honor-loving Greek.

18. **αὐτὸν τὸν πρεσβύοντα**, *the very person who was acting as envoy*, 540 c, 678 a. — **αὐτοῦ**, pos. 538 f.

49 19. **Ἐγώ**, emphatic, and, as Voll. thinks, with perhaps a delay upon the word: *as to my opinion*. — **τῶν μυρίων**, 531 d. — **μία τις** (strongly expressed, sc. **ἐλπίς**)...**σωθῆναι** (sc. **ὑμᾶς**, 667 e) s, [any single] a single chance [to be saved] of escaping in a war with the king. — **ἀκόντος βασιλέως**, *against the will of the king*, 676 a, cf. i. 3. 17. — **συμβουλεύει**, **μὴ παραδίδοναι**, pres. with pres., as in § 18 aor. w. aor. — **συμβουλεύει σάζεσθαι ὑμῖν ὅτι δυνατόν** (sc. **έστω**), *I advise you to save yourselves [in what way it is possible] in the only possible way*.

20. τάδε, in distinction from ταῦτα, though explained by a dependent clause, 544 ; so § 21. — εἰ μὲν δέοι, *if it should behoove us to be friends to the king*, if we are to be friends. — φίλοι, in appos. w. ἡμεῖς, the subject of εἶναι, 667 b. — πλεονος (case ?) ἀν' ἔξοι εἶναι φίλοι (case 667 b), *that we should be [friends worth more] worth more as friends*. — πολέμεν, tense ?

21. ὅτι μένουσι μὲν ἡμῖν αὐτοῦ σπονδαὶ εἴσαν, *that [to you remaining here there is an armistice] remaining here you have an armistice*. — προϊέσθαι καὶ (cf. § 23) ἀπιέσθαι, *advancing [and] or retreating*. — Εἰπατε, see use of aorists, Lex. φημί. In what forms is this first aor. most common ? — ὡς πολέμον ὄντος, 680 c.

22. καὶ ἡμῖν ταῦτά δοκεῖ, ἄνω καὶ βασιλεῖ, [the same things seem best to us also, which also seem best to the king] *we also are pleased with the same terms as the king*, 714. 2. — Τί οὖν ταῦτά ἐστιν ; 502. — ἔφη, 'Ἀπεκρίνατο, the asyndeton suits the quick interchange of rapid dialogue. — σπονδαί, sc. εἶναι, borrowed from τί οὖν ταῦτά ἐστιν ; — ἀπιέσθαι, sc. ἡμῖν.

23. Σπονδαί... πολέμος, order ? — ποιήσοι, mode 643 a. It is interesting in this specimen of ancient diplomacy to see how craft is met by craft. The first object on the king's side was to frighten the Greeks into an unconditional surrender ; the second, to induce them to remain where they were till the toils could be drawn around them ; the third, to learn their intentions. All these failed. On the other hand, Clearchus did not draw such advice as he wished, but could hardly have expected, from Phalinnus.

CHAPTER II.

THE GREEKS JOIN ARIÆUS TO RETURN TO IONIA. — NIGHT PANIC.

1. Οἱ παρὰ Ἀριαίου ἦγον, [the men from A. came] *the envoys returned from A.* — 84 = γάρ, cf. 1. 17. — αὐτοῦ (Lex.), adv. explained by παρὰ Ἀριαίῳ. — ἔμενε, prob. to concert with his intimate Ariæus plans for their own private interest, 1. 5 ; 6. 28. — ἑαυτοῦ βελτίους, *superior to himself*, esp. in rank. — ἀνασχέσθαι, 659 b. — αὐτοῦ βασιλεύοντος, case 432 f, 461 b. — ἀλλ' εἰ βούλεσθε, 644 b. — νυκτός, case ! — εἰ δὲ μή, *but if you do not come*, otherwise (Lex. μή), 717 c.

2. Ἄλλ' οὕτω (rather than ὥδε, 544, 547) χρη ποιεῖν, *well, so it is proper to do*. — πράττετε ὅποιον ἂν τι (Lex.) ἡμῖν s, 537 b. There is hence a change in the form of construction.

3. ἡλίον, 675. — τοὺς στρατηγούς καὶ λοχαγούς, viewed as belonging to the single class of commanders, 534. 4 ; cf. 5. 25. — Ἐμοὶ θυομένην λένας, [to me sacrificing for going] *when I sacrificed in respect to marching*. — οὐκ ἐγίνετο (Lex.). — ἐγώ, see σὺ ὁρᾷς, 1. 12. — νῦν πυνθάνομαι, *I now learn* = have learned, 612. He had been wrongly informed, or supposed a canal to be the Tigris. — ἐν μέσῳ, *between* (Lex.). — Οὐ μὲν (Lex.) ; cf. i. 9. 13. — οὐκ ἔστιν ἔχειν, [it is not possible to have] *we cannot have*. — λένας, *for going*.

4. ποιεῖν, δεικνύν, sc. ὑμᾶς or ἡμᾶς. — ἐπαδὲν δὲ σημήνην (sc. ὁ σάλπιγξ, 571 b; mode 641 a)..., ὡς ἀναπαύεσθαι, to deceive the enemy's scouts, 671 a. — κέρατι (Lex. κέρας, σάλπιγξ). — τὸ δεύτερον, sc. σημήνην. — ἀνατίθεσθαι, sc. τὰ σκεύη. — τρίτῃ (Lex.), 506 e. The Romans, in like manner, used three signals in starting, Polyb. vi. 40. 2 s. — ἐπισθε τῷ ἡγουμένῳ, follow your leader, i. e. the one who precedes you in the appointed order of the march. Some make τῷ ἡγ. neut., see Lex. — πρὸς τοῦ ποταμοῦ, for greater security. — τὰ ὅπλα (Lex.). — ἔξω, on the outside.

5. τὸ λοιπὸν (Lex.), 485 e, e, 482 a. — ὁ μὲν ἤρχεν s, he (Clearchus) commanded, and the rest obeyed, 518 d. — ἔδω, sc. φρονεῖν: some read δεῖ.

6. ἦν, case, 477. — τῆς Ἰωνίας, [of] in Ionia, 418 a. — τρεῖς καὶ s, 242 a. — ἀλέγοντο, pers. const. This section is thought by many to have crept into the text from a marginal note. The numbers correspond nearly, but not exactly, with the summary of those presented in the preceding book. — εἰς Βαβυλῶνα, Plut. states the number as 500.

7. Ὀρᾷ (Lex.). — ἱππίας, the small body of cavalry in the division of Clearchus, all the Greeks had, and now esp. needed, i. 5. 13. — εἰς, i. 1. 10. — ὡς, i. 2. 3.

8. τοῖς ἄλλοις ἡγήτο, led [the way for] the rest, marched at their head, 463; cf. i. 7. 1 N. κέρως. — πρῶτον, in returning; see 1. 3. — εἰς, w. place, παρὰ, w. persons (Lex.). — ἐκείνου στρατιάν, his army, in distinction from the other, 542. — μέσας νύκτας, i. 7. 1. — ἐν τάξῃ θέμενοι s, resting arms in battle-array, for security, i. e. ordering their men so to do (Lex. τίθημι).

9. σφάζαντες, βάπτοντες, tense! — λύκον (Lex.) καὶ κάπρον: Some have objected to this statement the difficulty of procuring these wild animals for the occasion. But in ancient military operations sacrifices held such a place that proper victims were deemed an essential part of an army's outfit. It was a Greek usage to give special solemnity to an oath by a combined sacrifice of three animals (τριπύς, cf. the Roman su-ovetaurilia); and the Persians seem here to have added a fourth, — which, however, did not secure their good faith. — εἰς ὀπισθα, [into] over a shield, so that the blood flowed into it (Lex. ὀπίς), 704 a; cf. iv. 3. 18, and Æsch. Theb. 43. — ξίφος, λόγχην, thus consecrating their weapons to that union and mutual defence which was symbolized by the mingled sacrifice and confirmed by their oaths. Among the Scythians, acc. to Hdt. iv. 70, contracting parties dipped their weapons into their own mingled blood, and then drank it.

10. Ἄγε (Lex.), 577 c. — καὶ, 705 c. — εἰπὲ, πινά s, 564. — πότερον (Lex.), 685 c. — ἀπμην (as fut. 603 c), (sc. τὴν ὁδὸν, case ?) ἦνπαρ, shall we return by the same route as we came? — ἐννοησέναι δοκεῖς; do you think that you have devised? — κρείττω, emph.

11. Ἦν, sc. ὁδόν, cf. § 10. — ἀπιδόντες, cond. 635. — ἐπάρχα (Lex.) γὰρ νῦν ἡμῖν (case 459) οὐδὲν s, for we have now [on hand to start with] none of the needed supplies. — σταθμῶν τῶν, case 433 e; art. 523 a, 3; i. e. from

Corsoite, i. 5. 4. — *ἔθθα δ' εἰ τι ἦν*, and even if there was anything there. Some adopt the needless conjecture of Schneider, *ἔθθα δέ τι ἦν*, and where there was anything. — *μακροτέρων*, sc. *ὁδόν*. — *τῶν δ' ἐπιτηδεύων* s, but (one in which) we shall not want supplies, cf. 705.

12. *Πορευθέντες δ'* (sc. *ἔστω*, 572) *ἡμῖν* (case 478) *τοῖς πρώτοις σταδίοις* (case 482 d) *ὡς ἂν δυνάμεθα μακροτάτους* (i. 2. 4), we must [march] make the first stages as long as we can. — *ὡς πλείστον*, as far as possible, 482 d. — *ἡ τριῶν ἡμερῶν ὁδόν*, 445 a, 482 d. — *οὐκέτι μὴ δύνηται* (v. l. *δυνήσεται*) *βασιλεῖς*, the king will certainly no longer be able [there is no danger that, etc.], 627. — *ἔγωγε*, note triple emphasis.

13. *Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο* (case 472 f) *δυναμένη* (part. 679 a), *ἣ* (701 l) *ἀποδρᾶναι ἣ* (701 d) *ἀποφυγεῖν* s, now this mode of leadership [was equivalent to] meant nothing else than to escape by stealth or by speed; but fortune [led them more honorably] proved a nobler general. For she led them not only on their way and to villages, but still farther (*ἐτι δέ*) to the neighborhood of the king's army, over which they obtained a new and bloodless triumph. — *ἐν δεξιᾷ ἡλίον*, prob. in a northeasterly direction, towards the Tigris, — for supplies, since the region of the Euphrates was exhausted. A simple northerly direction, which so many here understand, is not required by the text, and would not, in any probability, have brought them to the king's army. — *ἄμα* (Lex.) *ἡλίῳ*, cf. *τῷ ἡλίῳ* § 16, 533 a. — *τοῦτο*, cf. i. 8. 11 N. *ἐψεύσθη*.

14. *Ἐτι δέ*, but moreover, but yet more, with reference to *ἐστρατήγησε κάλλιον*. — *ἔμφι δελῶν* (Lex.), towards evening is about as precise as the Greek. — *ἔδοξαν* s, they thought they saw horsemen of the enemy. — *τῶν τε Ἑλλήνων*, of μὴ ἔτυχον...όντες, both [those] such of the Greeks as happened not to be. — *μή*, w. ind., in a conditional relative clause, 686 b, 641; cf. v. 7. 2.

15. *Ἐν* *ῥ*, sc. *χρόνῳ*, [during what time] while (Lex. *ἐς*), 557 a. — *ἀπλίζοντο*, tense 593. — *εἰσιν, νέμονται* (numb. 569 a, i. 2. 23), mode 645 c. — *ἑστρατοπεδεύετο*, tense 646 b. — *καὶ γὰρ καὶ* (not a frequent combination; v. l. *καὶ γάρ*) s, and the rather because smoke also appeared, 709. 2.

16. *μέν*, emphasizing *ἐτι*: what corresponds to this *μέν*? — *ἀπειρηκότες*, cf. i. 10. 16. — *ὅψι* (Lex.), 571 d. — *οὐδὲ* (Lex.), not at all, not even, 713 c; cf. i. 9. 13. — *τῷ ἡλίῳ*, cf. § 13. — *εἰς*, with *κατεσκήρυσεν*, which implies entrance into. — *διήρπαστο*, pos. 719 b, ζ. The king's army, in its vast demand for supplies, had here quite anticipated the Cyreans. — *ἀπὸ τὰ* s, 540 c. — *ἀπὸ*, 704 a. The Eng. *from* may be used with the same const. *præg*.

17. *τρόπῳ τινί*, in some fashion, or, with some method. — *ὑσπεροὶ σκοταῖοι*, 509 a. — *ὡς ἐτόγγχανον* (sc. *αὐλιζόμενοι*) *ἕκαστοι, ἠυλίζοντο*, lodged as they [each happened] severally chanced. — *ἕκαστοι*, plur., as referring to each company rather than each individual. — *κραυγὴν* s, 671 d: to show the distinctive force of the inf., *ἀκούειν* might be trans. *could hear*.

18. *ἐδήλωσε* (Lex.), showed itself. — *οἷς...ἔπραττε*, by what he did, 554 a N., 466.

19. φόβος, *a panic*, so named from PAN, who was believed to send such terrors (e. g. into the Persians at Marathon). — (sc. τοιοῦτος, 495) οἷον εἰκός (sc. ἐστὶ, 572) s, *such as* [it is natural should arise] *naturally arise upon the occurrence of a panic*.

20. κήρυκα s, *the best herald of* [the men or heralds of] *his time*. — τοῦτον, 505 c. — σιγὴν κατακρύβαντα, the usual introduction to a proclamation. — ὅτι, needless, as the form of direct quotation follows, 644 a. — δεῖν τὸν ἀφέντα s: Some editors prefer the reading ἀφίεντα as more pointed, and translate, that whoever will make known the man that is letting an ass loose among the heavy arms shall receive, etc. This joke of Clearchus has a keen double sense. It seems to refer to the presence of an ass among the deposited arms, but really to the presence of an ass's spirit among the men at arms (τὰ δπλα = οἱ δπλίται, § 4). — ὅτι, pos. 719, b, η. Cf. i. 6. 2.

21. κανέ, σώοι, 523 b: chiasma. — εἰς τάξιν τὰ δπλα τίθεσθαι, *to stand to their arms in order* (εἰς, as coming into order). — ἦσαν (469 b or 469) εἶχον, *just* [where they had themselves] *as they stood*, in the same relative position, i. 8. 4.

CHAPTER III.

NEGOTIATIONS BETWEEN THE PERSIANS AND GREEKS: TREATY CONCLUDED.

54 1. Ὅ δὲ δὴ ἔγραψα...τῷδε (case 466, v. l. τῷδε) δῆλον ἦν, *and now what I wrote* (2. 18) *was evident* [by] *from this*. — τῷδε...γὰρ s, 705 b. — ἐκείναι: which effected nothing, 595 a.

2. τυχὼν (Lex.) τότε...ἐπισκοπῶν, *who was just then inspecting*. — σχολάσει, mode 641 d, 645 a: the tone of a superior, who was granting the interview as a favor.

3. ὥστε s, *so that it was in a fine condition to be seen* [as] *a compact line throughout*. — τε, τε, correspondence of each? — τοῖς ἄλλοις στρατιώταις ταῦτ' ἐφράσεν, *and directed* [the same to the other generals] *the other generals to do the same*.

4. ἀνηρώτα, force of the ipf.? — βούλονται, mode 643 a. — ἤκουεν, ἔσονται, mode 645 b. — ἀνδρες, οἵτινες (550 b) s, *men duly empowered both to report the communications from the king to the Greeks*.

5. Ἀπαγγέλλετε τοῖνυν, *report then*, roughly echoed to ἀπαγγεῖλαι. — μάχης δεῖ, 571 d. — ἀριστον (pos.?) γὰρ s, *for we have no breakfast*. — οὐδὲ ὁ πολέμῳ, *nor is there* [he] *the man that will dare*; a threat even for the king himself. — μὴ παρέσας s, [not having provided] *until he has provided a breakfast*, 686 d. — ἀριστον...ἀριστον, pos.? A sentence so returning to its first word was termed by the Greek rhetoricians κύκλος, *a circle*.

6. φ, cf. τῷδε, § 1. — δῆλον, gend. 491 a. — φ ἐπετέτακτο s, *to whom it had been committed to make these negotiations*. — ὁλεγον: which of the fol-

lowing finite verbs have the form appropriate to indirect discourse, and which to direct? — δοκοῖεν... βασιλεῖ, *seemed to the king*. — ἦκοιεν, i. e. the messengers. — αὐτοῖς... ἄξουσιν (sc. ἐκείσε) *ἐνθεν ἔξουσιν, would conduct them to a place from which they would obtain*. Cf. i. 3. 17, ἔθεν.

7. εἰ αὐτοῖς τοῖς ἀνδράσι (450 a) σπένδοιτο לוῖος καὶ ἀπιοῦσιν, *whether he [Clearchus] was making a truce simply with the men [who were] coming and going*. A truce was sometimes simply so made for purposes of conference between contending parties. Cf. Thucyd. iv. 118. 6. — τοῖς ἄλλοις ἐσοῖντο σπονδαί, *the truce should [be] extend to the rest*. — 55 τὰ παρ' ἡμῶν, cf. § 4.

9. ταχύ, emphatically repeated (from § 8). — ἔστ' ἂν ὀκνήσωσιν, *until they [shall have] become afraid*; tense 592 d; mode? — μὴ (625 a) ἀποδέξῃ ἡμῖν... ποιήσασθαι, *lest we decide not to make*. How does ποιήσασθαι differ from ποιῆσθαι above?

10. οἱ μὲν, the Persian guides. — στράτευμα ἔχων ἐν τάξει, *to guard against treachery*. — τάφρους καὶ ἀλλόων (Lex.), see 4. 13 N. — ὥς μὴ, i. 5. 10. — ἦσαν ἐκπεπυκνότες, 679 a, β. — τοὺς δέ, for ἄλλους δέ: cf. i. 5. 13.

11. ἐνταῦθα ἦν Κλέαρχον (474 b) s, i. 6. 5, *there [it was to observe] was an opportunity of observing Clearchus*, who had now come to the front. — ἐπεσπτάτα, augm. 282 c. — τὸ δόρυ, art. 530 d. — βακτηρίαν, often used for discipline by Spartan officers. Cf. i. 5. 11. — εἰ τις s, 634. Cf. i. 9. 19. — πρὸς τοῦτο, *to this work*, viz. of bridging the streams. — ἔκτισεν ἄν, cf. i. 9. 19 N. — μὴ οὐ, 713 f.

12. πρὸς αὐτοῦ, some read πρὸς αὐτό. — οἱ τριάκοντα ἔτη (Lex.) γεγονότες, a loose form of expression, if the text is correct, for the men who were not more than thirty years old, from whom the most active service was required. Cf. vii. 3. 46.

13. μὴ δὲ οὕτω πλήρες... ὕδατος, *not always so full of water*, especially at this season. — οὐ γὰρ ἦν ἄρα, οἷα τὸ πεδῖον ἄρδαν, *for it was not [such a time as was for irrigating] a proper time to irrigate the plain*; the period of summer irrigation having now past. — τοῦτον, referring to the preceding clause, which is the motive of ἀφεικέναι. It was the pride and policy of Clearchus, throughout this adroitly managed transaction, to act the conqueror, and to show the Greeks superior to any effort which the king could make. 56

14. ἔθεν, 550 e. — σίτος, *food*, of grain, dates, etc. — οἶνος φοινίκων (case 412), *palm wine*; cf. i. 5. 10.

15. ἔστιν ἰδέν, cf. i. 5. 2. — τὸ κάλλος καὶ τὸ μέγεθος, 481, 533 f (v. l. τοῦ κάλλους καὶ μεγέθους), *for beauty and size*, 429 b. — ἡλέκτρον (case 408 a) = τῆς ἡλέκτρον ὄψεως, 438 b. For the comparison of color it is indifferent in which of its two senses the word is here used, amber or an amber-colored metal. — τὰς δέ τινας (Lex.), *and certain others*; v. 7. 16. — ἀπερίθωσαν, *were storing*. The Cyreans arrived at the time of the date harvest. — ἦν, for ἦσαν, on account of τραγήματα, 500: *these were also a pleasant [thing with, 502] accompaniment to drink*, — in the symposium, which in ancient, as in modern times, so often followed a feast.

16. τὸν ἐγκέφαλον, see Lex.; *medullam*, Pliny, xiii. 9. — τοῦτο, 502; sc. βρώμα; but cf. i. 5. 10 N. — ἔθεν (cf. § 14) ἐξαίρεσθαι, mode! — ἐξηναίετο, 606 a; used with reference to the time of observation; v. l. αἰαίετο.

17. ἦμα, numb. 497 b; tense, cf. i. 2. 6. — ὁ τῆς s, 523 a 1, 442. — γυναικίς, Statira, daughter of Idernes, saved by the prayers and tears of her husband from the general execution of her family by Darius II. on account of the crime of her brother Terituchmes. She had much influence over Artaxerxes, and often opposed the schemes of the wicked Parysatis, by whom she was at length poisoned while sitting at the same table, and partaking of the same bird, — this having been divided by a knife smeared on one side (Ctes. Pers. 53 s, 61). — ὡς πρῶτος, 509 f; and with consummate cunning.

18. ὁ ἀνδρὲς Ἕλληνας, 484 g; cf. i. 3. 3. — Ἑλλάδι, case 450 a, but gen. iii. 2. 4. — εἰς πολλὰ (Lex. 702 c) κακὰ καὶ ἀμήχανα, into many and inextricable evils, or, difficulties. Some editors omit κακὰ before καὶ. —

57 εὖρημα s, 633 d. — αἰτήσασθαι (cf. § 25, vii. 6. 30) δοῦναι ἐμὸν ἀποσῶσαι ἐμᾶς, obtain by entreaty [that he would grant me to restore] the privilege of restoring you safe. Compare aor. αἰτήσασθαι with impf. § 19. — Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξαν, 620 b (v. l. ἔχων), s, for I think [it would not have itself ungratefully] there would be no lack of gratitude to me, both either from yourselves.

19. ὅτι, ὅτι, different force! how differing! — δικαιὸς ἂν μοι χαρίζοιτο, sc. εἰ χαρίζοιτο, should he do this, 636 b. — ἡγγαλα, mode! cf. i. 2. 4; rare with part. — διήλασα, καὶ συνέμειξα, cf. i. 10. 7 s. — ἀπέκτανε, tense! — ἐβίβη, cooperating with the king, cf. i. 10, 1, 5, 8. — τοιοῦδε, deictic, 545. Observe the compliment to his associates, who are most fully in his confidence, and may therefore be received as representing him.

20. βουλευσάσθαι, ἐρίσθαι, order! — τίνας ἔνεκεν, orat. recta. — μετρίως, less haughtily than Clearchus had before answered, § 5; i. 9, 20 s. — ἔνα μοι (case 458) εὐπρακτότερον ἢ (sc. διαπράξασθαι, or impers.; mode 633 a), ἔάν τι δόνωμαι (mode!) s, in order that my work may be easier, if I may possibly obtain for you any favor from him. — ἔάν τι = δ τι.

21. ἐβουλευόντο, ἀπεκρίναντο, ὤλεον, tense 595, 592 a. — ὡς...πολεμήσονται, cf. i. 1. 3. — οὐτ' ἐπορευόμεθα ἐπὶ βασιλείᾳ, nor did we set forth [begin our march, 594] against the king. See iii. 1. 10. — εὐρίσκειν, tense! Cf. i. 2. 1; 3. 20. — οἶσθα, knowing the professed intent of Cyrus, i. 2. 4.

22. ἡσυχάνθημεν (Lex. αἰσχύω), 472 f; w. inf. or part., 657 k. — παρέχοντες (604 a) ἡμᾶς αὐτοῖς (reflex.) εἰ ποιεῖν (663 g), [yielding, giving up ourselves for him to do well by] having permitted ourselves to be the recipients of his favors.

23. ἀντιποιούμεθα, cf. ii. 1. 11. — οὐτ' ἐστὶν ὅπου ἔνεκα βουλοίμεθ' ἂν, nor is there any [thing on account of which] reason why we should wish (if we could, 636 a). — οὐδ'...ἂν ἐθροίμεν, 636 a. — εἰ τις, if one [more courteous than you, 548 g] should not molest us. — ἀδικούντα, sc. τινα, cf. i. 1. 7; v. 4. 9. — σὺν (Lex.) τοῖς θεοῖς, 696. — ἔάν μόντοι τις

58 τοῖων ὑπάρχη, but if any one shall take the lead by doing well

to us also, 714. 2; cf. ii. 1. 22. — καὶ τούτου (case 408) ... οὐχ ἡττησόμεθα, we also will not [be worse than he] full behind him.

24. ἦκα, mode 641 d. — μόνον, imperative.

25. εἰς, i. 7. 1. — ἔφροντιζον, tense? — ἔλεγε, with the preliminary *discombe* (*began by saying*); but εἰπε with the decisive proposition, § 26. — διαπραγμαίνεσθαι...δοθῆναι αὐτῷ, σώζαν having obtained [that it should be granted to him to save, 663 b] the privilege of saving. — καὶ περ πάντων ἀντιλεγόντων (674 f), ὡς... βασιλεῖ (case 454 d or 453), [even very many objecting] though very many objected that it was not befitting the king.

26. Τόλος, 483, 485 e, e. — ἔστιν (Lex.), 571 f. — πιστά, i. 2. 26. — φίλων, pred. adj.: render friendly, etc. — ἡ μὲν (Lex.): cf. vi. 1. 31. — παρέσαν, supply ἡμᾶς as subject (from ἡμῶν). — οὐδ' ἂν μὴ ᾖ (impers. subj. of εἶμι) πρᾶσθαι, and wherever there may not be an opportunity of purchasing.

27. πορεύεσθαι, used as fut. Cf. δ. 18; vii. 3. 8. — φίλος, sc. χώρας or γῆς, 506 b. Cf. i. 3. 14, 19. — ἀνουμενους, *by purchase*, 674 d. It is not strange that, in other respects, the Greeks, in their difficult position, thought it best to accept the offer of Tissaphernes, who had such strong motives for keeping good faith with them; but we must wonder that with their scanty means they bound themselves to purchase, if they had opportunity, all their supplies during so long a march. The mistake was exposed by Xen., iii. 1. 20. There should have been also security against the delay of their march.

29. ἄπειμι, ἀπείν, as fut. (Lex.), 603 c. — ὡς βασιλεῖ, i. 2. 4; ii. 6. 1. — ἂ δέομαι (Lex.), 472 b, d; i. 3. 4. — ἔγω γάρ, I will come prepared to conduct. — ἀρχήν, Caria, and afterwards Lydia, etc., 5. 11.

CHAPTER IV.

THE GREEKS, SUSPECTING THE DESIGNS OF TISSAPHERNES AND ARIÆUS, BEGIN THEIR MARCH, PASS THE MEDIAN WALL, AND CROSS THE TIGRIS.

1. Ἀριæος, who had accompanied the Greeks in the movements of the preceding chapter, but without mention, through the intention of Xen. on the fortunes of the Greeks. — ἀλλήλων, case? — ἡμέρας 8, during this time, which seemed to the Greeks so long, acc. to Diod. xiv. 26, the king returned to Babylon, where he awarded the highest prize of merit to Tissaphernes, adding to his satrapy the province of Cyrus and giving him his daughter in marriage. On the other hand Tissaphernes promised that if the king would furnish him with an army and become reconciled to Ariæus, he would effect the destruction of the Greeks. Hence the negotiations mentioned below, into which Ariæus and his officers entered, regardless of their solemn oath to the Greeks, 2. 8 s. — σεβίας...φύροντες:

cf. dextras ferentem, Tac. *Hist.* ii. 8. Cf. 5. 3. — αὐτοῖς, case 456. — ἐπιστρατεύας, case 429 a, *that the king would not remember against them their service with Cyrus*. — μηδὲ s, *nor anything else of the [things] past*.

2. ἐνδηλοὶ ἦσαν... ἤττον s, [were evident paying] *evidently paid less attention to the Greeks*, 573 c. — οἱ περὶ Ἀρριαίων, 527 a. — καὶ, also, besides the suspicious visits, etc. — τοῖς μὲν πολλοῖς, corresponding to Κλέαρχος δέ, § 5. — προσιόντες ἄλγον, tense? notice change of subject.

3. Τί (Lex. τίς), 483 b. — ἡμᾶς ἀπολέσαι s, *would deem it of the utmost consequence to destroy us* (if he could, 636 a). — φόβος εἴη (v. l. ῆ), 664 a; mode 649 d. — μέγαν, here emphatic. — ὑπάγεται, *is craftily leading, or, inducing, is seducing*. — τὸ (663 f) διεσπάρθαι αὐτῷ, 464. — ἀλισθῆναι chiefly poetic. — οὐκ ἔστιν ὅπως (Lex.), iv. 5. 31.

4. ἀποσκάπτει τι, *he is [trenching off something] digging some trench*. — εἴη (v. l. ῆ), mode 652. — Οὐ γὰρ ποτε s, *he will never consent, at least willingly* (if he can prevent it). — τοσοῦτε (Lex.), 545. — τόν, perhaps inserted for scornful emphasis. — ἐπὶ ταῖς θύραις αὐτοῦ, *at his palace-gates*, in the immediate vicinity of his capital. — καταγέλασαντες, *laughing him to scorn, in triumph*.

5. καί, i. 3. 15. — ἐπὶ πολέμῳ, *on the footing, or, terms of war*. McMich.

60 οὐδὲ (τόπους) ὅθεν s, *nor [whence] places from which*; like the villages in which they then were, 3. 14. — ὁ ἡγησόμενος s, 678 a; i. 3. 9. — ἅμα ταῦτα ποιοῦντων ἡμῶν, [we doing this, at the same time] *as soon as we do this*. — Ἀρριαῖος ἀφιστήξει (319 b) ... λελειφεται, tense (Lex.) 601 c, mode 671 d, *Ariarius will [stand off] withdraw, so that no friend will be left us*.

6. Ποταμὸς (emph. pos.) δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν (case 458) s, *and whether indeed there is also any other river, as might be expected, for us to cross*. Observe the force of each particle here; ἄρα, *according to probability, as might be expected*. — δ' οὖν, i. 2. 12. — εὐφράτην, obj. of διαβῆναι, or of ἵσμεν by prolepsis. — ἴσμεν, form 320 a. — ἀδύνατον, sc. ἐστὶ. — Οὐ μὲν (Lex.) δὴ (see 2. 7) ἂν μάχεσθαι γέ δέη, *nor yet indeed, if fight we must, have we cavalry to aid us; while the enemy have cavalry the most numerous (in the world) and serviceable*. — ὥστε s, this consecutive clause, for livelier effect, has first an interrogative and then a negative form. — νικῶντες, ἡττωμένων, 635. — τίνα, i. e. in the rout, where, in ancient battles, was the chief carnage. — οἷόν τε, sc. ἐστὶ or ἂν εἴη.

7. βασιλέα, prolepsis. — ὅ τι δεῖ (Lex.), *what need there is*. — πιστὰ ἀπιστα, from the Greek love of joining kindred but contrasted words, 719 ε; as if we should say, make his faith faithless, or his credit discredited.

8. ὡς εἰς οἶκον ἀπὸν, *as if setting out for home*, i. e. Caria. — Ὀρόντας (Lex. 2), cf. iii. 4. 13; 5. 17; Plut. *Artax.* 27; Diod. xv. 8–11. The northern route to Asia Minor and that to Armenia were, for a considerable distance, the same.

9. Τισσαφέρνει, case 450 a.

10. αὐτοὶ (541 h) ἐφ' (Lex. 695) ἑαυτῶν ἐχάρουν, *marched [themselves resting upon themselves] by themselves*. — ἀλλήλων, case 699 f.

11. ἐκ τοῦ αὐτοῦ (Lex.), sc. χωρίου.

12. τὸ Μηδίας καλούμενον τεῖχος, *the wall* [called the wall of Media] so-called of Media, 678 a. See i. 7. 15. Tissaphernes seems to have met the wishes both of the king and of the Greeks by commencing upon the direct route of the return-march, and to have passed beyond the line of the Median Wall, perhaps at a spot where it was so ruined that it was not recognized by Xen. The most probable reason for coming again within this line (i. e. on the side towards Babylon) was to obtain additional supplies before crossing the Tigris. — Ἦν δὲ ῥυοδομημένον, 679 a, β. — πλῖντοις ὀπταῖς, [with] of burnt brick, as far stronger for a wall of defence than those dried in the sand. — εἶρος, case? — ποδῶν, case 440 a; sc. τεῖχος. — ἀπὸ...πολλή, thought by some a mere gloss, from the looseness of its statement.

13. ἐξονγμένην, junctum, spanned, or, bridged over. McMich. — ὀχετοί, rivulets, or, channels. Acc. to Schn. these were probably equivalent to the αἰλῶνες, 3. 10. — ἡ ὄνομα Σατράκη, 459.

14. παραδείσου, case 445 c. — δένδρων, case 414 a. The dat. of means is more common with δασύς, iv. 7. 6; 8. 2.

15. ἐν περιπάτῳ, upon a walk. — πρὸ τῶν ὄπλων (Lex.); hence in front of the encampment, upon the ground traversed by the sentinels. — τις, 548 c. — καὶ ταῦτα s, and [did] that too, though he was from Ariæus, 491 c, 544 a; bringing, of course, suspicion upon Menon.

16. οἱ Αὐτός εἰμι, I am the very person, 540 c. — Ἐπεμψε, ὄντες, καλέουσι, numb. 497 b. — πιστοὶ...εἶνοι, order? — ὄντες, tense 604 a. — εἰ = γάρ, 705.

17. παρὰ τὴν γέφυραν, along the bridge, to occupy or man it, as it was liable to be severed in any part, § 24; v. l. ἐπὶ τὴν γέφυραν, to or upon. — ὥς, as used before διανοεῖται, and before μή?

18. ἐπαρέχθη καὶ ἐφοβείτο, tense?

19. Νεανίσκος, not improbably Xen., who was modest in representing himself as wiser than the commander-in-chief. — ὡς οὐκ s, that the [being about] scheme, both to attack and to break up the bridge, was inconsistent. — Ἀλλοι γάρ, what change in the discourse? — ἐπιθεμένους, [having attacked, it will be necessary that they either conquer] if they attack us, they must, of course, either conquer or be conquered. — τί δέ, cf. § 7, δ τι δέ. — ἔχοιμεν ἄν (636 a, 637 c) ὅπου s, should we have [whither] any place to which we might flee and be safe, 642 a.

20. οὐχ ἔξουσιν s, 642 a. — λευμένης s, observe the emph. repetition.

21. πόση τις (Lex.). — χώρα ἡ, art. 523 a, 3. — πολλή, sc. ἐστὶ. — πολλὰ καὶ, 3. 18.

22. ἐποπέμψαιεν. Compare the like means used by Themistocles to hurry Xerxes out of Greece, Hdt. viii. 110. — καὶ τῶν ἐργασομένων, abs. w. ἐόντων: while there were peasants there who would cultivate it for them. — ἀποστροφή, a place to turn back to, suited to a marauding enemy, a retreat. McMich. How remarkably is the weakness of the Persian Empire, even at home, shown by this eagerness to hurry a mere handful of Greeks out of

Babylonia; and the apprehension that remaining they might form an independent state and hold out to a disaffected population a standard of rebellion against the king! Indeed in the Persian, as now in the Ottoman Empire, most of the nationalities simply submitted to the force of arms.

23. οὐδεὶς, 713 a.

63 24. *ἔως*, art. 533 d. — *ὡς οἷόν τε μάλιστα*, i. 2. 4; 7. 19: vii. 7. 15. — *παρά*, const. *præg.*, cf. i. 1. 5, *with Tiss.* — *ὡς* (rather than *ὅτε*?) *διαβαίνοντων* (sc. *αὐτῶν*), *while they were crossing*. For the gen. abs. here and below the dat. might be used: *διαβαίνουσιν αὐτοῖς*, 676 b. Cf. iii. 4. 1. — *μύλλοιεν ἐπιθήσεσθαι*, 598 a, sc. the Persians. — *διαβαίνουσιν*, mode? — *ἔρχετο ἀπελαύνων*, [riding off he was gone] *he forthwith rode away*, 679 d.

25. *ἦ* s, cf. § 13. — *πρὸς ἣν*, *near which*; *accus.*, as he was moving towards it.

26. *εἰς* (Lex.): *εἰς* and *ἐν* in such connections comm. refer to the narrower dimension, whether depth or width. — *ἄλλοτε* (Lex.), 567 c. — *Ὅσον δὲ χρόνον τὸ ἡγούμενον...ἐπιστήσας*, *and as long a time as he halted the van*, 641 b. — *ἐκπεπλήχθαι*, i. 5. 13.

27. *Μηδίας*, that part oftener called Assyria (Lex.). — *ἐρήμονς*, i. 5. 5. — *Παρυσατίδος*, cf. i. 4. 9. — *Κτάρ ἐπεγγελῶν*, [insulting C.] *as an insult to the memory of C.*, to whom Parysatis had been so partial. — *πλὴν ἀνδραπόδων*, *with the exception of slaves*. The inhabitants were not to be so taken. Cf. i. 2. 27.

28. *σχεδίας διεφθέρναις*, still used here. Cf. i. 5. 10 (Lex. *Χαρμένδη*). — *ἀρτους* s, *asyndeton*, 707 g, j.

CHAPTER V.

CRAFT AND TREACHERY OF TISSAPHERNES. — CLEARCHUS AND FOUR OTHER GENERALS ENTRAPPED AND MADE AWAY WITH.

1. *Ζαπάταν*, see Lex. — *φανερὰ*, pos.!
2. *δύναιτο*, mode? — *πρὶν*: why may the inf. here follow? 703 d, β. — *γενέσθαι*, mode? — *ἔροντα*, dictum, fut. part., 598 b, 674 c.
3. *Τισσαφέρνῃ*, form, 225 d, i. 4. 2; 2. 4. — *ἡμῖν*, case? by whom? — *φυλαττόμενον...ἀντιφυλαττομεθα*, order? — *ἡμᾶς*, case 472 f.
4. *οὔτε δύναμαι σὲ αἰσθῆσθαι*, would have been more regular, but less emphatic. — *σέ* (case 472 b) *παρώμενον*, part. 657 d. — *λόγους* (Lex.). — *σοι*, case 450 b; see also 452 a. — *δυναίμεθα*, *ἔξοιμεν*, mode 633 a. — *ἀλλήλων*, case 699 a, f; yet see 523 c (4).

65 5. *ἐκ διαβολῆς, ἐξ ὑποψίας*, 694. These causes are more prominent from their insertion, by a species of prolepsis, in the antecedent, rather than the relative clause where they properly belong. Some explain thus, that Xen. began the sentence as if the part. *παίψαντας* was to follow, and then avoided the aggregation of participles by changing this

into the rel. and finite verb. — φθάσαι (Lex.). — καὶ τότε, case ! — μολ-
λονται, sc. ποιεῖν.

7. Πρῶτον...μέγιστον, for [the] first and greatest [thing], 396 a. — οἱ θεῶν
[made more emphatic by the insertion of ἡμᾶς, 719 a, β] ὅρκαι, the oaths to
the gods, 444 b. — ὅστις δὲ τούτων (432 d) σένοιδεν αὐτῷ παρημεληκώς, and
whoever is conscious [with himself] of having disregarded these, the gods, as
more emph. — Τὸν γὰρ s, for the hostility of the gods I know not [either]
through what speed any one could escape it by flight, nor into what darkness
he could run for concealment. — θεοῖς, case 455 g. — πάντων, case 407.
Cf. acc. v. 6. 9; iii. 2. 19. This address, which has been greatly praised
by ancients and moderns, is more in the style of the philosopher Xen. than
of the rude soldier Clearchus. Indeed it is well known that the ancient
historians, who had no short-hand reporters to aid and fetter them, exer-
cised much freedom in shaping the speeches of their personages, especially
when, as here, there was no one who had been present to correct them.
Cf. with this fine passage, Psalm cxxxix.

8. μὲν δὲ, office here? — θεῶν, ὅρκων, hendiadys, 69 e. — παρ' οἷς s
(sc. l. οὖς, motion toward being implied), with whom (the gods) having con-
tracted friendship, we have made it a sacred deposit, i. e. to whose keeping we
have intrusted the friendship we have contracted, as written contracts com-
mitted to a powerful third person for safe keeping and enforcement. — σὲ
ἔγωγε, pos. ! — παρόντι (Lex. πάρειμι). — νομίζω, formal and weighty.

9. πᾶσα μὲν ὁδός, 523 e. — μὲν, μὲν, μὲν, correspondence ? — πᾶσα μὲν
διὰ σκοτεινῆς ἡ ὁδός, the way is all [through darkness] in the dark, 523 b,
4, e. — οὐδὲν γὰρ αὐτῆς, nothing [no part] of it. — αὐτῆς gen. partit., or
of theme. — φοβεράτατον, gend. 502; pos. ? — μωστὴ γὰρ s, for it is [full
of much helplessness] a most helpless condition.

10. Εἰ δὲ s, but even if we [having become insane should slay] should be
so insane as to slay you. — ἄλλο τι (sc. γένοιτο) ἂν ἢ...ἀγωνιζόμεθα, [would
anything else result than that we should have to contend] should we not
then of necessity have to contend? 567 g. — τὸν μέγιστον ἐφελρον (Lex.);
a very impressive metaphor from the Greek games. The combatants in
wrestling or boxing were usually paired by lot, and if an odd combatant
remained, he was to sit by (an ἐφ-εδρος) till one was defeated, whose place
he could take. Of course he engaged with great advantage against one
who had already exhausted much of his strength. Some good MSS., in-
stead of ἐφελρον, siller by, have ἐφορον, looker on, but with reference to the
same custom. — οἷον ἂν ἐπιίδων, case 414 b. — ταῦτα, this, 491 e.

11. εἰ ποιεῖν (sc. τὰς), ὃν βούλονται, 551 f. — τὴν σεαυτοῦ ἀρχὴν
ἐξίστα, retaining your own province. — ἡ Κύρος πολέμῳ ἐχρήτο (Lex.),
qua Cyrus hostili utebatur, which was hostile to C. — ταύτην, 2. 20.

12. Τούτων δὲ τοιούτων ὄντων, cf. quæ quum ita sint. — τίς οὕτω μά-
χεται, ὅστις s, 558. Cf. vii. 1. 28. — ἐπεὶ γὰρ: in regular construction,
either this γὰρ, or that in § 13, should be omitted. Cf. iii. 2. 11.

13. οὗς νομίζω ἂν...παρασχεῖν, whom I believe I could render, 667 b. —
Πασίας, sc. λυπηροῦς ὄντας. — ἔθνη πολλά: in the lax administration of

the Persian Empire there were not a few independent and predatory tribes. See iii. 2. 23; 5. 16: vii. 8. 25. — εἶναι, how diff. from part. ! — ἀ οἶμαι ἂν παύσαι ἐνοχλοῦντα, *which I think I should stop from continually disturbing*, 677 b. — μέλιστα, pos. ? — ποῖα δυνάμει... κολλάσσεσθαι (v. l. κολλάσσεσθε), 620 b: κολλάω, seldom in mid. except in future, κολλάσομαι; yet see Dind. — τῆς, sc. δυνάμει; *την* (by using) *the force*, 511 b.

14. ἐν γὰρ τοῖς περὶ οἰκοῦσι, *among those dwelling around*. — τῷ = τῷ. — ὡς μέγιστος ἂν (applying also to ἀναστρέφω, 622 b) εἴης, *you would be the most powerful friend possible*, 553 c; very strong language. — ἦς (v. l. ἦ), 554 a. — σοῦ σοί, pos. ? *you at least*, thus suggesting the idea of the king himself, whom he would not venture to mention.

15. οὕτω is often emphatic by being separated from the word which it most directly modifies; cf. § 21. — τό gives greater prominence and actuality to σέ. — ἡμῖν (case 456) ἀπιστεῖν, the subj. of δοκεῖ, 663 f, 664 b, *your distrust of us*. — ἥδιστ' ἂν ἀκούσαιμι (636 a) τὸ ὄνομα, *tis, I should be most glad to hear the name, who there is of such power in speaking*; i. e. *the name of one who is*, 566 a: Menon was the person suspected, § 23. — τοσαῦτα, ᾗδε, 547. — ἀπημελῆθη, "perhaps used as a high-flown word in irony," Boise. The answer of Tissaphernes is marked by consummate duplicity and affectation of virtue: but cf. § 7.

67 16. σου, *from you*, 434 a. — ἂν (620 c, 621) μοι δοκεῖς (573)... εἶναι, [you seem to me that you would be] *it seems to me that you would be*, or, *you would seem to me to be*. — ὥς δ' ἂν μάθης, 624 a.

17. ἐβούλεθα, 631 b. — πότερὰ σοί s, [whether] *do we seem to you to want either*. — ὅπλασιν, ἐν ᾗ, *warlike equipment, weapons, or, armature in which*, i. e. *with which*, referring to the missiles in which the Greeks were so deficient and with which they might be picked off with little power of retaliation. — κίνδυνος, sc. ἐστίν, or, ἂν εἴη.

18. ἐπιτίθεσθαι, tense ? — ἀπορεῖν ἂν σοι δοκοῦμεν, *do we seem to you [that we should want] likely to want*. Why ἂν here, and not with ἀπορεῖν above ? — Οὐδ' (687 b) τοσαῦτα. — ὅμιν ὄντα (= εἶναι) πορευθέντα, prob. pointing to the great mountain range along the north. — ταμείεσθαι (Lex.), 582 d; by attacking a portion on one side, while the others are crossing. — εἰς δ' αὐτῶν s, 421 a, 418 b.

19. ἡττώμεθα, (present indicative) *we are worsted*. — ἐν, object of κατακαύσαντες. — ὅμιν (case 455) ἀντιτάξαι, *to array against you*, a bold metaphor.

20. ἂν... ἂν, 622 a, 621 c, d. — ἔχοντες, *if we have*, hence μηδένα, 686 d. — ἔπατα, i. 2. 25. — ὅς μόνος s, order 719 e, f.

21. ἀπόρων ἐστὶ... οἵτινες, 558. — ἐχομένων (Lex.). — καὶ τούτων πονηρῶν, and [those wicked] *wicked men too*, 544 a. — ἡλθιοι, a stronger term added for emphasis; ἀλόγιστοι denying the fact of consideration, but ἡλθιοι even the capacity for it.

22. ἐξόν (Lex. ἔξεμι), 675 b, c. — οὐκ ἐπὶ τοῦτο ἤλθομεν, *did we not [go] proceed to this ?* cf. iii. 1. 18. — ὃ ἡμῶς ἔπος (sc. ἦν or ἐστὶ) τούτου (case 444 f) αἰτίας τὸ (664 c) τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι,

καὶ ὃ ἀνέβη ξενιστὴς (551 c, 466. 1) s, *the cause of this was my ardent desire* [in respect to this] *that I might [become trusted by] secure the confidence of the Greeks, and that with the foreign troops with which Cyrus made his ascent, trusting them [on account of payments] from his payments of wages, with this I might descend [go back to my satrapy] strong in their attachment through my kindness.*

23. Ὅσα δὲ μοι ἔσθις χρήσιμα ἔσονται, and [as to how many things, 461] *in what respects you will be capable of getting me (i. l. ἔσθις, you are, etc.).* — τῶραν (Lex.). — ὁρῶν, Cyr. viii. 3. 13. — τὴν δ' ἐνὶ ὄψει (sc. ὁρῶν), *but that upon the heart, perhaps with your presence rather so might easily so wear; i. e. might have equally eternities of spirit and independence of feeling.* Some see in this boldly figurative expression an intimation from Tissaphernes (the better to blind Clearchus), that he might himself wish with the aid of the Greeks to aspire to that sovereignty which Clearchus had already offered Arizeus.

24. ἔφη, 574. — τοιούτων ἡμῖν s, *when we have such inducements to friendship.* — τὸ ἔσχατον παθεῖν, extrema pati.

25. Καὶ ἐγὼ μὲν γε, [and I for my part certainly] *yes, and I for my part; certainly,* as not infrequently in dialogue, implying assent, and μὲν corresponding to δὲ in § 26. — στρατηγοὶ and λοχαγοὶ, in appos. with ἡμῖν understood.

26. ὅθεν, [whence] *from what source, i. e. from whom.*

27. μὲν, after τότε, as corresponding with τῇ ἰσότητι, while its more regular place would be before Τισσαφέρνης. — ὁρῶν δ' ὅτι πᾶσι φιλικῶς οἰόμενος s, *both [was evident thinking, 573 b] showed that he thought that he was related in a very friendly way to T.] himself on very friendly terms with Tissaphernes.* — χρῆναι ἵνα s, *that [it was proper that these should go] those ought to go to T. whom he had invited.* — ἐξελυγμένοι, *made!* — τῶν Ἑλλήνων, *case?* — ὡς προδοῦναι αὐτούς, *as [being] themselves traitors.*

28. αὐτῷ, i. e. Clearchus. — ᾧ, *mode!* § 36 : i. 4. 15.

29. ἅπαν τὸ στράτευμα (523 e, observe the different emphasis in τὸ στράτευμα ἅπαν, § 28) s, *that the whole army should [have its mind] towards himself] be devoted to him.* — μηδὲ πιστεύειν, *indef. subject.*

30. κατέναντες : with the temper of Clearchus, the opposition of others only made him more vehement, while perhaps he regarded it as *proof* of machinations against him of which their authors feared the exposure. — διεπράξατο s, *he had so far succeeded that five generals (including himself) went, i. e. all except Chirisophus, Cleanor, and Sophænetus.* — ὡς εἰς ἀγορὰν, *as for the market,* which they were in the habit of visiting for supplies (4. 9), and consequently unarmed and without apprehension.

31. ἐν ταῖς θύραις, without art., vii. 3. 16. — Πράξενος s : Menon feeling doubtless that at all events he was safe among the Persians, while it might endanger him among the Greeks to refuse to go; and the others being misled or overpersuaded. Ctesias, prob. from Menon's own false claim at the court, represents the fatal visit of the generals as a plot of Menon's, against the better judgment of Clearchus, *Pers.* 60. The whole

number of lochagi in the army was not far from a hundred. — 'Αγίας, not before mentioned (Lex.).

32. πολλῶν case 468, 485 e, β. — ἀπό, iv. 1. 5. — σημεῖου, acc. to Diod. xiv. 26, a red flag, the sign of blood, raised above the tent of Tissaphernes. — ξυλαμβάνοντο, κατακόπησαν, tense 595. — τινές, pos. 548 b, 719 d, v. — φησι, numb. 550 f. — ἐντυγχάνουεν, mode! — ἔκτανον: Xen. uses the simple verb here only. Hence Hertlein proposes ἀπέκτευνον.

33. ἡμφιγρόνουν (v. l. ἡμφεγρόουν), 282 b. — πρὶν...ἦκε, 703 d, α, indic. denoting fact. — Νίκαρχος, one of the soldiers who visited the market, acc. to Diodorus.

34. αὐτοῖς, the cavalry mentioned in § 32. The extreme dread which the Persians had of the Greeks is strikingly shown by the fact that they did not avail themselves of this opportunity of making a general attack.

35. Κέρφ, while he was living.

70 36. ἀπαγγέλλωσι, mode! — τὰ παρὰ βασιλέως, 3. 4.

37. φυλαττόμενοι, with a body-guard, or simply, with due precaution. — τὰ περὶ Προξένου, 528 a.

38. ἵστησαν εἰς (const. praeg.). — ἐπήκοον (Lex.). — ὑμᾶς, δῖπλᾶ, case 480 c. — ὁ βασιλεὺς: ὁ expressing more formality. Hence fitting in this place: noster rex. — ἀπαυτεῖ, how diff. fr. αἰρεῖ! — αὐτοῦ, Κέρου, case 433, 437 a. — εἶναι, i. e. τὰ δῖπλᾶ. — δούλου, pos.! cf. i. 9. 29.

39. ἀπεκρίναντο, εἰργ, expressing his honest indignation with great plainness and straightforwardness; cf. 1. 10. — ὦ κάκιστε, 484 d. — οἱ ἄλλοι, sc. ὑμεῖς. — θεοῖς, 3. 22. — οἵτινες (550 b), ὁμόσαντες...προδόντες ἡμᾶς...ἀπολωλέκατε, you who, after giving us your oaths, ...then betraying us, ...have destroyed. — ἡμῖν, comm. obj. of ὁμόσαντες and τοὺς αὐτοῖς. — τοὺς ἄλλους ἡμᾶς προδεδωκότες, having given up [us the rest] the rest of us to destruction; observe the passionate repetition. Most mss. also introduce ὥς before ἀπολωλέκατε, as though the speaker in his intenseness of feeling had forgotten the previous connective αἵτως.

40. γάρ, connecting this sentence to what?

71 41. τοῖτοισι, τάδε, 544. Contrast the cool, shrewd logic of Xenophon with the vehement outburst of Cleanor. — Πρόξενος, Μένων, emph. pos. before ἐκείνῃ.

42. ἀλλήλοισι, case 452.

CHAPTER VI.

XENOPHON'S ESTIMATE OF THE CHARACTER OF THE FIVE GENERALS.

1. ἀνήχθησαν, in chains: Ctes. Pers. 60; Diod. xiv. 27. There was especial curiosity at Babylon, says Ctesias, to see the Spartan prisoner; and he was himself, as court-physician, an instrument of Parysatis in doing much to relieve the imprisonment of the favorite general of her favorite son. Acc. to Ctesias, the weak Artaxerxes first promised Parysatis with an oath

that he would spare Clearchus; but was afterwards influenced by Statira to execute all except Menon. This same writer adds the marvellous story that when their bodies were thrown out to the birds and dogs, a whirlwind covered the body of Clearchus with a great mound which was speedily overgrown with palm-trees so that the king repented his execution as that of an evident favorite of the gods. Plut. *Artax.* 18. — *ὡς* (Lex. d). — *ἀποτραπθέντες* (587. 2) *τὰς κεφαλὰς* (481), [cut off as to their heads] *having their heads cut off, beheaded*; except Menon, § 29. — *εἰς* (395 a). — *μὲν*, corresponding to *δέ*, § 16. — *ὁμολογουμένως* (Lex.). — *ἐμπείρους* (Lex.) *αὐτοῦ*, 432 b. — *δόξας γινώσκειν*, *esteemed to have been*. — *ισχυάτως*, *pos?*

2. *πόλεμος*, the so-called Peloponnesian War. — *ἐγένετο*, B. C. 404. — *ἀδικούσιν*, *mode?* — *τοῖς Ἑλλησιν*, i. 3. 4; 1. 9, colonized on the coast of Thrace. — *διαπραξάμενος εἰς εὐνάτο*, *having obtained [as he could] leave and supplies by what means he could*. — *τοῖς*, with dat. and with *πρὸς*, after *πολεμῶ*. See McMich.

3. *ἔξω*, *without, abroad*; i. e. here, *at sea*. — *ὄντος*, for *ὄτα*, i. 2. 17 n. — *Ἰσθμοῦ*, so common a place of call in the coasting voyages along the eastern shore of Greece. — *ἔρχετο πλέων*, 4. 24. See Diod. xxiv. 12; Polyænus, ii. 2.

4. *ἔρχεται*, having been defeated by a Spartan force and shut up in Selybria, from which he made his escape by night, Diod. xiv. 12. — *ἔπεισε Κύρον*, *persuaded Cyrus to aid him*. — *ἄλλῃ*, *elsewhere*. Whether *72* Xen. referred to another work, or supposed he had written more fully in this, does not appear.

5. *ἀπὸ τούτων*, i. 1. 9. — *ἔφερε καὶ ἡγε* (Lex. *ἄγω*). — *πολεμῶν διεγένετο*, *continued at war*, 677.

6. *φλοπολέμου*: brought out into greater prominence by the insertion of *μοι δοκεῖ* before *ἀνδρὸς* (719 a, β) *ἔργα*, *acts, ways, procedure, behavior*. — *ὅστις...αἰρεῖται πολεμεῖν*, [who prefers] *that he should prefer*, i. e. *to prefer*; cf. 5. 21. — *ἔξῃν* (Lex.) *μὲν εἰρήνην ἔχων*, *when he might live in peace* (v. l. *εἰρήνην ἄγειν*, see Lex.). — *βούλεται πολεῖν ὥστε* s (Lex. *ὥστε* d), 671 a.

7. *ταύτῃ*, *in this*, or, *in these respects, herein*. — *ἡμέρας καὶ νυκτὸς* (433) *ἔγων*, *day and night alike [leading] ready to lead*. — *πανταχοῦ πάντες*, *order!*

8. *ὡς δυνατόν ἐκ*, *as far as was possible [from] with such a temper*, which forbade his obtaining the affections of his men, § 12 s. — *οἷον καὶ ἐκεῖνος ἔχον*, *as indeed HE had*, however strange it might seem in others. — *Ἰκανὸς μὲν...δέ*, i. 3. 16. — *ὡς τις καὶ ἄλλος*, i. 3. 15. — *αὐτοῦ*, some read *αὐτῶ*, ethical dat. — *ὡς πιστότεον εἰη Κλεάρχῳ* (emphatic), *that Clearchus must be obeyed*, 682 a, 455 g.

9. *χαλεπός*, case 667 c: Diod. xiii. 66. — *ὁρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχὺς*, 663 e, 487 b. — *ἐκόλαξε...ἐκόλαζεν· ἀκολάστου*, *order, etc.?* — *ὥστε καὶ αὐτῷ* (457) *μεταμέλειν*, *so that there were times when [it even repented him] he even himself repented*, 457; *ἐνιότε* and *ἔσθ' ὅτε* here implying rarer occurrence than *ἐνιότε* (see Lex. *εἰμὶ*, 559 a). — *ἀκολάστου...ἡγήτο* s, *for he thought there was no profit from [of] an unchastised army*, 472.

73 10. εἰ μὲλλοι ἢ φυλακῆς φυλάξαι, *if he were either to keep guard, or, maintain his guard.*

11. ἤθελον αὐτοῦ ἀκούειν σφόδρα, *were willing to obey him implicitly, 432 g; order, 719 b, ζ. — τὸ στυγνὸν (507 a) τότε φαειρὸν α, they said that the gloom in his countenance then appeared lustrous. Some good mss. have ἐν τοῖς ἄλλοις προσώποις, that his gloom appeared lustrous among the other countenances. — τὸ χαλεπὸν α, and his harshness seemed to be energy against the foe.*

12. καὶ ἐξείη πρὸς ἄλλους ἀρχομένους (v. l. ἀρχοντας, Lex.) ἀπύναι, *and [it was permitted] they were free to go to (others to be commanded) other commanders, their engagement with him having expired. — τὸ γὰρ ἐπιχαρα οὐκ εἶχεν, for [the winning he had not] he had nothing attractive. — ὥσπερ παῖδες πρὸς διδάσκαλον: "it is to be hoped that boys nowadays will not understand this comparison." Boise.*

13. εἰνολα, 466. l. — τεταγμένοι, i. 6. 6. — ὑπὸ τοῦ δεῖσθαι, *through want. — σφόδρα παθομένοις ἐχρήτο (Lex.), from these he received implicit obedience. Cf. iv. 6. 3.*

14. μέγαλα ἦν τὰ...ποιοῦντα, *[great were the things making] there were powerful influences which made. — τὸ ἔχαν, subject of παρῶν. — θαρραλέως (Lex.).*

15. οὐ μάλα (Lex.) ἐθέλει (litotes, 686 i), of which his disobedience to the Ephori, and his conduct at Cunaxa, presented striking examples. — τὰ πεντήκοντα, 531 d.

16. εὐδὲς (Lex. 662) μὲν μεράκιον ἂν, *from his very youth. — ἔδωκε Γοργίᾳ ἀργύριον, he [gave money] paid tuition to Gorgias. Diod. xii. 53, mentions 100 minæ (= about \$2000) as his price, — perhaps an extreme case, but enough to make Krüger exclaim, "The Greeks were — well, not Germans!"*

74 17. μὴ ἡττᾶσθαι εὐεργετῶν, *not to be outdone in conferring favors, even by those of high rank, 677.*

18. οὐδὲν ἂν θέλοι, *if he must obtain it unjustly, 635. — σὺν τῷ δικαίῳ καὶ καλῷ, [with that which is justice and honor] justly and honorably, 695, 507 a; δίκαιος referring more to the essential character, and καλός more to the impression made (Lex. καλός). So below, καλὸν καὶ ἀγαθὸν, honorable or estimable and good, a frequent combination to express the Greek ideal of internal virtue united with external propriety. — μή, sc. τυγχάνει, by no means, emph. from pos.*

19. αἰδῶ...ἑαυτοῦ, *respect for himself. — οἱ ἀρχόμενοι, even those who were under his command, emphasizing the unnatural state of things. — ἦν φανερός (Lex.), cf. § 21, 23. — στρατιώταις, case 457. — ἐκείνῃ, why rather than αὐτῇ?*

20. ἔτων, case 437 a.

21. δῆλος (Lex.). — ἐπιθυμῶν, observe the emphatic repetition. — μέγιστα δυναμένοις (Lex.). — δίκην (Lex. 1).

22. διὰ τοῦ ἐπισημαίνειν, 663 f: τοῦ not repeated! — τὸ δ' ἀπλοῦν α, 507 a, 451. — τῷ ἡλιθίῳ, case 451.

23. Στήργων (stronger than φιῶν, Lex.) δέ s, he evidently had no real love for any one. — φανερός, ἐνδηλος (Lex.), 573 c. — Στήργων...ἐπιβουλεύων, order! — στήρ, form 253. 1. — τούτῳ s, against him it became evident that he was plotting. — πολέμιος, case 699 a.

24. τὰ δὲ τῶν φίλων μόνος (677 b) ... ὃν (677) ἀφόλακτα (pred. 75 adj., 523 b, 5), he thought that he alone understood that it was most easy to take the property of friends as being unprotected; at least he so acted.

26. τῷ...δύνασθαι, case! — τὸν μὴ (sc. ὄντα, 686 d) παροῦργον, the notion was not a villain, or, knave. — τῶν ἀπαιδευτῶν, one of the ignorant, a mere simpleton. — διαβέλλων (674 d)...κτῆσασθαι (agreeing in subject with ἔπειτα, notwithstanding the intervention of the imperatives. δειν, 667 c), he thought he must win these by maligning those who held the first place.

27. Τὸ δὲ παθεμένους τοὺς στρατιώτας...ἐμψυχάζατο, he contrived [the rendering] to render his soldiers obedient. — συναδικεῖν, so that they hoped for gain in pleasing him, and feared exposure if they displeased him. — Τιμᾶσθαι δέ s, and he thought himself entitled to be honored and courted, if he showed that he was able, and would be ready (if there was occasion) to inflict the greatest injuries. — Εὐεργεσίαν δὲ κατέλεγεν, and he charged it as a favor. — αὐτοῦ ἀφίστατο, was leaving him. — αὐτῷ, αὐτόν, repeated for stronger expression: one of these would have been sufficient in unemphatic language.

28. τὰ μὲν δὲ ἀφανή s, doubtful matters of course one might mistake; with allusion probably to the charges of treachery made against him. Diod. is less reserved, and says that he was spared when the other generals were put to death: see § 29 N. — ἃ δέ s, but the following is what all know. — ἐν ἁραιῶσι ὢν, στρατηγεῖν διεπρέζετο, while yet in the bloom of youth, he obtained [to command] the command of; his youth leading to the belief that this was through dishonorable favoritism. — ἀγέκωτος ὢν γενεῶντα, a bearded man, while himself beardless, 719 b, c. Reference is here made to the vice which the apostle exposes in Rom. i. 27. The age of Menon is not stated; but he is represented as remarkably precocious in command, corruption, and villany. Krüg. regards this section as not by Xenophon.

29. οὐκ ἀπέθανε, for this reason, says Diod. xiv. 27, ἐδόκει γὰρ μῆκος οὗτος στασιδίζων πρὸς τοὺς συμμάχους προδώσειν Ἕλληνας. — τὸν τῶν ἄλλων θάνατον στρατηγῶν, order 719 d, v, 523 k. — τιμωρηθεὶς s, he died [punished by] as a punishment from the king; cf. below. — ζῶν αἰκισθεὶς, having been tortured alive; prob. because, through the weakness of the 76 king, he fell into the hands of the vengeful Parysatis (Lex. Μένων); cf. i. 9. 13; 10. 1. — λέγεται τῆς τελευταίας (case 427) τυχεῖν, added instead of continuing the construction with ἀπέθανε.

30. τούτῳ, 505 b. — Τούτων...κατεγύλα, 699 a. — ἐς φίλῳν, 697.

BOOK III.

HOSTILITIES BETWEEN THE PERSIANS AND GREEKS, AFTER
THE BREAKING OF THE TREATY BY THE FORMER. — MARCH
OF THE TEN THOUSAND TO THE CARDUCHIAN MOUNTAINS.

CHAPTER I.

GREAT DEJECTION AMONG THE TROOPS. — XENOPHON AROUSES THEM
TO ACTION. — NEW GENERALS CHOSEN.

77 1. Ὅσα μὲν δὴ α, see p. 3, Notes, statement as to division into books, summaries, etc. — ἐτελείετο, tense 605 c.

2. οἱ στρατηγοί, the (five) *generals*. — μὲν, anticipated, as often, from its strictly regular place after ἐπὶ. Observe the nine clauses introduced by ἐννοούμενοι οἱ, to make up the gloomy and disheartening picture so graphically and impressively drawn; and also the position of their prominent words. — ἦσαν, προῖδεδόκεισαν, tense, etc., §18 b. — ἐπὶ ταῖς βασιλείαις, i. e. in the heart of his dominions. Cf. ii. 2. 4. — πολλά (496 c), πολέμιοι (497), belong to both ἐθνη and πόλεις, each taking the gender of the nearest noun. — οὐ μείον (cf. 507 e) ἢ μύρια στάδια : ii. 2. 6. — νικῶντες s : cf. ii. 4. 6.

78 3. ἀθύμως ἔχοντες, 577 d; sc. οἱ Ἕλληνες. — ὀλίγοι, few, ... πολλοί, 395 a. — εἰς τὴν ἑσπέραν, [into the] at evening. — σίτου, case 432 a. — ἐπὶ τὰ ὄπλα (Lex.), to the place of arms, which marked the men's quarters. — ἀναπαύοντο, ἐτύγγανεν (Lex., sc. ὡς or ἀναπαυόμενος) numb. 501 a; ii. 2. 17. — πατρίδων s, asynd. 707 g. — οὓς (masc. with reference to the persons), οὓσπο' ἐνόμιζον ἐπὶ εἶσεσθαι, whom they never expected to see [more] again, 662 b; observe the same idiom in Eng. Muretus compares Virg. *Æn.* ii. 137 s.

4. τις... Ξενοφῶν Ἀθηναῖος, a certain Xenophon, an Athenian; what a modest introduction of the leading spirit of the subsequent retreat! — ἀλλὰ Πρόξενος αὐτόν, instead of ὧν, 562. — αὐτός, emphasizing the subject of νομίσειν, cf. 662. — κρείττω ἑαυτῷ, worth more to himself, 453.

5. ἀνακοινοῦνται, mid. of mutual conference, as by equals, 580; but act. below, of simple reference to a higher intelligence, as v. 9. 22. — Σωκράτης : Diogenes Laërtius gives an interesting account of the first meeting of teacher and pupil. (See Introduction to the present volume.) — τῷ Ἀθηναίῳ, why art. here, and not with Ἀθηναῖος, § 4? — ὑποπτεύσας μὴ, apprehensive [lest] that, 625 a. — τι, as adv. or with ἐπαιτιον. — πρὸς, i. 9. 20. — Κίρῳ φίλον, 456. — συμπολεμήσαι, in the Peloponnesian War (B. C. 408-4),

chiefly by giving the Spartans, through Lysander, liberal supplies of money. Cf. *Lex. Kyros*. — *διθόντα*, case 667 e: i. 2. 1.

6. *Ἀπόλλω*, 211 a. — *ἰδόν*, case 477. — *ἐπινοῶ*, mode 645 b; i. 9. 28. — *θεοῖς οἷς*, inverse attr., 554 c; reference esp. to *Ζεὺς Βασιλεὺς*, vi. 1. 22.

7. *ἰόντων εἶναι*, i. 3. 11. — *ταῦτα...δου*, 550 d.

8. *ἀπείλιν*, sc. *θέσθαι* or *θεῖν*.

9. *ὅτι...ἀποτρέψαν*, 659 e. — *Ἐλέγετο*, position?

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10. *οἱ πολλοί*: a few may have sailed with Xenias and Pasion (i. 4. 7), or have deserted in some other way. — *αἰσχύνην* (*Lex.*) *καὶ ἀλλήλων* (case 444, cf. ii. 6. 19), lest they should seem cowardly in deserting their comrades, and ungrateful towards Cyrus; nearly = *a sense of honor towards each other*.

11. *μικρόν*, adv. — *ὑπνοῦ*, case 416 a. — *δυναρ*, form 228 a. — *Ἔδοξεν*, 573 b, asynd. As often happens, the waking apprehension of danger in one form induced in sleep a vivid image of another form. For another impressive dream of Xen. cf. iv. 3. 8.

12. *ἀγαθόν*, from the familiar association in all ages of light and good. Cf. *Cyr.* iv. 2. 15. — *Διὸς...βασιλέως*, Jupiter (or Zeus), as king, was regarded as the special patron of kings (*Διοτρεφῶν βασιλῶν*, *Il.* i. 176); and, as the Greek representative of Ormuzd, he was claimed by the Persian monarchs as their paternal deity, the founder and upholder of their dynasty: *Ζεὺς πατὴρ*, *Cyr.* i. 6. 1. — *κύκλω*: one encircling might be regarded as the sign of another. Upon such doubtful and equivocal analogies the doctrine of omens has rested in all ages.

13. *Ὅμοιον τι* (*Lex.*). It is easy to interpret an omen after the result. — *τὸ τοιοῦτον*, 531 c. — *πρώτον μὲν*, followed by *ἐκ τούτου*, § 15; cf. 2. 1 n. — *ἡ δὲ νύξ*, 705, cf. a. — *εἰκός*, sc. *ἐστὶ*, it is probable, 572. — *ἐπὶ βασιλείᾳ*, cf. i. 1. 4. — *τί ἐμποδὼν, μὴ οὕχῃ...ἀποθανεῖν*, what [is in the way that we should not die] prevents our dying (713 g) [outraged] miserably, after looking upon all that is most grievous. — *παθόντας, ὕβριζομένους*, cf. i. 1. 7.

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14. *Ὅπως δ' ἀμυνόμεθα*, and [how we shall defend ourselves, 624 b] for defending ourselves. — *κατακείμεθα, ὥσπερ ἐξόν*, 680 b. — *Ἐγὼ οὖν ε*, [the general from what state then, am I looking for] from what state, then (rather than my own) do I look for a general to do this? I, who am an Athenian, while no leading general survives? His pride of country is well expressed by *τοιας*. — *ἡλικίαν*: Xenophon's age at this time is a matter of great uncertainty. Krieg. makes him to have been 44; other authorities, with more probability, give his age as about or under 30. — *οὐ γὰρ ε*, for I shall never be any older. — *τήμερον*, the Greek civil day beginning at sunset.

15. *Ἐκ τούτου*, i. 3. 11; 2. 17. — *Προξένου*, his intimate friend whom he had accompanied. — *ὥσπερ, οἶμαι, οὐδ'* (*Lex.*) *ὑμεῖς*, as neither you, neither he. — *ἐν οἷς*, sc. *πράγμασιν*, in what circumstances.

16. *δῆλον ὅτι*, 717 b. — *ἐξέφηναν* (*Lex.*), show forth what was before in the heart. — *πρότερον...πρὶν*, 703 d, f; cf. 1. 10. — *καλῶς τὰ*

ἐαυτῶν παρασκευάσασθαι, *that they had well arranged their [affairs] plans*. — οὐδέν, 478, or 483. — ὥς (Lex. c).

17. καὶ τεθνηκότος ἤδη: the Greeks regarded the mutilation of the dead with horror. — ἡμᾶς δέ s, *but we who have no intercessor* (while Cyrus had the queen-mother to plead for him) *made war*. — ἡμᾶς: cf. vii. 1. 30. — ἐστρατεύσαμεν δέ = οἱ δὲ ἐστρατ., 562. — δοῦλον, i. 7. 3; 9. 29. — ὥς ποιήσοντες, i. 1. 3. — τί ἂν (662 b) οἰόμεθα παθεῖν, *what [do we think we should] might we expect to suffer, if we should fall into his hands?* cf. τί οἰόμεθα πεῖσεσθαι above, 637 c.

18. Ἄρ' οὐκ ἂν ἐπὶ (Lex.) s, *would he not resort to every means?* — ἡμᾶς τὰ ἔσχατα αἰκισάμενος, *having outraged us to the uttermost*, 480 b. — τοῦ στρατεύουσαι, 664 a. — ἔπος...γενησόμεθα, 624 b. — πάντα ποιητέον, 682 a.

19. Ἐγὼ μὲν (Lex.): use of each μὲν in this section? Cf. i. 9. 28; 81 3. 17; vii. 6. 10. — αὐτῶν, case 413. Some supply τοῦτο or τάδε. — ἔσα, supply the ellipsis of this pron. with χροσόν and ἐσθῆτα.

20. Τὰ...τῶν στρατιωτῶν, *the condition of our soldiers*. — ἐνθυμομένην, *mode?* — ὅτι τῶν μὲν ἀγαθῶν πάντων (gen. part. w. οὐδενός) οὐδενός (421 a, 418 b) ἡμῖν (459) μετέλῃ s, *that in all good things (for the body) we had no share, except by purchase*. Cf. ii. 3. 27 N. — ὅπου (case 431 a) δ' ὠνησόμεθα, ᾗδεν (mode?) *and knew that few still had [that for which] the means of buying, or, wherewith to buy*. — ἄλλως (Lex.). — πορίζεσθαι...ἔρκους s, *that oaths now forbade us to obtain, etc.* — ταῦτ' οὖν λογιζόμενος, as repetition of preceding part of section.

21. ἀκείνων, ἡμετέρας, pos. 538 f. — Ἐν μέσῃ, as the prizes for athletes were displayed in the midst of the assembled crowds. The Greeks were esp. animated by allusions to their games. — ἄλλα (τούτοις or τούτων) ὁπότεροι, *prizes [of whoever of us] for those of us who may be the better men*. — τὸ εἰκός, sc. ἐστίν, 572.

22. αὐτούς, ii. 4. 7. — τοὺς τῶν θεῶν ἔρκους, ii. 5. 3, 7 a. — ὥστε ἔξεσθαι (sc. ἡμῖν), *so that methinks [it is allowed us] we may go*. — πολλὰ...μέλῃσι, emphatically placed, as often; so μάλα, i. 5. 8. Cf. i. 5. 2; ii. 2. 19.

23. τούτων, *than [they] theirs*, 438 b, 511 b; ii. 3. 15. — ψύχη, numb. 489 a. — σὺν τοῖς θεοῖς, reverently inserted, since the gods might send a panic upon the bravest. — οἱ ἄνδρες: cf. 4. 40; ἄνθρωποι, iv. 2. 7. — τρωτοί: The Greeks had greater physical vigor and hardihood from their gymnastic exercises and mode of dress; they had stouter hearts from their civil freedom; and they were also better armed.

24. Ἄλλ', marking the transition from argument to earnest exhortation. — ταῦτ' ἐνθυμούνται, and may get the start of us; which would rouse Greek ambition (Townsend reads ταῦτά for ταῦτα). — πρὸς τῶν θεῶν: τῶν om. elsewhere in Anab., Rehdz., Krüg. — μὴ ἀναμένωμεν s, 628 a. — παρακαλοῦντας, fut. or pres. — τοῦ ἐξορμήσαι, 425, 664 a. — στρατηγῶν, paron. 70 n.

25. ἀκμάζεν ἡγοῦμαι, ἐρύκαν, *I esteem myself at the very acme of life for warring off*. See § 14 N. on ἡλικίαν.

26. πάντες, so placed for immediate connection with πλῆν. — βοιωτίζον, the Boeotians spoke a coarse, broad variety of the Æolic, 82. — οὔτος

δ' = *ὅς*, 705. — λέγει, some read λέγει, v. 6. 36. — ἄλλος πως...*ἤ*, see § 20. — λέγαν, the inf. used rather because he attempted in vain.

27. Ὡ θαυμάσιότατε, 484 d, 514. — οὐδέ...οὐδέ *s*, not even ..., nor yet, familiar proverbial expression. — Ἐν ταύτῃ...τούτοις, in [the same place] company with these. See ii. 1. 8. — μέγα φρονήσας (Lex.), 478.

28. παρεσκηνήσαμεν, ii. 3. 16 *s*. — τί οὐκ ἐποίησε, cf. § 18.

29. εἰς λόγους αὐτοῖς: see ii. 5. 4. — οὐ...οὐδέ, 713 i; unable as so bound and guarded. Was not this the result that they are now, etc. — κεντούμενοι, Hdt. iii. 130; Thuc. iv. 47. 3. — οἱ τλήμονες, in appos. w. ἐκεῖνοι: observe its emph. pos. — καὶ (674 f, cf. i. 6. 10) μάλ', οἶμαι *s*, 313 e, 432 e. — Ἀ σὺ πάντα εἶδας...φῆς; and knowing all this, do you say? 561 b. — πείθειν, tense 594; cf. πείσας, § 26.

30. Compare ἄνδρες and ἀνδρῶν. — μήτε...τε, ii. 2. 8. — προσίσθαι (Lex.). — ἀφελόμενος, ἀναθέντας: see i. 1. 7. — ὡς τοιοῦτον χρῆσθαι, that we should use him [as such] in that capacity, i. e. as a mere baggage-carrier.

31. τοῦτον...τῆς *s*, to this fellow there appertains nothing of Boeotia. — τὰ ὦτα τετραπημένον, having his ears bored, 587. 2; 481; **83** a barbarian custom, which the Greeks scorned, as befitting slaves. This man had doubtless resided in Boeotia, but whether as a slave or a metic does not appear. — εἶχεν (Lex.) οὕτως, as an examination proved.

32. σῶος (v. l. σῶς), 286 d. — εἶη, mode 641 b, 634 b, d: cf. i. 2. 7. — ἐπιστρέφον, comm. a lochage who acted as first officer under the general, or supplied his place.

33. εἰς (const. prag.). — τὸ πρόσθεν (Lex.); an open place convenient and often used for this purpose, cf. § 3; ii. 4. 15. — ἐγένοντο, amounted to. — τοῖς, 531 d; cf. i. 2. 9; ii. 6. 15.

34. βουλευσαίμεθα, δυνάμεθα, mode 633 a. — ἄτερ καὶ, i. 3. 16.

35. οἷς *s*, have seized of us whom they could, 551 f, 553. — ὡς, ἣν δύνυνται, ἀπολέσωσιν, 633 a. — Ἡμῖν...πάντα ποιητέα (sc. εἶναι or εἶσθαι), 458, 682 a. — ἐπὶ...ἣν δυνάμεθα, cf. i. 1. 4, if [we can effect it] possible.

36. τοσοῦτοι *s*, [being so many] so great a number as have now assembled, there being here a source of encouragement. Cf. ii. 1. 16. — μέγιστον καιρόν, grandest opportunity of exerting an influence for good or evil. — ἡμῖν, case 450 a. **84**

37. ἡμᾶς, ὑμᾶς, ὑμῖς (turning, with asyndeton, to the other officers), etc. Observe the repetition in this emph. appeal. — τι (Lex.) τοῦτων, case ? — ταξίλαρχοι, lochagi who took the command when their lochi were combined with others. — χρήμασι (Lex. λοχαγῶς and στρατηγῶς); cf. vii. 2. 36; 6. 7. — τοῦτων ἐπαισκατέτε, 408. — νῦν τοῖνυν, 2. 39; vii. 2. 29. — ἀξιοῦν δὲ ἡμᾶς αὐτοῖς, you ought to deem yourselves [fit persons] bound to be. Compare the precept of Cyrus the Elder: ἀρχεω δὲ μηδὲν προσήκειν, δι οὐ κρείττω ἐστί τῶν ἀρχομένων: Plut. *Απορήτῃ*. — πλήθους...τοῦτων, 499 a.

38. οἶομαι ἂν *s*, 621 a. — ἀπολλυμένων, ἀπολλάσκειν, 577 b. — ὡς μὲν συναλόντι εἰπέν (Lex. συναίρω), 671 c. Some refer this expression to 462 c, d. — παντάπασιν, sc. οὐδέν, nothing at all. — σέξαι δοκεῖ, [seems to

save] tends to safety : σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία : ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν, Soph. Ant. 676, 672.

40. ὥς (Lex. g), *how*, modifying each. — οὕτω γ' ἐχόντων, *while they are in such a state* (or, affairs stand thus), *at least*, 676 a, b. — ὅ τι ἂν τις χρήσαιο αὐτοῖς, *what use one can make of them*, or, *what service one can obtain from them*. — δέοι τι, sc. χρῆσθαι or χρήσασθαι.

41. αὐτῶν, gen. w. γνώμας : pos. 538 f.

42. οὕτε πληθὺς ἔστιν οὕτε ἰσχυρὸς ἡ...ποιούσα (= τὸ...ποιοῦν). — σὺν τοῖς θεοῖς, § 23 ; 2. 8. 11, 14. — ὥς ἐπὶ τὸ πολὺ (Lex.). — δέχονται,

85 receive to an encounter, *withstand* (Lex.).

43. πᾶσι, case 460. — περὶ δὲ τοῦ καλῶς ἀποθνήσκαι, [about the dying honorably] *for an honorable death*. Cf. Hor. Odes, iii. 2. 13. Effugit mortem, quisquis contemserit; timidissimum quemque consequitur, Curt. iv. 14.

25. — τούτους ὁρῶ μᾶλλον πως. ἀφικνουμένους : οἱτοι...ἀφικνοῦνται, would have corresponded to the construction above. — μᾶλλον πως, *in some way the rather*.

44. παρακαλεῖν, sc. ἄνδρας ἀγαθοὺς εἶναι, cf. iv. 3. 17.

45. τοσούτον μόνον σε...ἴδον [= ἴδον τοῦτο, ὅτι, 560] ἤκουον (612) Ἀθηναῖον εἶναι (657 k), *I knew you only so far as this, that I had heard that you were an Athenian*. The adv. use of τοσούτον μόνον and ἴδον may be referred to 478 or 482 ; cf. v. 8. 8. — ἐφ' οἷς = ἐπὶ τούτοις δ, 554 a N. — βουλοίμην ἔν, 636 a. — ὅτι πλείστοις, i. 1. 6 ; 2. 4.

46. μὴ μίλλωμεν, § 24. — οἱ δέοιμενοι, *you who need them (ἀρχόντων)*. — συγκαλοῦμεν, cf. § 24.

47. ἄμα ταῦτ' εἰπών, 662 a. — μέλλωτο, mid. or pass. *linger*, or, *be delayed*. — Κλεάνωρ, the troops of Agias joining the force which Cleanor before commanded ; ii. 5. 37. — Ὀρχομένιος, some read Ἀρκάς.

CHAPTER II.

SPEECHES TO THE TROOPS BY THE NEW GENERALS, ESPECIALLY XENOPHON. — ORDER OF MARCH ADOPTED.

86 1. ἡμέρα τε σ, *it was* [both] *nearly daybreak*. — καὶ εἰς (705) τὸ μέσον, 1. 46. — καταστήσαντας, sc. σφᾶς, 667 e ; voice 577 b. — πρῶτον μὲν, followed by ἐπὶ τούτῳ, § 4 ; cf. 1. 13 N.

2. ἄνδρες στρατιώται, ἀνδρῶν στρατηγῶν (Lex. ἀνὴρ), 506 f. — ἐπρόμεθα, i. 9. 13 ; 6. 2. — λοχαγῶν, order 719 d, v. — πρὸς (Lex. 703 b) δ' ἔτι καὶ, observe the pleonasm, 69 b. Some here recognize a tmesis of προσέτι, *yet further*, 388 c, 699 i. — οἱ ἀμφὶ Ἀρμίων, ii. 4. 2.

3. περᾶσθαι, ὅπως...σωζόμεθα, *to strive* [so that we may save] *to save ourselves* ; "gravius dictum pro περᾶσθαι σώζεσθαι," Kühn. ; cf. § 5. — ἀποθνήσκωμεν, *let us die*, 628 a. Some regard it as constructed like σωζόμεθα. — οἷα σ, *as may the gods bring upon our enemies* ! cf. § 6.

4. ἐπὶ τούτῳ, upon *this*, or, *after him*, 690; deinceps, Kühn. — ὁ δὲ ἄνδρς, 484 g. — ὅστις, 550 b, ii. 3. 4. — λέγων.. ὁμόσας, tense! — εἴη, mode! — Ἑλλάδος, case 442 a: see ii. 3. 18, where dat. — πρὶ (Lex.) πλείστου ἂν ποιήσαιντο, mode, and force of ἂν! — ἐπὶ τούτοις, [upon these declarations] in accordance with, or, in addition to *this*. — αὐτός, 540 c; observe the emphatic repetition (with asyndeton); and above, of ὁρᾶτε. — αὐτὸς ἐξαπατήσας συνέλαβεν, then did himself [having deceived] seize the generals whom he had deceived. — Κλέαρχος, case 451 b. See ii. 5. 27. — αὐτοῖς τούτοις, by *this very means*.

5. καὶ (sc. ᾧ) ἐδόκαμεν, 562; for the more comm. ἔδομεν, 306 b, c. — καὶ οὕτως, 685 b. — Κύρον...[ὄντος, order! — ἐκείνου, case 442 a.

6. ἀποτίσαιντο, mode 638 d; cf. ποιήσαιεν, § 3. — ὡς...κράτιστα, 87 i. 6. 3; 2. 4. — τοῦτο...πάσχων (Lex.), *meel that fortune* (whether good or evil) *which the gods may assign*.

7. Ἐκ (Lex. ἐξ). — κάλλιστα, Xen. was eminently fond of the beautiful (φιλόκαλος, *Ælian. Varia Historia*, iii. 24). — τὸν...τῇ νικᾷν πρόπαν, *that the most beautiful attire befitted victory*. — ὀρθῶς ἔχων, *that it was well*. — τῶν καλλίστων (431 b) ἑαυτὸν ἐξέωσαντα, *since he had deemed himself worthy of the most beautiful equipments*. — λόγου, case 425.

8. Τὴν μὲν, the regular sequence having been interrupted by the sneezing. — λίγα, tense 612. — διὰ φιλίας, διὰ παντὸς πολέμου (Lex. διὰ). — στρατηγούς, prolepsis, 474, 657: cf. i. 8. 21. — διὰ πίστewς, 694. — σὺν τοῖς ὅπλοις: cf. ii. 1. 12. — ὧν...δίκην = δίκην τούτων ἃ πεποιήκασι, [the penalty of those things which they have done] *vengeance for their deeds*. — πολλὰ καὶ, ii. 3. 18. Cf. order in § 10.

9. παύρυνται, a sudden, involuntary outburst of this kind was referred by the Greeks, as by so many other nations, to a divine interposition, indicating good or evil according to the circumstances (παταμών τ' ὀρνίθα καλεῖται, *Ar. Av.* 720). As the sign here fell upon σωτηρίας, Xen. interpreted it as promising safety, and proceeding from *Zeus Sōtēr*. — τὸν θεόν, the deity from whom the sign proceeded. *Zeῦ, σῶσον, Jupiter (Zeus), be propitious*, was a common Greek exclamation when one in a company sneezed, as in Germ., "Gott helf," and in Eng., "God bless you." — *ὅτε...ἀνατεινάντω τὴν χεῖρα*, a very common mode of voting among the Greeks, as with us. The Greeks naturally carried the usages, 88 as well as the spirit, of their popular institutions into the field; and of this army in particular Krüg. says, that it was "civitatem perigrinanten," *a travelling commonwealth*. — τὰ τῶν θεῶν καλῶς εἶχεν, *the [things of the gods were well] religious rites had been duly performed*.

10. Ἐτίγχανον (Lex.) λέγων, i. e. when this omen came. — θεῶν, ii. 7. 5. — οὕτω δ' ἐχόντων, 676 a; quæ cum ita sint. — οἵπερ ἱκανοὶ s. Cf. Ὁ θεὸς δὲ, ὡς εἴοικε, πολλάκις χεῖρει τοὺς μὲν μικροὺς μεγάλους ποιεῖν, τοὺς δὲ μεγάλους μικροὺς, *Hel.* vi. 4. 23.

11. γάρ, γάρ, in reg. const. one of these should be omitted. Cf. ii. 5. 12; 716 a. — ἑμᾶς, κινδύνους, 473 a. — ἀγαθοῖς...ἀγαθοί, order! — ἑμῖν, cf. 15, 661 b. — παμπληθεὶ στόλῳ, in a vast array; acc. to Nepos, 100000 infan-

try, and 10000 cavalry. Others increase this number, and Justin even to 600000 (of whom 200000 perished). — *ὡς ἀφανιούντων* s, *that they might bring Athens to nothing again*, 598 b. — *ὑποστήναι*, at Marathon, B. c. 490; acc. to the comm. statement, 10000 in number, and aided only by 1000 Platæans.

12. *εἰξάμενοι*, as if its subject followed in the nom., instead of the dat. αὐτοῖς w. *ἔδοξεν*, 402 a. — *ἔδοξεν αὐτοῖς* = *ἐψηφίσαντο*, [it seemed best to them] *they determined*; the dat. being used, by a change of const., for the nom. with which the sentence commences, cf. 402 a. — *κατ' ἐνιαυτόν* (692. 5) *πεντακοσίας θύειν*, upon her altar at Agræ upon the Ilissus; an annual sacrifice of 500, without limit of time, being substituted for an immediate payment of the whole number (6400 barbarians having fallen in the battle, acc. to Hdt. vi. 117). Plutarch mentions the thank-offering as existing even in his time, some 600 years after the battle.

13. *τὴν ἀναρίθμητον στρατιάν*, *that innumerable army*, so celebrated, 530 a. Hdt. (vii. 186) sets the entire host at 5283220 men, one half of whom were combatants. — *ἐνίκων* (tense? cf. *ἐνίκησεν*, § 11), at Salamis, B. c. 480, at Platææ and Mycææ, on the same day, B. c. 479, etc. — *ὦν ἔστι* (788 f) *μὲν τεκμήρια* (394 b) s, [as proofs of which one may see the trophies] *of which exploits we may behold proofs in the trophies then erected*. — *ἀλλά*, i. 4. 18. — *προγόνων*, case 412.

14. *ἡμέραι*, sc. *εἰσὶν*, a comm. ellipsis in such expressions. — *ἀφ' οὗ* (Lex. *ἀπό*), 557 a (= *ἀπὸ τοῦ χρόνου ὅτε*). — *ἡμῶν αὐτῶν*, case 409. — *ἐνίκατε* (tense?), *were conquering*.

15. *περὶ τῆς Κύρου* s, [about] *in behalf of the sovereignty of Cyrus*; i. e. to make Cyrus king. — *ἀγαθαί, πολὺ*, pos.? — *ὑμᾶς*, case 661 b; cf. § 11.

16. *αὐτῶν*, case? — *τό τε πλῆθος ἀμετρον* (sc. *ὧν*) *ὄρῶντες*, *and seeing the multitude* [to be] *immense*, 523 b, 5. — *ἔλκει εἰς αὐτούς*, *to go against them* [INTO them, stronger than *ἐπὶ αὐτοὺς* UPON them]. — *θέλουσι... μὴ δέχεσθαι ὑμᾶς*, *they are not willing to receive you* [will or choose not to receive, stronger than οὐ θέλουσι δέχεσθαι, do not will to receive].

17. *Μηδῆ... δόξετε*, as imv. 628 c. — *μείον* (Lex.). — *εἰ*, if, = *ὅτι*, *that*, 639 a. — *Κυρεῖοι*, cf. vii. 2. 7. — *ἀφίστηκασιν*, ii. 4. 2, 9 s. — *ἔτι*, pos.? — *ἔφευγον*, *they* [were fleeing] *fled*. The impf. presents more vividly than the aor. the scene when the army under Ariæus showed its cowardice by running away and leaving the Greeks to their fate, i. 10. 1. The mss. have *πρὸς* before *ἐκείνους*, but there does not appear to be any occasion on which the army of Ariæus actually *fled* to the king's troops. The insertion came possibly from a copyist, who did not distinguish between *ἀφίστηκασιν* and *ἔφευγον*. — *φυγῆς*, case 425. — *πολὺ κρείττον*, sc. *ἔστι*.

18. *τις... ἐνθυμήθητε*, numb. 501. On value of cavalry, see ii. 4. 6. — *οἱ μύριοι ἵπποις*, 531 d, 534. 3: so in Eng. "your ten thousand horse." — *ἀνδρωποι*, pos.?

19. *ἱππέων*, case? — *κρέμονται*, [hang] *are placed aloft*. — *μᾶλλον... τευξόμεθα*, *shall better hit*, from our steadier aim. — *Ἐνὶ μόνῃ*, *in one respect alone*, 467 b. — *ἡμᾶς*, case 472 b. — *φεύγειν* s, 663 a. The

sportive and somewhat sarcastic tone of parts of this address was admirably adapted to raise the spirits of the soldiers.

20. μάχας, case 472 f. — ἑμῶν, ii. 2. 8; i. 7. 1. — τοῦτο, 483 b. — ἡ οὖν ... ἄνδρες, or (to have as guides) *whatsoever men* (553), *such men as*. — ἦν τι (478) *πρὸς ἡμᾶς ἁμαρτάνωσι* (631 c), *if in aught they sin against us*; some read *ὑμᾶς, you*. — τὰς ἑαυτῶν ψυχὰς καὶ σῶματα, *their own lives* (which may be taken) *and persons* (which may be beaten), 534. 4. Cf. "life and limb"; Germ., "Leib und Leben."

21. μικρὰ... πολλοῦ, in a kind of sarcastic antithesis. — μέτρα, in appos. w. ἐπιτήδεια, 395 a. — ἀργυρίου, case? — μηδὲ... ἔχοντας, *as we no longer receive pay*; as they had been so long without pay. — μέτρον... ὁπόσον, *as large measure as*.

22. ταῦτα, prolepsis. — κρείττονα, sc. ἐστίν. — ἄπορον, ii. 5. 9; iv. 4. 11. — διαβάντες, *when you crossed them*, referring esp. to the passage of the Tigris, which was planned for the destruction of the Greeks, ii. 4. 24. — εἰ (complem.) ἄρα εἰ, *whether indeed* (or, *after all*) *the barbarians* [have not done this even a most foolish thing] *have not here done a most foolish thing*, as they simply constrain us to make a longer march through the heart of their country. — πηγῶν, case? — προϊούσιν, *to* [persons proceeding] *those who proceed*, or, *if we ascend*; case 458.

23. διοίσουσιν, some read διήσουσιν (διήμι, *allow to pass*). — οὐδ' ὥς (Lex.). — φαίμεν βελτίους, [say are better] *admit to be better*. — βασιλέως, contemptuously repeated, to emphasize the king's inefficiency. Yet it seems quite possible that the first βασιλέως has crept into the text from a grammatical gloss, and that the true reading is *ὁ ἄκοιντος* (so placed for emphasis) *ἐν τῇ βασιλείᾳ χώρα*. Hence in ms. Eton. *ὁ ἐν βασιλείᾳ χώρα ἄκοιντος*. — Δυκώνας... εἰδόμεν, in passing through Lycaonia, i. 2. 19: cf. § 8, 29. — τούτων, the Persians or subjects of the king; v. l. τούτου.

24. ἂν ἔφην, *I might say*, were it not for the reason mentioned in § 25. — χρεῖναι... ἀρμημένους, *ought not to appear to have set out for home*. — ὁμήρους τοῦ ἀδελφῆς ἐκπέμψειν, *hostages* [of his being about to send] *that he would send them away faithfully*. — οὐδ' ὅτι, [I know that he would] *I am well assured*, thrown in parenthetically, 717 b.

25. Ἀλλὰ γάρ, *but* [I do not so say] *for*, 709. 2. — μή, repeated after the conditional clause, 714. 2. Cf. *el...el*, § 35. — μεγάλαις, *tall or stately*. Physical prowess was so indispensable among the Greeks, that good size became an important element of female attractiveness. — ὥσπερ οἱ λωτοφάγοι, *as those who taste the lotus*; *μή πῶ τις λωτοῖο φαγὼν νόστοιο λάβηται*, *Od. ix. 102*. The poems of Homer were most familiar sources of illustration to the Greeks.

26. ἔξιν (Lex.) αὐτοῖς (459) ... κομισαμένους (667 e) s, [it being in their power, having brought, etc.] *when, if they will bring hither the citizens that now live in want at home* (as being without estate) *they may behold them rich*: τοῦ πολιτεύοντος is the comm. object of κομισαμένους and ὁρᾶν.

27. ἵνα μὴ τὰ ἵσχύη ἡμῶν (407) στρατηγῷ, *that our teams may not control [us] our march*, obliging us to go only by carriage routes. Cf. ii. 2. 13.

— ὄχλον μὲν παρέχουσιν ἔργα, [give trouble] are troublesome to carry, 663 d, e. — οὐδέν, case 478.

28. τῶν ἄλλων... πλὴν ὅσα, of our other effects let us dispense with the superfluous, [all except what we carry] whatever we do not carry, etc. Cf.

92 i. 2. 17. — Κρατούμενων (sc. τῶν, 676), if, or, when men are conquered; Xen. would not here use the humbling and ill-omened ἡμῶν. — πάντα (sc. γίνεται) ἄλλότρια, everything becomes another's.

29. Δοικόν (Lex.) μοι, case 460. — Ὅρατε γάρ, so v. 1. 8; 8. 11. — πρόσθεν... πρὶν, cf. 1. 16; i. 1. 10. — ἀν... ἀπολλέσθαι, 621 d. — ἀταξία, cf. 1. 38.

30. τοὺς νῦν τῶν πρόσθεν, order 719 b, c; cf. νῦν ἢ πρόσθεν.

31. Ἦν δέ τις ἀπαθῆ, ἢν ψηφίσῃσθε, and in case any one is disobedient, if you would vote. In the logical order the latter clause would precede the former, but the other is placed first in distinction from πειθομένους in § 30. — τὸν.. ἐντυχάνοντα, any one of you who may be present at the time. — εἰς, see Lex. — σὺν τῷ ἀρχοντι κολάζαν, should join with the commander in punishing him; a measure more likely to be voted than well executed; cf. v. 8. 21 s. — πλείστον... ἴσονται, will be most completely disappointed. — Κλεάρχους (Lex.), 227. 1; i. e. rigid disciplinarians, ii. 6. 9 s. — οὐδ' ἐνί, not a single man (Lex. οὐδέ): v. 1. οὐδεὶ. — κακῷ, [bad as a soldier] remiss in duty.

32. Ἀλλὰ γάρ (Lex.), 709. 2. — ἡ ταύτη [for ταῦτα], than [that things should be in this way] this. — ὁ ἰδιώτης, art. 522 a.

33. ψηφίσασθαι ἀριστον εἶναι, to be best to vote. — ἀνέταυαν, asynd. Cf. 2. 9.

93 34. (sc. ἐκεῖσε) θύου, 551 f; cf. οὐ, ii. 1. 6. — πλεον, case 482 d.

36. ποιησαμένους, cf. i. 2. 1. — τὸν ὄπλων, ii. 2. 4 N. — εἴη, ii. 4. 5. — τὰ πρόσθεν (Lex.). — ἐκατέρων, cf. i. 8. 27. — χρομέθα... τεταγμένους, we could immediately put our marshalled men in action.

37. ἄλλως ἔχεται, let it be otherwise. — Χειρίσοφος: Chiriso-phus had before been kept in the shade by his older and abler countryman, Clearchus. — Δακεδαίμονιος: the Spartans, now sovereign through Greece, were very jealous for their precedence; cf. vi. 1. 26, 32; 6. 12. — πλευρῶν, case? — πρισβυτάτων, 418 c. — τὸ νῦν εἶναι, 665 b.

38. παρόντες s, 432 b; but with any changes that may seem expedient from time to time; e. g. 4. 19 s. — Ἔδοξε ταῦτα, asyndeton.

39. εἶναι, inf. 657 k. — τοῦτου τυχεῖν, to obtain this sight, 427. — τῶν μὲν... ἰκάνων, 443 a. — Καὶ εἰ τις δὲ χρημάτων (case 432 c) ἐπιθυμῇ, and even if any one is desirous of wealth; a lower motive presented thus conditionally. This peroration, though not observing strictly the law of climax, was admirably adapted to impress the hearers. Observe the emphatic repetitions, chiasms, etc.

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CHAPTER III.

THE GREEKS CROSS THE ZAPATAS AND ADVANCE. — ANNOYED BY THE PERSIANS.

1. Τοῦτον s, 675. — ἀνέστησαν, the assembly having been before this seated. Cf. 1. 33; vi. 2. 5. — κατέκαιον, engaged in burning. Observe the imperfects to depict the scene, 592 a; cf. 2. 27 s.

2. πιστός, ii. 5. 35. — εἶπες, sc. εἰμὶ. — πρὸς με, accent, 788 e. — τί ἐν νῆϊ, 564. 2.

3. Δεγε, cf. ii. 3. 21. — ἦν μὲν s; observe the close correspondence in form of the contrasted clauses. — τις, one (much like Fr. *on*, and Germ. *man*) = *if we are permitted*, with esp. but not sole reference to the king and Tissaphernes, whom he does not care to name; cf. i. 4. 12. — ἐγὼ, in what mode after *ἦν*? — τὴν χώραν, *his country*, or, *territory*, 530 e. — ἡμᾶς τῆς ὁδοῦ (405) ἀποκαλῆ, *obstructs [us from the way] our passage*.

4. ἐληγνέσκετο, [he] *it was perceived*, pers. or impers., 573; cf. ii. 4. 22. — τις, pos? Cf. ii. 5. 32 N. — πίστεις ἕνεκα, [for the sake of assurance] *to secure his fidelity* to the king; cf. ii. 5. 35.

5. βέλτιον εἶναι, *to be [better] advisable*. Observe the succession of infinitives. — ἔστ', *as long as*, whilst. — διέφθαρον, διέφθαραν, 95 sc. the enemy, fr. τῇ πολεμῇ: tense? — Ν(ικαρχον (Lex.). — ὥχετο ἀπὸν, 679 d. — νυκτός, prob. the preceding night, which afforded such opportunity for intrigue and desertion, 1. 3.

6. διαβάντες: the Greeks were encamped upon the southeast bank of the Great Zab, prob. by one of its lowest fords, ii. 5. 1. This is identified by Layard with the principal ford in this part of the river, about twenty-five miles from its junction with the Tigris. The χαράδρα mentioned 4. 1, 3 s, would then correspond with the dry bed of the torrent Bumadus, now Gazir-su; and the second day's march would bring the army to the Tigris at Larissa. The Greeks had made such preparations during the night that they were ready to cross at once, before the Persians, little suspecting such an efficient and rapid movement, were prepared to interfere. The final battle between Alexander and Darius III., commonly called the battle of Arbela, was fought on the plain. — Ζαπάταν, some read Ζάβατον: see Lex. — Οὐ πολὺ, sc. χωρὶον, expressed § 15. Cf. βραχύ, i. 5. 3, etc.

7. ἑτίρωσκον, both archers and slingers. — Κρήτες, i. 2. 9. — τῶν Περσῶν, who had not only esp. skill in archery, but very large and strong bows, 4. 17. — ὅπλων = ὀπλιτῶν. — ἀκοντισταί: the Greek peltasts were trained not only to use their light spears in the hand, but also to throw them (v. 2. 12); and were then specially called ἀκοντισταί. — βραχύτερα ἡκόντιζον, ἡ ὥς s, 513 d. — σφενδομητῶν, case?

8. διωκτῶν εἶναι, 682. — ἰδιῶκον, sc. οὔτοι: ii. 2. 14.

9. οἱ περὶ τοῦ πεζοῦ, order? — ἐκ πολλοῦ (Lex.); cf. ἐκ πλέους, i. 10.

11. — οὐχ ὁλόν τε ἦν, 556 c; lest they should be surrounded and destroyed by the cavalry.

10. εἰς τοῦπισθεν (Lex. *πισθεν*), 125 a, 526 b, τοξίζοντες, *shooting backwards*, or, *behind*; "a dexterity which the Parthians exhibited afterwards still more signally, and which the Persian horsemen of the present day parallel with their carbines." Grote.

96 11. ἡμέρας, δειλῆς, case 433 a. — κάμας, mentioned above, 2. 34. — πολέμιους οὐδέν, two accus., 480. 2 b.

12. ἦνιόντο, μαρτυροῖη, mode 651 a, εἰς τῷ μέναι, *while keeping our places* in the appointed order.

13. ἀληθῆ...λέγετε, *you speak the truth*, briefly and forcibly, for the fact was as you say. — κακῶς...χαλεπῶς, order?

14. θεοῖς χάρις, sc. *ἔστω, thanks [be] to the gods*. — μεγάλα, ii. 3. 23.

15. [sc. τοσοῦτον] ὅσον οὔτε, *as far as neither*, i. e. farther than either. — οἱ ἐκ χαρὸς βάλλοντες = οἱ ἀκοντισταί, § 7. — ἐκκνεῖσθαι, *hit, send*. — πολὺ...χαρῶν, pos. 719 a, v. — περὶς πέρδον, cf. § 9. — δόκων...ἐκ τόξου βύματος (Lex.); if he had a bow-shot the start, as an archer would be likely to have.

16. Ἡμεῖς (emph. pos.) οὐκ εἰ μέλλομεν a, *if then we are to check these men*. — μέλλομεν, some read μέλλοιμεν. — σφενδονητῶν, case 414 b. — τὴν ταχίστην, 483 d; cf. i. 3. 14, 20. — ὧν...αὐτῶν, 562. — σφενδονῶν, 2. 14; case 409.

97 17. χαροπληθῆσι, pos. 523 b, 4.

18. αὐτῶν...τίνες, *who of them*, or see 413, and cf. i. 19. — πάντας (πάσαι), i. 9. 19. — τοῦτε, as if *τῆς* had preceded, 501. — αὐτῶν, *for them*, i. e. the slings, 429 a. — ἐν τῷ τεταγμένῳ, *in the place assigned him*: pro in loco constituto, assignato. Poppo. — ἀτελείαν (Lex.).

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CHAPTER IV.

MARCH ALONG THE TIGRIS FROM THE VICINITY OF NINEVEH TO THE REGION OF THE CARDUCHIAN MOUNTAINS.

1. τῇ ἄλλῃ, 567 a. — πρῶταίτερον (Lex. *πρωτῶν*, v. l. *πρωτῆτερον*). — χαράδραν, see 3. 6 N. — μὴ ἐπιθοῖντο, 624 c; form 315 c.

2. τοσοῦτους a, 2 accus. 480, 2 c. — ἔλαβεν, ὑποσχόμενος, *had received them [having promised] on the promise*. Having been an adherent of Cyrus, Mithridates must, forsooth, commend himself to the confidence and favor

of the king by an excess of zeal. — λάβη, mode 645 a. — πρόσθεν 98
(v. 1. εμπροσθεν, 706 b).

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6. οὕτω πράξαντες, *having fared thus.* — τὸ λοιπόν, 482 a.

7. ὄνομα δ', see Lex. Ἀδριασσα, Μέσιλα. — τὸ παλαιόν, 529 a: τὸ ἀρχαῖον, i. 1. 6; ii. 2. 5. — κύκλου ἢ περιόδου, order 523 c.

8. βασιλεὺς, i. e. Cyrus the Elder. — ἥλιον δὲ νεφέλῃ προκαλύψασα ἠφάνισε, μέχρι s, *but a cloud veiling the sun hid it from sight, until the inhabitants abandoned the city through superstitious terror from the unusual gloom.* Some suppose that this tradition originated in an eclipse. Such is the common but conjectural text. The mss., with great unanimity, read ἥλιος δὲ νεφέλῃν προκαλύψας ἠφάνισε, which seems to be a figurative account of the final effort and success of Cyrus: *and the Sun (Cyrus, whose name has this meaning) having brought a cloud as a veil (a cloud of troops) hid the city from sight, until the inhabitants left it (coming forth to surrender).* — οὕτως ἔειπεν, voice 575 a. Even if the Greeks had been aware that they were passing by the remains of one of the mightiest cities in the world's history, they had no time to stop for their examination, or even to gather up carefully the traditions respecting them. But certainly Xenophon's slight notices are a striking illustration how complete was the desolation of "great Nineveh" to the mind as well as to the eye.

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others *οὕτω* for *οὕτοι*. — *ἐπίμενον ὑστροποι* s, the captains remained behind with their companies; i. e. when stationed in the rear, as they seem at first to have been because the danger was from behind. Afterwards, when the danger was divided, half the companies were in front with Chirisophus, § 43. — *τότε δὲ παρήγον ἔξωθεν τῶν καράτων*, and then led on their companies outside of the line between the two wings, i. e. here, behind it, or apart from it.

□ 22. *κατὰ λόχους*, by companies: in this way the companies were arrayed side by side, one enomoty in width and four in depth.

□ — *κατὰ πεντηκοστῆς*: the width was now doubled by bringing each pentecostys (or fifty) of the company into the line; □□

□ while in the arrangement *κατὰ ἐνωμοτίας* it was quadrupled by bringing each enomoty forward to the line. When each enomoty formed a square, the first arrangement would make of the six lochi a body 30 men wide and 20 men deep; the second, 60 wide □□□□ and 10 deep; and the third, 120 wide and 5 deep.

23. *οἱ λοχαγοί*, the captains of the army in general, who crossed in order under the protection of the six select companies. — *εἰ που δόει τι τῆς φάλαγγος* (gen. w. *του*, 420 a), *ἐπιπαρήσαν* (v. l. *ἐπιπαρήσαν*), if there was any need in any part of the phalanx, these (the select companies) were at hand for support. — *ἐπορεύθησαν*, *ἐπορεύοντο* § 24, tense 593.

24. *βασιλειον*, a (satrap's) palace, § 31; cf. iv. 4. 2. — *διὰ*, [through] over. — *ἡ κώμη*, the chief village, containing the palace; or perhaps the first appearance was that of a single village only, though the Greeks found that there were many.

25. *ἀνέβησαν*, *κατέβαινον*, tense? — *ἀναβαίνειν*, mode 671 d. — *εἰς τὸ πρῶν* (Lex.), down the hill, giving them a great advantage over the Greek missiles sent up the hill. — *ἔβαλλον* s, asyndeton. — *ὑπὸ μαστίγων*, 695. The Persian troops, even in battle, were treated as slaves. So at Thermopylae, Hdt. vii. 223: cf. Ctes. *Pers.* 23.

26. *κατετίτρωσκον*, *ἐκράτησαν*, tense 595 a. — *γυμνήτων*, case? 102
δου τῶν ὅπλων, § 17; 2. 36; 3. 7.

27. Observe the tenses. — *ἀπεπήδον*, some read *ἀνεπήδον*.

28. *στρατιάτας*, see iv. 3. 22, and *στρατία*, vi. 3. 19. — *πρὶν*, conj. 703 d, a. — *τὸ ὄρος*, rising above the hills, § 24.

29. *ἀποσημαίεισαν*, 293 a; cf. § 35. — *αὐτῶν*, case? Observe the different reference of the second *οἱ πολέμιοι* from the first.

30. *οἱ δὲ*, the targeteers, § 28; they passed along the mountain above the main army, and in a parallel direction. — *λατροῖς*, i. e. soldiers who had most experience and skill in dressing wounds. A Greek army had not the fully and carefully appointed staff of modern times; and the wounds from which they suffered were in general less difficult of treatment than those made by fire-arms.

31. *εἶχον*, for *ἔχοντες*, 716 c. — *ἄλουργα* s, asynd. 707 j. — *τῷ σατραπείῳ*, case 460 (or 461 f), chiefly for the support of the troops which he must maintain. Cf. Xen. *Æcon.* iv. 5 s.

- 108** 14. ἡλεγχον s, *inquired in respect to the whole country round*, 474 b. — τίς ἐκάστη (sc. χώρα) εἴη, *what each region was*.
15. τὰ μὲν, sc. μέρη or χωρία. — τῆς ἐπὶ B. (sc. ὁδοῦ) εἴη, [belonged to, 443] *lay upon the route*. — ἡ δὲ πρὸς ἑω (sc. ὁδὸς) ... φέροι, *the route to the east led*. — θερρίζαν καὶ ἐπαρίζαν, obviously, from the climate of the two capitals, in chiasitic order (the spring spent at Susa, etc.). Cf. *Cyr.* viii. 6. 22. — ἡ δὲ διαβάντι s, *the route* [for one crossing the river, 462 c] *across the river*. — ὅτι, repeated (though not in its proper place before ἡ δὲ διὰ, 719 η), giving prominence to this final statement of the route which was taken.
16. ἀνὰ τὰ ὄρη, 689 l. — βασιλείας, case 432 g. — ἐμβαλεῖν (Lex.), having *στρατιάν* as its subject; an expedition of which nothing more is known. — σφῶν, sc. τινάς (421 b), *some of* [themselves] *their own people*, i. e. the inhabitants of the plain, this statement coming from them. — πρὸς ἐκείνους, *with them* (the Carduchi).
17. τοὺς...εἰδέναι, sc. τὴν ὁδόν, *those who professed to know the way to each quarter*. — οὐδὲν δῆλον ποιήσαντες, *giving no intimation*. — τοῖς τοῖς, gov. by διὰ. — ἔφασαν, sc. οἱ ἐαλωκότες, § 14. — πολλὰς, for πολλὰν, 553.
18. Ἐπὶ τοῖς τοῖς, *in respect to this proceeding or course*; cf. i. 6. 10. — ὀπηνίκα (v. l. ἡπικα) ... τῆς ὥρας (Lex.), 420 a. — ὑπερβολὴν s, *they feared lest the pass over the mountains should be preoccupied*, 474 b. — δαπηνήσμεν, *mode! order!*

BOOK IV.

FROM THE ENTRANCE OF THE GREEKS AMONG THE CARDUCHI
TO THEIR ARRIVAL AT THE PONTUS EUXINUS.

CHAPTER I.

MARCH THROUGH THE MOUNTAIN REGION. — SUFFERING FROM AT-
TACKS OF THE ENEMY AND THE COLD.

108 1. Ὅσα μὲν, etc. The first four sections, which are chiefly recapitulations, are regarded by some as not from the pen of Xenophon. Sections 2–4 are wanting in mss. b, c, e (see p. 3, as to division into books, summaries, etc.). — ὅσα...ἐπολεμήθη, [how many things were performed in war] *what war was made*. — τοῦ Περσικοῦ στρατεύματος. This did not venture to follow the Greeks among the Carduchian mountains; and ceased the pursuit, as if now certain of their destruction, Tissaphernes proceeding to Asia Minor, Orontas to Armenia, etc.

2. ἐδόκα δῆ, v. l. ἐδόκει δέ. Some editors bracket as doubtful §§ 2, 3, 4.

3. τῶν ἀλίσκομένων, case? tense? — εἰ διελθοῖεν... ἦν μὲν βοῶνται, διαβήσονται... περὶ αὐτοῦ (as fut.), 633 b. — τοῦ Τίγρητος, for τῶν τοῦ T., 435 b; ii. 3. 15. — καὶ ἔστιν οὕτω στενόν, sc. τὸ διάστημα or χωρίον, and [it is so narrow] so small is really the distance here between the two rivers, the Tigris flowing from the southern side of Mt. Niphates, and the Eastern Euphrates from the northern side. Such is the text of the mss. Most editions have now the conjectural reading of Abresch, καὶ ἔστιν οὕτως ἔχον, and so it is.

4. εἰς τοὺς Καρδούχους (Lex. εἰς, χώρα); cf. i. 1. 11. — ἅμα μὲν s, endeavoring both to steal away (from the Persians), and at the same time to [anticipate before, etc.] gain the heights, before the enemy (the Carduchians) should seize them. 110

5. ἀμφὶ τὴν τελευταίαν φυλακὴν (Lex.), i. e. about 3 o'clock in the morning. — Διέπετο s, 556 d. — σκοταίους, § 10; ii. 2. 17. — ἀπὸ παραγγελίας, summons, or, word of command, quietly passed from man to man. A trumpet-signal might have defeated their plan. — ἅμα (Lex.), 450 a.

6. στρατεύματος, case 407. — πορευομένων, i. 4. 12; 2. 7: ii. 4. 24.

7. ἐφέπετο δὲ αἰετὶ τὸ ὑπερβάλλον s, and [continually the crossing part of the army] each part of the army, as it crossed (the height), followed on.

8. τὰ δὲ... λαμβάναν, and then was an opportunity of taking provisions in abundance. — χαλκήρεσι: "The Kurds at the present day take great pride in their copper (not brass) utensils." Ainsworth. — ὑποφαιδόμενοι, sparing them somewhat, or [covertly], from policy. — εἰ πως s, (to see) if perchance the Carduchi would consent, i. e. to ascertain whether, etc. (Lex. εἰ). — ὡς διὰ φιλίας τῆς χώρας, [as through the country friendly] through the country as a friendly one, 553; cf. i. 3. 14.

9. καλοῦντων, sc. αὐτῶν, case 432 g (or, as some prefer, 676 a).

10. σκοταί, 509; § 5: ii. 2. 17. — ἑλην τὴν ἡμέραν (482) ... αὐτοῖς ἔγνετο, [took place for them through the whole day] occupied for them the whole day. — ὅλγοι τινές, 548 d.

11. πολέ, wt. art. 523 f. — οὕτως, so, as has been stated, § 8. 111
— συνέρων ἀλλήλους, watched each other for their common safety.

13. Σχολαίαν, πολλά, πολλοί, etc., pos.? — ἐποιοῦν, pl., the subject including persons, 569 a. — πολλοὶ δὲ οἱ ἐπὶ... ὄντες, and [those who were over these, many in number] many having charge of these. — Δόξαν δὲ ταῦτα (sc. τοιεῖν, or see 502), and this resolved on, 675 c.

14. ἐν στενῇ, sc. χωρίῳ, in a narrow pass. — πλὴν εἰ τις τι ἔκλεψεν, except [they did not comply, if] perchance one smuggled something by. — οἷον ... ἐπιθυμήσας, as, for instance, from attachment to. — γυναικὸς (432 e) τῶν ἐντροπῶν (418 c). — τὰ μὲν... τὰ δέ, 483 a, 518 d.

15. Εἰς s, i. 7. 1; iii. 4. 13. — χαμὸν: "A great storm arose in the very place to expect it, on the ascent of the highlands of Finduk." Ainsworth.

16. παρήγγελλεν, sent along word to the van. — ἐπικρίντο, 112
mode?

17. ὅτε παρεγγύετο, whenever the word was passed. — τότε δέ, but [this

time, of which an account is to be now given] *on one occasion*. — *πράγμα τι, something important*. — *ἐπισθοφύλαξι*, case?

18. *στολάδος*, *v. l. σκολάδος* (see Lex.). — *διαμπερές εἰς τὴν κεφαλὴν*, i. e. *through the helmet, into*, etc. Some omit *εἰς*: if so, *διαμπερές* is followed by the acc., like simple *δίω*, 699 a (or refer *κεφαλὴν* to 481).

19. *σταθμόν*, a *stopping-place*. — *ὥσπερ εἶχεν* (Lex.). — *φείγοντες ἄμα μάχεσθαι*, [fleeing] *to flee and fight at the same time*. — *δύο καλὸς τις* s, “*two fine brave fellows*,” McMich.; cf. ii. 6. 19. — *ἀνέλεσθαι θάψαι*, the Greeks regarded it as a sacred duty to take up and bury the dead.

20. *Βλέπον*, tense 592 b; see Lex. *ὁρᾶω*. — *ἔφη*, 574. — *Μία (pos.) ἡ αὕτη* (deictic, 524 c) *ὁδὸς, ἣν ὁρᾷς, ὁρῶν* (pos.), *there is that one steep path, which you see*; or, as some prefer, that which you see is the only path (and) steep enough: see 7. 4. — *ὄχλον τοσοῦτον* (deictic), [so great a] *that multitude*. — *τὴν ἑκβασιν*, the *egress* (from the valley in which the Greeks then were) by a mountain pass; hence *τὴν ὑπερβολήν*, § 21.

21. *ταῦτα*, case 483 b. — *εἰ πως*: § 8. — *οὐ φασιν*, cf. § 24; i. 3. 1.

22. *ὅπερ*, 491 b. — *ζώντας*, sc. *τινάς*.

113 23. *ἡλεγχον*, sc. Chirisophus and Xenophon, with the co-operation, doubtless, of other generals. — *οὐκ ἔφη*, sc. *εἰδέναι*. — *καὶ μάλα*, i. 5. 8. — *φόβον*, ii. 5. 1. — *ἔλεγεν, ἔλεξεν*, § 24, tense, 594 a.

24. *αὐτῇ τυγχάνει* (sc. *οὕσα*) s, *he happened to have a daughter there, settled with a husband*. — *δυνατήν*, i. 2. 21; iii. 1. 21.

25. *δ εἰ* (561 a) *μή τις* (of the Greeks) *προκαταλήψοντο* s, *which [unless one should preoccupy] must be first occupied, or it would be impossible to pass*.

26. *λοχαγοὺς καὶ πελταστὰς* [= *τῶν πελταστῶν*] s, *the captains both targeteers and [some of the] heavy-armed*, *πελταστὰς* in appos. w. *λοχαγοὺς*, while a different form of expression follows. — *ἐθόλοι ἄν*, *v. l. ἐθέλει*. — *ὑποστάς*, *having offered himself*.

27. *Ὑφίσταται*, *v. l. ὑφίστανται*, numb.? explain as punctuated. — *Μεθυδριεύς Ἀρκάς*, an *Arcadian from Melhydrium* (with this name compare Lat. Interamna). Some suppose the triple *Ἀρκάς* to have stolen into the text from marginal notes. If genuine, it emphasizes the bravery of the Arcadians. — *ἀντιστασίῳ*, cf. 7. 9; vi. 2. 11. — *ἔφη ἐθόλων* s, 659 d, 503 a.

28. *ἐθόλοι*, mode? — *πολλοὶ*, case 431 b. — *στρατιῇ*, case?

CHAPTER II.

SEVERE FIGHTING AND LOSS IN STRUGGLING FORWARD.

1. *οἱ*, *they*, sc. the generals. — *αὐτοῖς*, i. e. the volunteers. — *σημαίνειν*, sc. *τινά*, *that a signal should be given*. — *τὴν φανεράν ἑκβασιν*, i. 20, 23. — *αὐτοί*, i. e. the generals, with the main army. —

συμβολήσαντες ἐκβαίνοντες, v. l. συμβολῆς ἐκεκεν βαίνοντες: συμβολή = con-
flict. See McMichael.

2. οὐρανοῦ, without article, 533 a.

3. χαράδρῃ... ἣν ὅσα διαβάνας (674 d) s, a ravine (or torrent bed) which
they must [having crossed go forth] cross before climbing the steep ascent. —
φερόμενοι... πταίοντες, dashing in their course against the rocks. — τῇ εἰσόδῳ
(case 450 a), the entrance to the mountain path.

4. εἰ μὴ ταύτῃ δύναιτο, sc. ἐκβαίνειν, mode 634 b, by this (i. e. one) way.
— ἐπαρῶντο, ἐπόλουν, tense? — τακταίρεσθαι δ' (705) ἦν, for this [it was
easy to infer] we could tell: v. l. τεκμήρασθαι.

5. τοὺς φύλακας, the guards of the height mentioned § 1; 3. 25; who
were not, however, upon the summit. — ὡς... κατέχοντες, as holding, or,
supposing they held, 680.

6. Οἱ δ', exception to 518 e. — ἡ στενὴ αὕτη ὁδός, order 524 b. Cf. v. 7.
29; vii. 3. 20.

7. ὁλοθῶν (Lex. λαοθάω). — ὅλγοι, but few (οἱ ὅλγοι, the few, 115
523 f) of them, 395 a, c, 417 a.

8. τῆς σάλπιγγος, i. e. the signal expected from the volunteers, § 1.

9. τοῖς προκαταλαβοῦσι, § 7. — τοὺς ἡμίσεις (= τὸ ἡμισυ), sc. ἄνδρας,
419 e, 418 b; taking the gen. and numb. of the persons constituting the
half. — [τῇ ὁδῷ] ἦσαν, referred to in the next clause.

10. ἂν ἐπαρῶντο, 636 a. Cf. iii. 2. 24. — οἱ ἄλλοι, 523 f, as stated
in § 8.

11. ὀρθοὺς (Lex., cf. φάλαγξ) τοῖς λόχοις, with their companies in col-
umns (five in front, if the enomoty was square). — ἀφοδόν..., εἰ βούλονται,
702 b.

12. ἰδόντες ἕκαστος, 501 a. — Καὶ τοῦτον s, and when the Greeks had
passed by this, they see another.

13. Ἐννοήσας μὲν, iii. 5. 3. — καὶ, even. — καὶ πάλιν, with this 116
adv. use of πάλιν, Krüg. compares Ἄνθρωπος φεύγων καὶ πάλιν μαχή-
σεται: Menander, *Frags.*, γινώμαι μόνος. 45. — ἐπιβοῶντο, form? — ἐπὶ (Lex.)
πολὺ δ' ἦν, formed a long train, were greatly extended. — ἄτε, quippe quæ.
— διὰ στενῆς τῆς ὁδοῦ: στενῆς, predicative, was narrow. — Κηφισοφών-
τος, case? why father's name mentioned? Krüg.

14. μαστὸς... φυλακῆς, § 5 s. — τῆς νυκτὸς ὑπὸ τῶν ἐβαλοντῶν, deferred
details; note difference between ἐβαλοντῶν and ἐβελόντων.

15. πᾶσι, case 458. — καὶ ἐπάπτενον, observe change to an independent
constr. — πολιορκοῖντο: a compound sometimes becomes so familiar that it
is treated as a simple, losing the distinct force of one of its elements.
Hence πολιορκέω may even take πόλιν as an obj., vi. 1. 28. — ἄρα, in truth,
or, as it proved.

16. ἐπάγων, to lead forward, and not halt in the narrow path for Xen.
to join them, since this would stop all behind them. — προσμίσξαν, might
march on to join them, which could only be through their issuing upon
a broader spot. Observe force of πρὸς. — τῷ ὁμαλῷ, the level ground to
which the different passes through the heights led, § 22. Voll. refers ὁδὸν
to § 8.

17. *πεφυγότες*, having escaped by flight. — *ὥς... ὅτι*, 702 a. — *τεθνῶσι*, form 50, *θνήσκω*, 320. — *δοῦναι μὴ*, [as many as did not] all except those who. — *κατά*, 689 m.

117 18. *ἀντίπαρον*, over against: trajectory, emph. — *νέκρουσι*, 1. 19 N (*θάψαι*).

19. *ἔφ' ᾧ* s, 557, 671 a. — *Ἐν ᾧ* (Lex. *ἐν*). — *τὸ ἄλλο στρατόμαχον*, the rest of the division under Xenophon. — *οἱ ἐκ*, constr. *præg.*, i. 2. 18. — *ἵσταντο*, were [stationing themselves] taking their position. Note graphic effect of the imperfect.

20. *ἤρξαντο*, sc. Xenophon and those with him, § 16. — *ἐνθα τὰ ὅπλα ἔκαντο* (as pass. of *θέσθαι*, § 16), where the arms were grounded, i. e. where they were resting under arms. McMich. — *ὁ ἑπασπιστής*, an officer who was often mounted and required a servant to carry the shield which he might need when fighting on foot (Lex. *ἑπείς*). In the hurry of the descent and avoidance of the stones Xenophon's shield-bearer was separated from him.

21. *πρὸς τοὺς συντεταγμένους*: see § 16.

23. *διεπράξαντο*: the exchange seems to have involved an armistice during the funeral obsequies, which, with the time occupied in the negotiation and in the collection of the bodies, appear from the statement of time (in 3. 1 s) to have occupied two days. The Greeks, from their favorable situation and need of rest, were probably in no haste. — *ἡγήματα*, § 1; 1. 24; 2. 1. — *τοῖς ἀποθανούσιν*, for the slain, in honor of them. — *δυνατῶν* (Lex.).

24. *τῇ ἑσπερίᾳ*, on the day following the funeral obsequies. — *ἐκάλουν τὰς παρόδους*, [hindered the passing] obstructed the passages. But acc. of person, § 25.

25. *τοῖς πρώτοις*, case? — *τῶν καλυόντων*, case? Observe the parallelism in § 25 and 26.

118 27. *Ἦν... ὅποτε* (Lex.), ii. 6. 9; i. 5. 7. — *ἀναβᾶσι*, § 25 s. — *πάλιν καταβαίνουσιν*, when descending again. — *ἐγγύθεν*, opp. to *ἐκ πολλοῦ*, iii. 3. 9. They could approach very near the Greeks and still escape.

28. *Ἄριστοι τοξόται*, excellent bowmen: *jaculo bonus*, *Æn.* ix. 572. — *τριπύχη, διπύχη*, form 213 d. — *πλέον*, 507 e, f. — *πρὸς τὸ κάτω... προσβαίνοντες* (v. l. *προβαίνοντες*), stepping with the left foot against the lower part of the bow. It is easy to understand how a bow of remarkable size and strength might be thus strained by the use of foot and hands. The question is how it was kept strained till it could be brought into position, aimed, and discharged. Some think, with Schn., that the bow was a kind of cross-bow; Rehdz. is of opinion that the archer shot sitting, still using his left foot to keep the bow strained and guide the arrow. It is perhaps more natural to suppose, with Anthon, that when the bow had been bent with one end resting upon the ground, and the arrow adjusted, the strength of the arms (aided perhaps by the arrow) sufficed during the moment in which the bow was raised and discharged. — *ἀκοντίους*, in apposition with *αὐτοῖς*, 394 b.

CHAPTER III.

SUCCESSFUL CROSSING OF THE RIVER CENTRITES INTO ARMENIA.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἡύλισθησαν α, and [through] *this day again they lodged at quarters in the villages*: ἡμέραν, acc., as the time of the march which led to these quarters, 482; αὖ, as their last quarters were in villages, 2. 22. — ταῖς, τοῦ, 523 α, 2. — τῶν ὁρίων... τῶν Καρδούχων, the latter governed by ὁρίων, deferred detail.

2. πολλὰ τῶν... πόνων μνημονεύοντες, [much remembering] *dwelling much upon their past toils*. Suavis laborum est praeitorum memoria; Cic. *De Fin.* ii. 32. — δασυπερ, 550 d. Acc. to chapters 1 and 2, they were strictly but five days on the march. For the other two days of the seven, see 2. 23 κ. — μαχόμενοι διετέλεσαν, *were constantly fighting*: with the exception of the time taken for burial of the dead. 119

— ὅσα οὐδὲ τὰ σύμπαντα (in appos. with ὅσα), sc. ἔπαθον, [as many as they had not suffered] *more than they had suffered all together*. Yet these Carduchian mountains, as they turned back the Persian army, must be regarded as having saved the Greeks.

3. που, [somewhere] *in some places, here and there*, as not fully discerned. — ἐπὶ ταῖς ὄχθαις, [upon] *in command of the upper banks* (the higher secondary banks); while ἐφ' ὧν (§ 5), *upon which*, denotes simply local position, as the idea of military occupation did not need to be repeated.

4. Ἦσαν, *belonged to, or, were troops of*. — Ὀρόντου, *Orontas* (see Lex. 2). — μισθοφόροι: from the sentence following this appears to be connected with Χαλδαῖοι only.

5. ἀπέχον: higher up however, it would seem, forming rocky bluffs directly over the river, § 11, 23. — ὁδὸς δέ... ἓνα, *there was only one way which was visible leading up*. — ταύτῃ, *here*, i. e. over against this road.

6. πειραμένους, [for them attempting] *on their making the attempt*, 462 c. — οὗτ' ἐν τῷ ὕδατι, corresponding to ἐπὶ τε τῆς κεφαλῆς. — τὰ ὄπλα, esp. their shields. — εἰ δὲ μή, *otherwise, or, else* (Lex. εἰ), 717 c. Cf. vii. 1. 8. — τις, γυμνοί, number!

7. Ἐνθα, *where*, 550 e. — πολλοὺς, *in great number*. — ὁρῶσι, obs. the emphatic repetition: i. 9. 10. — ἐπικεισομένους, *ready to fall upon*.

8. ἐν πείδαις, [in] *with fetters*, 695. — αὐτῷ, [for him] *from around him*; περιφρῆναι, beautifully expressive of ease. — διαβαίνα, *to stride*, seemed to promise διαβαίνειν, *to cross*, § 12, 15. 120

9. ὡς τάχιστα, 553 b. — πρώτου (Lex.). Some supply λεπέου (expressed vi. 5. 2), which rather weakens the sense.

10. Ξανοφῶντι, αὐτῷ, case 699 g. — προσέτρεχον δύο νεανίσκω, numb. 494. — ἐγγεγράμματα, sc. τινά. — ἔχοι, sc. εἰπεῖν. — τῶν πρὸς τὸν πόλεμον, *of matters relating to the war*, 526 α, b.

11. ὡς ἐπὶ πῦρ, [as] *for a fire*: see i. 2. 1. — ἐν πέτραις, *upon rocks*

extending down to the very river; belonging, it would seem, to a bluff connected with the heights mentioned in § 3, 5. See § 23 N.

12. οὐδὲ γὰρ (stronger than οὐ γὰρ, and the negative of καὶ γὰρ) τοῖς πολεμίοις ἱππέσιν (case ?) προσβατὸν (v. l. πρόσβατον) εἶναι κατὰ τοῦτο, for indeed [it was not accessible] there was no access for the enemy's cavalry to this point; though footmen, it would seem, could climb over the rocks. — ὡς νηυσούμενοι, in order to swim, if necessary: (v. l. νηυσόμενοι). — διαβαίνειν, διαβῆναι, tense?

13. τοῖς νεανίσκοις ἐγγεῖν ἐκέλευε, καὶ εὐχεσθαι, he commanded [to pour in wine] the cup to be filled for the young men (to offer a libation), and [to pray] prayer to be made. ἐγγεῖν and εὐχεσθαι refer for their subject to the attendants or persons about Xen. If expressed, it would have been regularly in the acc. after ἐκέλευε: cf. 17. — τοῖς φήνασι θεοῖς (case 455, subject of ἐπιτελέσαι) τὰ τε δνείρατα, order 523 k, 719 d, v. — δνείρατα, the night-visions, referring to the single dream of Xen., § 8. — τὰ λοιπὰ ἀγαθὰ, the remaining benefits, the favors still needed; or ἀγαθὰ may be the adj. of effect (509 d), — that they would also bring what remained to an issue [as good] of good.

121 14. σπονδὰς ἱποία = ἔσπευδε. Cf. ii. 3. 8.

16. ἐν ἀριστερᾷ s, of course ascending the river, about half a mile from their former position.

17. τὰς ὄχθας, the steep rocky banks close to the river, § 11; mentioned again § 23. — στεφανωσάμενος, a Spartan custom before battle, as if this were a festivity, Xen. *De Repub. Lac.* xiii. 8; Plut. *Lyc.* 22. The material was prob. taken from the bank on which they stood. See 5. 33. — ἀποδύς, having stript off his outer garment, for easier passage through the water (not, as Grote and others think, his wreath, which would have been very un-Spartan).

18. ἐσφαγίζοντο s, to propitiate the divinity of the stream. So Alexander in crossing the Hellespont, and to Indian rivers. Arr. *An.* i. 11; vi. 3. Cf. Hdt. vi. 76; vii. 113: *Il.* xxi. 131. — εἰς τὸν ποταμόν, so that the blood and entrails fell into the stream; cf. ii. 2. 9.

19. συνωλόλυξαν: ὀλολύω being esp. applied to the loud cries of women (chiefly in worship, oftener joyous), as ἀλαλάζω to those of warriors. Observe the parataxis.

122 20. ἐνέβαινε, into what? — πόρον, § 5 s. — τοὺς... ἱππεῖς, § 17; to induce these to return and thus leave the way open for Chirisophus.

21. Οἱ δὲ πολέμοι, referring to τοὺς ἱππεῖς, § 20. — μὴ ἀποκλεισθεῖσαν, opt. with hist. pres., 624 c, 625 a. — ὡς πρὸς, [as to] that they might reach, or, aiming at. — τὴν ἀπὸ τοῦ ποταμοῦ ἐκβασιν ἄνω, the pass from the river upward. ἄνω (which some omit) modifies the verbal idea in ἐκβασιν, 635 a. Some read τὴν τοῦ ποταμοῦ ἄνω (526) ἐκβασιν, the pass above the river. Rehdz. compares τὴν Ἄλφειο ποταμοῦ ἄνω Ἀσίην, Hdt. i. 103; and the place of ἔξω in 8. 12, 15 s. — κατὰ... ἐγένοντο, arrived at, or, reached the road.

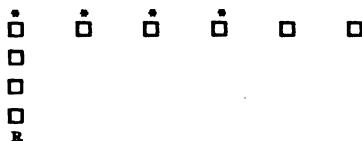
22. οἱ δὲ στρατιῶται s, and the soldiers (esp. the main body under Chrisophus) shouted to them not to be left behind by the enemy, but to come out with them upon the mountain. But the enemy with their good horse were too far in advance for this, § 25.

23. κατὰ τὰς s, went forth by the heights extending to the river (§ 17 κ.), i. e. climbing the rocky steep above the river so as to be at once, in an unlooked-for way, upon the range of hills occupied by the enemy's foot, § 3, 5. The Greek horse and targeteers appear to have emerged upon the plain to the left of this rocky steep.

24. The narrative would be more symmetrical, if § 24 and § 25 changed places.

25. τὰ ἀνα = τὰ ἀκρα, § 23. — τῶν σκυνοφόρων τὰ ἐπὶ λαπόμενα, those of the baggage-animals that fell behind.

26. ἀντὶ τὰ ἐπὶ λα ἴθρο, [placed arms opposite] took position in arms over against them; the lochi being in columns, thus (the front being marked by a star, the rear by κ):



— κατ' ἐνομotίας ποιήσασθαι ἑκαστον τὸν ἑαυτοῦ λόχον, that each one should form his company by enomoties, i. e. each enomoty brought to the front. A long and continuous line was thus made to prevent the Carduchi from anywhere molesting those who were crossing the river. — ἑκαστον, appos. παραγόντας, 501. — παρ' ἀσπίδας παραγόντας (501) s, bringing the enomoty [so that it should stand in, 704] into line of battle by a movement to the left (παρ' ἀσπίδας, the shield-side, viz. the left), i. e. into the following position (the foremost enomoty, of course, keeping its place):



— τοὺς ἐνομotάρχας... ἵνα, that the enomotarchs should [go] 123 take their positions towards the Carduchi. — στήραγός s, and that they should station rear-leaders towards the river; for the sudden reverse movement, § 32.

27. τοῖς ὄχλοι, case? The Carduchi, at their distance, did not perceive that this separation rendered the rear-guard freer for action. — ἔδοντες, cf. 7. 16. — τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, his own condition was secure. Cf. § 24.

28. διαβαίνοντας, beginning to cross (v. l. καταβαίνοντας). — μὴ διαβάντας, [not having crossed] without crossing. As this forms part of the command and involves an inf. idea (and not to cross), μὴ is used, 686 e. — αὐτοί, they themselves, Xenophon's party or division. — ἐναντίους ἔθεν καὶ

ἐνθεν ὁφῶν (539 a; case 445 c) ἐμβαλῶν, *that they* (the peltasts, etc.) *should enter from the opposite bank on each side of* [themselves (Xenophon's men)] *their own track.* — ποταμοῦ, case 420 a.

29. ἐπεδὼν s, *whenever, as soon as, a sling (stone) should reach them, and a shield ring* (struck by a missile). — τὸ πολεμικόν, *the signal for charge and not for retreat, to deceive the enemy and hasten their flight,* § 32. — ἀναστρέφοντας, *belonging to both οὐραγούς and πάντας.* — ἡ ἑκαστός εἶχεν, *where each one had his place, each enomoty through its proper part of the river.* — ὅτι (animated asynd.) s, *saying that he would be the best fellow who should be first across.* — γίνηται, *mode!*

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31. ὅς (Lex. c). — ἱκανῶς.. ἱκανῶς, *order!*

32. ἔφευγον, θάπτον, τάχιστα, *vivid picture of the two armies running away from each other.* — στρέφοντας, *voice 577 a: vi. 6. 38.*

33. οἱ μὲν τινες, 530 b: v. 7. 16.

34. Οἱ δὲ, the targeteers, etc. The passage of this rapid stream with an army in front, and another in their rear, was an admirable example of strategy.

CHAPTER IV.

MARCH THROUGH ARMENIA. — REACH THE TELEBOAS. — TRUCE WITH TIRIBAZUS.

1. συντραξάμενοι, *to guard against sudden attack;* ii. 5. 18. — ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ἅπαν s, *they pursued their way through Armenia, — entire plain and gentle (or, smooth) hills:* πεδίων and γηλόφους follow ἐπορεύθησαν, *defining the journey,* 479. The expression is condensed, and ἅπαν seems to agree by attraction with πεδίων (applying no less to γηλόφους) instead of agreeing with a word like ὁδόν: *by a route [which was all] consisting entirely of a plain and smooth hills.*

2. Εἰς δὲ ἣν ἀφίκοντο κώμην = ἡ δὲ κώμη, *eis ἣν ἀφίκοντο, but the village to which they came by this long march,* 551 c. — βασιλῆον, cf. βασιλεια, § 7, 489 a. — σατράπην, i. e. Orontas. — τύραις, form 218. 2; as defences probably against the neighboring Carduchi.

3. περὶ (Lex.) τὸν ποταμόν, [about] on.

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4. ἡ πρὸς ἱσπέραν, 526 a. — ὑπαρχος, as Orontas was satrap of all Armenia. — ὁ καὶ...γενόμενος, *who had also won the friendship of the king.* He showed his desert of this by the manly counsel which he gave the king on the approach of Cyrus (Lex. Τυρβαζος); Plut. Artax. 7. — βασιλῆα ἐπὶ τὸν ἵππον ἀνέβαλλεν (constr. changed from part. to finite verb, 716 c). Cf. regem in equum subject; Liv. xxxi. 37. This was accounted a high honor.

5. εἶπεν, i. e. through the interpreter. — ἀρχουσι, case! — εἰς ἐπὶ κούρον, ii. 5. 38. — ἡρώτων (tense!), τί θέλοι, 643 a.

6. ἐφ' ᾧ, *on these terms that.* — αὐτός, 667 c. — μήτε...τε, ii. 2. 8.

7. βασίλεια, perhaps of Tiribazus : cf. § 2. — πολλῶν...μυστίς, *supplied with provisions in abundance.*

8, and foll. For the sufferings during this march in Armenia from storm and cold, cf. Diod. xiv. 28 ; Curt. vii. 3.

9. πάντα τὰ ἐπιτήδεια...ἀγαθὰ, [all provisions as many as are good] *all kinds of good provisions.*

10. διασκηνοῦν, *to quarter* (their men) *apart.* — διαθρίβειν, this would expose them more to attack in the villages, while it would remove an objection to their bivouacking together.

11. κατακειμένων γάρ, ἁλεινόν (gend. 502), ... ὅτε (460 or 699 a) μὴ παραβῆναι (mode ?), *for, as they lay, the snow having fallen was a warm covering* [to every one by whose side it did not run down] *on whom it rested without melting.* — ἐπιπεπτακυῖα, *having fallen,* predicate. 126

12. γυμνός, *in his tunic,* prob. (Lex.) ; cf. i. 10. 3. — τις καὶ ἄλλος, *another one also.* — ἀφελόμενος, sc. τὴν ἀξίαν, or τὰ ξόλα. — ἐχρίοντο, *to take the stiffness from their limbs, and for some protection against the cold.*

13. χρίσμα, μέρος, *difference ?* — ἐκ τῶν πυκρῶν, 506 e. — Ἐκ...τῶν αὐτῶν τοῦτων, *from these same substances.*

14. εἰς στήλας, [into] *under shelter.* — τὸ πρότερον, 529 a (Lex.) ; for the time, see § 10. — ἐπὶ τῆς αἰθρίας, *in the open air,* 509 b : Dind. and others read ἐπὶ ἀρασθάλιας (connecting with ἐνέτηρσαν), *out of recklessness.*

15. μὴ ὄντα...οὐκ ὄντα, *if things were not so and so, he represented them as not so.* Obs. use of μὴ and οὐ. McMich. — τὰ μὴ ὄντα ὥς, 686 d.

16. Πορευθείς, closely connected in sense with ἰδεῖν. — ἀνδρα s, *but he* [came leading] *brought with him a man whom he had taken, armed with.* Obs. the sequence of verbal forms. — αἱ Ἀμαζόνες, as represented in works of art.

17. ἔφη, tense 603 c. — τὸ στρατεύμα, *case ?* — ἐπὶ τίνι, *for what purpose :* cf. ἐπὶ τούτῳ, i. 3. 1.

18. ὅτι Τυρίβαζος εἰς ἔχων, *that it was Tiribazus with,* 679 a. — παρεσκευάσθαι...ὥς...ἐπιδησόμενον, *that he was prepared to attack.* — ἥνπερ μοναχῇ, *by which way only.* 127

19. ἐπὶ : cf. i. 4. 2, ἐπ' αἰραῖς.

20. τὸ στρατόπεδον × τὸ στρατόπεδον, § 22. (For the sign × see 797.)

21. ἐπόμεναν × ἕμαναν, § 20. — ἤλυσαν, ἰάλω (279 b, more Attic ; cf. ἤλω, 5. 24), voice 575 a. — οἱ...φάσκοντες εἶναι, *those who said they were.* The state and luxury with which Persian commanders went to war are illustrated by Hdt. ix. 80 a.

22. ἐπίθεσις...τοῖς καταλαμμένοις (case ?), *the enemy wheeling back for this purpose.*

CHAPTER V.

GREAT SUFFERING OF THE GREEKS IN THEIR ONWARD MARCH, FROM DEEP SNOWS, COLD, AND SCARCITY OF PROVISIONS.

1. *δπη* s (Lex. *ταχέως*). — *πρὶν ἤ*, 703 d, δ. — *τὸ στράτευμα*, what army? — *τὰ στενά*, *ἔβαλλον*, cf. 4. 18.

2. *Εὐφράτην*, the eastern branch, now the Murad: see Lex. — *διέβαινον*, tense?

3. *διὰ χιόνος πολλῆς καὶ πεδίου*, *through a plain of deep snow*: *hendia-dys*, 69 e. — *πεντεκαίδεκα*, this rate of marching seems incredible. Some editors read *πέντε* (for *πεντεκαίδεκα*), which would be quite miles enough of travelling under such circumstances. — *ἀποκαίων*, *parching*, spoken of severe cold; see vii. 4. 3: Lat. *urere*, *adurere*, *torrere*. (Virg. *Georg.* i. 92.) — *παντάπασιν... πάντα*, obs. the strength of expression.

4. *εἶπε σφαγιάσασθαι*, *bade them sacrifice*, 659 h: i. 3. 14, 8. — *σφαγιά-ζεται*, the *sacrifice* is immediately *offered*, *impers*; while some supply *ὁ μά-τις*. — *ἔδοξε*, note difference between this and *ἔδοκει* (as in i. 4. 18). — *τὸ χαλεπὸν*, 507 a. — *τοῦ πνεύματος*: in their adoration of the great forces of nature the Greeks not only worshipped *Æolus*, the god of the winds in general, but also special winds. *Boreas* was honored at Athens with a temple and festival, cf. *Hdt.* vii. 189; and the *Thurians* adopted him as a citizen, *Ælian*, xii. 61. — *ὄργυιά*, doubtless in places only. The wind forbids our believing the depth uniform.

5. *ἐν τῷ σταθμῷ*, *at the station*, or, *halting place*. This region has since been so stripped of its wood that dried dung is used for fuel. — *πυροῖς* (*ἦν*, § 6), case 472 b, 424. The acc. of that which is given; the gen. of the whole of which a part is given.

6. *ἑκαστοί*, *each party*.

7. *ἰβουλιμίσαν*, *became* [ox-hungry] *faint with hunger*. — *εἴη*, mode 643 a.

8. *αὐτῷ τῶν ἑμπερῶν*, pos.? — *βουλιμῶσι*, *φάγωσιν*, mode? — *129* *διδόντας*, *to give*, with a verb of motion, 598 c.

9. *Πορευομένων*, i. 2. 17. — *ὕδροφοροῦσας*, pos.? Cf. *Gen.* xxiv. 11 s; *Hdt.* vi. 137. — *ἐκ τῆς κόμης*, connected with *γυναικας* and *κόρας*. — *τῇ κρήνῃ*, *the spring of the village*.

10. *εἴη*, *ἀπέχοι* (v. l. *ἀπέχει*). — *ἔσον*, 507 e; i. 8. 6. — *συνασφρον-ται* s: observe the chiasmic order in the explanatory repetition of the preposi-tions.

12. *τὰ μὴ δυνάμενα*, *those which were not strong*, or sc. *πορεύεσθαι* or *δια-τελέσαι* *τὴν ὁδόν*, from § 11. — *ὀφθαλμοῖς*, *δακτύλους*, case?

13. *ὀφθαλμοῖς* (case 453) *ἐπικούρημα τῆς χιόνος* (case 405 a) ... *τῶν δὲ ποδῶν* (case 444 b), *a protection to the eyes from the snow ... but of the feet*. In *ὀφθαλμοῖς*, the dat. is used rather than the gen., to distinguish its office from that of *χιόνος*, 487 b, 464 c. — *πορεύοντο*, v. l. *ἐπορεύετο*.

14. Ὅσοι, antecedent τοσοῦτων, understood with πόδας. — ἦσαν 130
...καρβάνται (accent, as properly an adj., 777. 2).
15. τετάρτα (v. l. ἐτετάρκει), 284 c : see v. 2. 15 ; vi. 4. 11.
16. τελευταίων, finally, at last, 509 a, 674 b, d. — δύνασθαι, sc. ἔφασαν, 689.
17. ἀμφί, with gen. rare in Attic prose ; Redhz. says, only in Xenophon.
18. ὅσον (Lex.).
19. οἱδὲ, loose constr. — ἀνίστασθαι, endeavored to rouse them, were for rousing them.
20. οὐχ ὑποχαροῖεν, § 11. — ἀπήγγαλλον, ὄλον (pos.!). They 131
seem not to have ascertained that the van was more comfortably
quartered, § 11.
22. πέμπτα (sc. τινάς) τῶν (423) ... σκαφομένους, sends some of his men
from the village to sec. — κομίζαν, iii. 4. 42. — ἠύλιζετο × ἠύλισθησαν,
§ 21.
23. ἕκαστοι, i. e. each set of officers belonging to each στρατηγία.
McMichael. — τοῖς αὐτῶν, cf. i. 2. 15, τοῖς αὐτοῦ.
24. ἐβόλευσεν ἀφίναί αὐτόν, requested [his commander to send him off]
leave to go forth. — εἰς δασμόν : acc. to Strabo, xi. 14, the satrap of Arme-
nia sent an annual tribute of 20000 horses. — ἑπτακαίδεκα, a number far
too small for the distribution stated in § 35. A careless copyist may have
changed it from ἑπτά καὶ ἑκατόν, which Bornemann suggests, p. xxiv ;
less prob. from the numeral letter Σ' (200) to ΙΖ' (17), as suggested by
Krüger. — ἐνάτην (article omitted, 533 e) ἡμέραν, case 482 c.
25. τὸ μὲν στόμα (in partitive appos. with οἰκταί, 393 d, 395 a [sc. ὅν])
ὥστερ φρέατος, [the mouth being] with the mouth like that of a 132
well. — ἐτρέφοντο, i. e. during the winter.
26. καί, καί, cf. asynd. in § 25. — οἶνος κρίθινος, [barley wine] beer, in-
vented, according to the Egyptians, who made much use of it, by their god
Osiris, Diod. i. 20, 34 ; Hdt. ii. 77. It has been a favorite beverage with
the Germans from the days of Tacitus (Germ. 23). — αἱ κρίθαι, some of the
barley not strained out, but floating on the surface, which would be
avoided, as well as the need of drinking-cups, by the use of reeds (the
tubes between the joints).
27. συμμαθόντι, sc. τῷ, to one accustomed to it.
28. σπαθήσοιτο, as pass. 576 a. — ἀπίασιν, § 10. — ἦν...ἐξηγησάμενος
(Lex.), if he should appear to have rendered a faithful service to the army.
— ἐν, const. præg.
29. φιλοφρονούμενος (Lex.), to show his good-will. — οἶνον, case 474 b :
cf. § 34 ; 2. 22. — οὕτως, modifies what ? — ἐν φυλακῇ...ἐν ὀφθαλμοῖς,
order !
30. ἀφίσταν, referring to τοῖς ἐν ταῖς κώμαις, their comrades. — αὐτοῖς
(v. l. αὐτῶν), Xen. and his companions.
31. Οὐκ ἦν δ' οὖπου οὐ παρετίθεσαν, and there was no place where they
did not set forth, i. e. everywhere, etc., nusquam non ; cf. ii. 4. 3. — ἄρ-
ναα s, form 375 a : asyndeton.

133 32. *βοφόνου*, *sucking* through the reed. — *ἄσπερ βοῶν*, sc. *δοῖ πίνει*, or rather by attraction for *βοῦι πίνει*, 715. Capital sport for the soldiers after their severe sufferings!

33. *κάκιστους σκηνοῦντας*, in *their quarters*, feasting implied. — *χιλοῖ*, their only material, while its use might add to their merriment. Cf. 3. 17 N. — *ἰδένυσαν*, why!

34. *δασμός*, appos. — *χώραν...εἶναι Κάλυβας*, metonymy (70 h), the people for the country, vii. 2. 32. — *χώραν* (Lex.). — *ἰδόν*, case 474 b; cf. § 29.

35. *ἱππον...παλαιότερον* (514), *a horse somewhat old*, which Xen. had taken on the route from necessity, though informed that it had been consecrated to the Sun; and which he now feared might die on his hands to the displeasure of the deity. The religious character of Xenophon makes it probable that he was here acting sincerely and not deceptively. (The ind. *ἤκουσεν* expresses fact, not pretence.) For the sacrifice by the Persians of horses to the sun, see *Cyr.* viii. 3. 12. Some refer *αὐτῷ* to *genus* (horses in general), but this interpretation is doubtful. — *Ἡλίου*, case 437 b. — *τῶν πάλων*, *some of the young horses*, 423.

36. *πολύ*, case 485 e, β; pos.! — *σακία*: these appear to have been slender bags of leather stuffed and then bent and made fast around the feet so as to enlarge the surface pressing upon the snow and answer the purpose of our snow-shoes.

CHAPTER VI.

MARCH THROUGH THE COUNTRY OF THE PHASIANI.

134 1. *ὀγδόη* (wt. art.). The comfort and abundance found in the villages had tempted the army to prolong their stay. — *τὸν ἡγεμόνα*, the village-chief, i. e. *τὸν κωμάρχην*. — *τοῦ νόθου τοῦ ἀρτι ἡβέσκειντος*, *the son who was now approaching manhood*, in distinction from other sons, 523 a. — *εἰς τὴν οἰκίαν* s, § 28. — *φυλάτταν*, as *κομίζειν*, 5. 22.

2. *αὐτοῖς*, case 463. — *ἤδη τε ἦν* s, 705. — *αὐτῷ*, case 456. — *οὐ*, accent 786 b. The pause here forbids the change to *οὐκ*.

3. *Ἐκ...τοῦτον* (Lex. ἐξ). — *ἀποδρὰς ἔρχετο*, 379 d. — *ἡ ἀμελεία*, appos. cf. *ἔθηκε δ' οὐ*, § 2. — *ἡράσθη*, *became attached to*, inceptive aor., 592 d. — *παιδός*, case ! — *πιστοτάτῳ ἐχρήτο*, *found him very faithful*: see ii. 6. 13.

4. *ἀνά* (Lex.). — *τῆς ἡμέρας*, 522 b. — *παρά*, *along* (Lex. c). — *Φάσιον*, see Lex.

5. *Ἐντεύθεν*, *thence*, leaving the river which they found was carrying them too far east. — *τὸ πεδίον*, *the plain* of the next river perhaps.

6. *εἰς*, 692. 5. — *κατὰ κέρας* (Lex.), as was common on a march. — *ἐπὶ φάλαγγος*, opposed to *κέρας*, the one meaning *in column*, the other *in line*: see 2. 11. — *παράγειν τοὺς λόχους*, *to bring up their companies alongside*, i. e. to the front.

7. ἀγωνομέμεθα, 624 b.

9. ἐπὶ (Lex.), iii. 1. 9. — τήμερον (Lex.), 526. — ἄλλους εἰσὶ 135
(sc. ἐστὶ), ... πλείους προσγενέσθαι, [it is natural for others to join] *we must expect that others, still more in number, will join them.*

10. Ἐγὼ δ', 708 e. — τοῦτο δέ...μαχομέμεθα, *we must provide for this, how we shall fight.* — ὡς ὀλίχιστα, *as few as possible.*

11. Τὸ...ὄρος...τὸ ὁρώμενον, *the mountain [that seen] in sight*, or, *so far as we see it.* — κρείττον...μᾶλλον ἢ, *better ... [rather] than*, 510 a. Observe in §§ 11, 12, the artistic antitheses. — τοῦ ἐρήμου ὄρους...τι, *some unoccupied part of the mountain.* — κλέψαι...λαθόντας s, 677 f, 674 b; for order, see 719 d, v. — παρᾶσθαι, subject of κρείττον ἐστω, and governing κλέψαι and ἀπώδου.

12. ὄρθιον (sc. χωρὶον) λέναι, *to traverse steep ground*, case 477 s. — μεθ' ἡμέραν (Lex. μερά), 690. — ἡ τραχέα (sc. ὁδὸς) τοῖς ποσὶν s, *the path that is rough to the feet is kinder to those that march without fighting.* 136
— κεφαλῆς, in antithesis to ποσὶν: case!

13. ἔξω δὲ (sc. ἡμῶν) ἀπελθεῖν τοσούτον, *and when we may go so far off from the post of the enemy.* — Δοκοῦμεν (573) δ' ἂν (621 a, 622 a) μοι...χρησθῆναι, *and it seems to me that we should find.* Cf. 2. 2. — μένουν, the force of ἂν continued, 622 b.

14. τί; *why?* since any such suggestion to a Spartan is so needless. This lively sparring of the generals may have been simply playful to keep up the spirits of the army; or it may have had a tinge of bitterness from their recent variance, § 3. — τῶν ὁμοίων (Lex. Σπάρτη), case 422. — κλέπτειν μελετᾶν, *to practise [to steal] theft.* The Spartan youths were thus trained, under their peculiar system of education, to stratagem in war.

15. ὅρα = *actually*, as if the statement were an extraordinary one in the speaker's judgment. McMichael. — τοῦ ὄρους, case 423; § 11.

16. δεινοὶ...κλέπτειν, *terrible fellows to steal*, or, *at stealing.* — δεινοί, adj. emphatically repeated. The penalties for this peculation were the restitution of double the amount, loss of citizenship, and sometimes even death. — τοὺς κρατίστους, *to match τῶν ὁμοίων*, § 14. — ὑμῖν...ἄρχειν, *to [rule for you] hold your offices.* Observe here the sarcasm upon the worthlessness of many of the Athenian office-holders, which was such an object for the keen satire of Aristophanes.

17. Xen. wisely proceeds to the practical, since he could neither deny nor outdo the sharp retort of Chirisophus. — τοῦτων, case? Cf. ii. 5. 16. — νέμεται (Lex.) αἰψή, case! — βαρὰ (sc. χωρὰ) s, *the ground will be feasible*: see iii. 4. 49.

18. ἡμῖν s, *to a level with us*, 451.

19. καὶ, 708 e. — ἀλλά, *on the contrary, nay rather*; 4. 10; 137
8. 12; v. 1. 7.

21. ὅπως...προσέξεν, *that he might [seem as much as possible to be about to advance] excite the strongest possible expectation of his advance in that direction.*

22. ἐρηγγόρεσαν, plup. used as impf., *kept watch.*

24. τοῖς κατὰ τὰ ἄκρα, § 23. — Πρὶν δὲ ὁμοῦ... τοῖς πολλοῖς, *but before the main bodies had come together*; cf. πολλοί, § 26, 523 f.

25. ἐκ τοῦ πεδίου, const. praeg., i. 2. 18; 1. 5. — οἱ πέλτασται, partitive appos. οἱ ἐκ τοῦ πεδίου. — βάδην (Lex.) ταχέ, pleno gradu, Liv. iv. 32.

26. τὸ ἄνε, sc. μέρος, § 24: i. 8. 18. — γέγρα, which they threw away, for the more rapid flight.

CHAPTER VII.

ADVANCE THROUGH THE COUNTRY OF THE TAOCHI, CHALYBES, AND SCYTHINI. — FIRST VIEW OF THE SEA.

1. Ἐκ δὲ τούτων, sc. κωμών, 6. 27. — εἶχον s, 679 b.

2. συνελθούσας δ' ἦσαν, 679. — αὐτοσε, rather than αὐ or eis δ, 561 d, 562. — προσέβαλλεν, tense ! — εὐθὺς ἦκον, *immediately upon his arrival*. — ἀλλὰ ποταμός: v. l. ἀλλ' ἀπότομον, which would seem to have been also true, § 13 s. — κύκλω (Lex.), leaving only a narrow access.

3. Εἰς καλόν, "in the nick of time." — ἦκετε, tense 612. — ἔστι, ληφόμεθα, tense 604 b, mode 653 c. — χωρίον, repeated and positive, iii. 2. 5.

4. μία αὕτη πύροδος ἔστιν s, *there is one passage there, or, this which you see is the only entrance*, 524 c. — ἐπεί, 689 j.

5. Ἄλλο τι ἤ s, 567 g (Lex. b), *may we not be sure that nothing forbids?* — ὀλίγους τούτους ἀνθρώπους, *a few men there*.

6. βαλλομένους, *exposed to their missiles*: cf. "under fire." — ἀνθ' (Lex. 689 h) ἄν... πάσχοιεν, [against, as viewed from the position of Greeks] *behind which if men should stand, what would they suffer?* — φερόμενον, [borne on, here, through the air] *flying*, in distinction from κυλωδούμενον, while in § 7, 10, one verb seems to be used to express both ideas.

7. πολλοί, 523 b, 5. — εἴη, mode 637 b. — πορευόμεθα, mode? (sc. ἐκίσε). — ἐνθεν, [thither whence] *to a spot from which*: eo unde, cf. ii. 3. 6.

8. ἡγεμονία, acc. to Greek custom, taken by the captains in turn each day. — καθ' ἕνα, iii. 5. 8.

9. ἐπίστασαν, ἐστάναι, form 46 d, 320.

10. In the lively and graphic narrative following observe the inter-change of modes. — προέτρεχεν, asynd. of explanation. — ἀμαξαι, ii. 2. 20.

11. Observe each clause preliminary to χωρεῖ. — Καλλιμαχον, 474 b. — πρώτος, 509 f. — οὐτε... παρακαλέσας, *without even calling*. — αὐτός, 541.

12. αὐτοῦ, pos. 538 f. — ἵππος, case 426. — οὐτοι, all Arcadians; cf. i. 27; v. 2. 11. — ἀρετῆς, case 430 a.

14. πολλοί, pos., cf. vi. 3. 22.

15. ὧν, case 554 s, N. — πεπλεγτων (Lex.); cf. Xen. *De Re Equest.* xii. 4; v. l. πεπλεγτων. — σπάρα πυκνά ἐστραμμένα, *corde* [platted compact] *firmly interwoven* for protection.

16. *μαχαίριον* (cf. *κράνη*, 488 d, i. 7. 8; 5. 25) *ὅσον ξυήλην* [= *τοσοῦτον ὅση ἐστὶ ξυήλη*, 556 a], *a knife as large as a dagger*. — *ἀν...έχοντες* 141 *ἐπορεύοντο, they would march with them*. Some extend the force of *ἀν* to *ῥῶον* and *ἐχόμενον*: but see 616 d. — *πηγῶν*, form 220 f. — *μίαν λόγχην*, while the Greek had also the *σανρωτήρ* (Lex. *δόν*).

17. *μαχόμενοι, fighting*; v. l. *μαχοῦμενοι, for battle*. — *ἐν*, const. præg., § 2. — *λαμβάναν, διετράφησαν*, obs. change of structure; cf. 671 d. — *ἄ*, exc. to 554 a. — *ἐκ τῶν Ταύρων* (Lex. *ἐξ, χώρα*).

18. *Ἀρπασον*, the northern and chief branch of the Araxes. Ainsworth.

19. *πρὸς πόλιν α*, order? — *οἰκουμένην, well inhabited, populous*. Some omit *καὶ* before *οἰκουμένην*. — *διὰ τῆς ἐαυτῶν* (cf. iii. 4. 41, case 442 or 436; cf. *ἐαυτοῖς*, § 20, 455) *α*, *through the country of their own enemies*. — *ἀγοι*, after historic present.

20. *ἡμερῶν*, i. 7. 18. — *ὅθεν*, 550 e. — *τεθνάναι* (Lex. *θνήσκω*). — *Ἑλλήνων*, case 444 d.

21. *τὸ ἔρος*, i. e. *χωρίον*, § 20. Why article?

22. *ἄλλους* (Lex. b) 567 b. — *πολεμίους*, cf. v. 4. 12. — *δασπῶν* 142 *βοῶν ὀμοβόεια* [= *ὤμῶν*, by pleonasm] *of shaggy ox-hides untanned*; *βοῶν* gen. of material, or in appos. with *βοῶν* contained in *ὀμοβο*. 394 c. — *ἐμφὶ τὰ*, i. 2. 9.

23. (sc. *τοσοῦτω*) *ὁση, just as*. Observe the repetition of *ὅς* in § 23–25. — *μαῖζον*, [greater than usual, 514] *of unusual moment*.

24. *ἐφ' ἵππον*, 689 g. — *στρατιωτῶν*, case? i. 8. 16. — *Θάλαττα*, case 401 b. Cf. Virg. *Æn.* iii. 523. There were so many Greek cities on the shores of the Euxine that they now felt almost at home. — *παρεγγυόντων*, *urging others to hasten (make haste)*. — *ἡλαίνετο*, numb. 569 a.

25. *στρατηγούς*, without article. — *δοῦν δὲ α*, 551 h.

26. *δερμάτων α*, articles which they had obtained from the region to make a kind of trophy for their victory over it. — *κατέτεμνε*, that there might be no temptation to take them away for use.

27. *ἀπὸ κοινοῦ*, sc. *χρήματος* or *ταμείου*, *from the common stock, property*, or, *store*, booty which had not been divided; cf. v. 3. 4; or, *at common cost*. — *ἐσπέρα*, wt. art. 533 d. — *νυκτός*, as his way lay through a hostile region.

CHAPTER VIII.

MARCH THROUGH THE COUNTRY OF THE MACRONES TO TRAPEZUS ON THE PONTUS EUXINUS.

1. *πρῶς*, the first occupied in part in reaching the Macrones. 143
— *ἤριζε*, tense? cf. *ὀρίξει*, 3. 1.

2. *οἶον* (Lex.), 556 a. — *δε' οὐδ'*, manifestly referring to *ὁ ὀρίζων ποταμός*.
— *δένδρεσι*, cf. *δένδροις*, 7. 9, 225 f. — *ἐκοπτον*, in order to clear a way

through the thicket to the stream. This mountain branch could not need bridging, while the trees are not represented as suitable for this.

3. εἰς τὸν ποταμὸν ἐφρίπτον, in the direction of the Greeks, to deter them from crossing. — οὐδ', οὐδέν, pos. emphatic and chiasitic.

4. Ξυνοφῶντι, case 699 g. — πάλταστύν, case 418. — φάσκων (Lex.), changed to λέγων to avoid repetition; see 659 h. — ἐμὴν ταύτην s, without article 524 c = ταύτην εἶναι ἐμὴν πατρίδα, 524 c.

5. διαλέγου καὶ μάθε, tense 592. — αὐτῶν, case ? — ἐπατήσαντος, sc. αὐτοῦ, 676 a. — ἀντιτετάχεται, form 300 c.

6. Δέγαν, asynd. in dialogue, iii. 4. 42. — ποιήσοντας, sc. ἐρχόμεθα or ἐρχονται.

144 7. εἰ δοίην ἂν x εἰ δοίην. See 4. 20 n.; cf. i. 6. 2. — τὰ πιστά, the proper pledges. Cf. i. 6. 7. — διαδιδάσκων, presented, or, handed over. Cf. II. vi. 230.

8. ὁδὸν ἀδοποιεῖν, cf. πόλιν πολιορκεῖν, 2. 15 n. — ὁδόν, the road through the river, and down and up its banks through the thickets. — διαβιβάσοντας: for the difference between this verb and βαίνει see Lex. — μέντοι, 508 a.

9. μέγα, wt. μέν. Cf. τὸ εὖρος, iii. 4. 7; iv. 6. 2. — ὡς...ἄξοντες, as intending to advance in this way, i. e. κατὰ φάλαγγα, in phalanx form. See McMichael. — ἀγωνιζόμενοι, fut. indic.

10. ποιῆσαι (Lex.). Observe carefully Xenophon's various reasons for preferring the arrangement by columns. — τῇ μὲν...τῇ δέ (Lex. δ), 518 d. — ὁρῶσιν, mode ?

11. ἐπὶ (Lex.). — ἐπὶ πολλοῖς, accus. to show that a change would be required for this order, since they were now arranged ἐπ' ὀλίγων. — ἡμῶν, case ? — χρήσονται, 5 τι (case 478) ἂν βούλωνται (sc. χρῆσθαι), they will make whatever use they may please. — ἐπὶ ἀθρόων (pos. ?) ...ἐμπετόντων, by many missiles and men falling thick upon us.

12. ὀρθίους, pos. ? cf. § 14, 15. — τοσούτων...λόχοις, that standing apart we should occupy so much space with the companies. — ὥστε = ὥστε, [as that] that the outside companies should reach beyond, etc. — κεράτων, case ?

145 — λόχοι, appos. to ἡμεῖς subject of ἐσόμεθα, 393 d, 395 a; the rather from Xenophon's own position, § 16. — ὀρθίους ἄγοντες, leading our troops in columns; related alike to προσλαῖν and ἀζει, which are joined by τε. — οἱ κρείττοισι s, the best of us will be foremost in the advance (not being confined to a uniform line of advance); while each company would have some freedom to choose the best place of ascent.

13. ὁ πλησίον, sc. λόχος. — οὐδεὶς μηκέτι μείνη, 627.

14. ἐπὶ τὸ εὐώνυμον, i. e. to his own position, as in the order of battle the van regularly took the right, and the rear the left. — ἡμῶν (case ?) ἐμποδὸν τοῦ μὴ (713 d) ἦδη εἶναι, in the way [to us of the now being] of our now being. Cf. iii. 1. 13. Some read τὸ μὴ εἶναι. — ἐσπεύδομεν, tense ? — ἄμους δει καταφαγεῖν, we must eat up raw, or, devour alive, a hyperbole to express fierceness of attack, apparently from II. iv. 35, ὦμὸν βεβρώθους ἔσμεν.

15. ἑκαστοί, i. e. the soldiers of each company. Cf. 5. 23 κ.

16. εἵχεσθαι, cf. § 25. — ἐπιτρέποντο, more rapidly than the heavier troops, as if to take the enemy in the flank.

18. κατὰ τὸ Ἀρκαδικόν, (in the centre) *beside the Arcadian division*, a body more purely of Arcadians, while there were also many Arcadians in other parts of the army. — ἄν, numb. 499 a. — ἀνακραγόντες, v. l. ἀπὸ κράτος. 146

19. ἤρξαντο, sc. οἱ πελασταί. — φύγῃ ἄλλος ἄλλῃ ἐτρέπεται, [turned in flight] *fled one this way and another that*.

20. τὰ μὲν ἄλλα, οἶδεν, 417 a. Some regard ἄλλα as acc. of specif. 481. — ὃ τι καὶ s, which [also] excited their wonder, as much as what follows, viz. the honey and its effects. — κηρίων, case 423. — αὐτοῖς, for them. — ἐξηδοκότες, ἔλασαν, form 280 c, 279 d. — πολλή, sc. ἐξηδοκότες. — ἀποθησκουσιν, dat. pl. part.

22. ἐπὶ θάλατταν, [upon the sea] *to the seaside*, 689 g (Lex. ἐπὶ): cf. *eis Τραπεζοῦντα*. — οἰκουμένην ἐν, denoting not only situation, but also that the city was inhabited. — ἐν τῷ Εὐξείνῳ Πόντῳ (Lex.), *in the Euxine Pontus*, the basin of the Black Sea.

24. μάλιστα οἰκόντων, especially those dwelling, or, who chiefly dwell. — ἕλθον, of things: cf. § 25. 147

25. ἀποθίσαι s: the expression would have been more complete, if σωτήρια had been expressed with Σωτήρι (iii. 2. 9), and τῷ Ἡγεμόνι (vi. 2. 15; 5. 25) with ἡγεμόνεια. — ἐφύγε, went into exile (cf. i. 1. 7). Among the Greeks even involuntary homicide was thought to bring pollution requiring exile, at least for a time, and purification. See Smith's Dict. of Antiq. Banishment (Greek).

26. τὰ δέματα s, to be distributed as prizes; cf. II. xxii. 160; Hdt. ii. 91. — ἡγείσθαι (sc. ἐκεῖσε) ... δεῦν, to lead to the place where. — πεποιηκὸς εἶη, form 317 a; mode 641 b, or 643 c. — δείξας, οὐκ, pointing to the very spot where; with Spartan disdain of ease and comfort. — τρέχαν, for running, 663 d. — οὕτως, emph. pos. — Μᾶλλον τι ἀνίσταται, will suffer somewhat more, a stimulus to make greater exertion.

27. στάδιον (Lex.), case 479. — παῖδες...οἱ πλείστοι, boys [of those taken captive the most] chiefly captives. — ἑταροί, sc. ἡγωνίζοντο. — κατέβησαν, cf. descendat in campum: Hor. Od. iii. 1. 11. — ἀτε, quippe; 2. 13; v. 2. 1. — ἐταίρων: some few prefer ἐταίρων, but not well (see Lex. ἐταῖρος, ἐταίρα).

28. αὐτοῖς, i. e. the riders implied in ἔταροι. — πρὸς τὸ...ὄρθον, [against] up the exceedingly steep ground. — παρακλίνουσι...αὐτῶν, cheering of them on.

BOOK V.

FROM TRAPEZUS ALONG THE COAST TO COTYORA.

CHAPTER I.

PREPARATIONS FOR LEAVING TRAPEZUS AND FOR FURTHER ADVANCE.

148 1. Ὅσα μὲν δὴ α. See p. 3, Notes, as to division into books, summaries, etc. — μέχρι, v. l. μέχρις. — τὴν ἐν τῷ Ἐξῆ. Πόντῳ, iv. 8. 22. N. — εἴσαντο, iii. 2. 9; iv. 8. 16. — σωτήρια, 551 c; iv. 8. 25 N. — ἀφίκοντο, v. l. ἀφίκοντο. — δεδύλωται, the sentences beginning with δσα and ὡς form the subject of this verb.

2. Ἐγὼ μὲν τοίνυν, I for my part then, since this subject is proposed. — ἔφη, 574. — ἀπείρηκα (Lex. under ἀπαγορεύω). — καὶ...καὶ...καὶ, etc. Observe how the wearisomeness is enhanced by the repetition. — φυλακὰς φυλάττων, ii. 6. 10. — ὥσπερ Ὀδυσσεύς, who was carried asleep by a Phæacian vessel to his native Ithaca; Od. xiii. 74 s; cf. iii. 2. 25 N.

149 4. πέμψητέ με, to Byzantium, where Anaxibius then was; cf. vii. 1. 3. — ἀν ἔλθειν, aor. for fut. after the subjunc. πέμψητε, but somewhat less positive, 631 c, 649 c.

5. ἐπὶ, cf. ii. 3. 8; vi. 2. 2. — καιρός (Lex.).

6. οὗτο (431 a) ἀνησώμεθα, [of that for which we shall purchase] of the means of purchase, or, the wherewithal to purchase.

7. Ἀλλὰ, in opposition to what is conveyed in ἀμελῶς s; cf. iv. 6. 19. — σὺν προνομαίς, v. l. συμπρονομεῖν: cf. Cyr. vi. 1. 24; Hel. iv. 1. 16. — ἄλλως, at random. — ἡμᾶς, we, the generals. — ἔβοξε ταῦτα, asyndeton.

8. γάρ, 705 b; cf. iii. 2. 29; vi. 4. 8. — καὶ σοί, sc. μέλλει εἰδέσθαι. — ἀπαροτέρων, 514. — ἐγχερῇ ποι, make an attempt [to go] in any direction, the idea of going implied; v. l. ἐγχερῇ τι ποιεῖν. — εἰδέναι, to keep ourselves acquainted with, i. e., to aid him through knowledge of the strength, etc. — δόναμιν [sc. τούτων] ἐφ' οὗς, 551 f. — ἴσων, number!

9. ληΐσθαι [sc. τούτων] ἐφ' οὗς: cf. θηρᾶν περὶ, 689 f. — ἀν δέ- ναιτο, cf. ἀν ἔλθειν, § 4 N.

150 10. ἡπιστάμεθα...ἀν ἔδει, 631 b; πλοῖα ἱκανά, emph. pos. in participial clause. — νῦν δέ, but as it is. — αὐτόθεν, from this very region. — ἄλλῃ, ὑπαρχόντων [sc. πλοίων], shall come, bringing vessels, while we have others here. — ἀφθονώτεροις (Lex.). — πλευσόμεθα, v. l. πλευσόμεθα.

11. αἰτησάμενοι, having [asked for use] borrowed. — μακρά, long in proportion to the width, for greater swiftness. — παραλούμενοι, [loosening from the ship] unshipping, to prevent the secret escape of the crews. — ἔως

δυνά, *ἐπιτὶ* [those about to convey become sufficient] *there should be enough to convey us.*

12. εἰ εἰκόσ, *whether it is not reasonable*; cf. iii. 2. 22 N. — ἀπὸ κοινοῦ, iv. 7. 27. — ἀφελούντες καὶ ἀφελώνται, *parataxis.*

13. ἢν ἅρα, *if* [perhaps, or] *after all*; cf. iii. 2. 22. — ὁδοῖς, obj. of ὁδοποιεῖν: pos.? — ταῖς παρὰ ε, *to enjoin upon the states which* [dwell beside the sea] *occupy the sea-shore.*

14. ἐπιθήψισι μὲν οὐδέν, *he put nothing to the vote*; cf. vii. 3. 14.

15. πεντηκόντορον, a long war-vessel, having 25 oarsmen on each side in a single row (the *τριακόντορος* having 15; § 16). — ἦ, 699 g. — **151**

Δάκωνα περιόικον (*Lex. Σπάρτη*). The Periœci appear to have descended in part from the old Achæan inhabitants who made terms with the Doric conquerors, and in part from inferiors who accompanied these, or later immigrants, etc. See Smith's Dictionary, *Περίοικοι*. — ὤχετο, to Byzantium, to Anaxibius and Cleander, whom he endeavored to set against the Cyreans, especially Xenophon; see vi. 1. 32; 6. 5 s. — ἀπύθανεν ἐπὶ Νικάνδρου (575 a), *died at the hands of Nicander.*

16. φάλακας: these were afterwards brought to account for some loss, cf. 8. 1. — εἰς παραγωγὴν, in their plundering excursions, cf. 7. 15.

17. οἱ δὲ καὶ οἱ, cf. i. 3. 13 N; Diod. xiv. 81.

CHAPTER II.

EXPEDITION AGAINST THE DRILÆ.

1. ἦν λαμβάναν, 571 f, h. — στράτευμα, v. l. *στρατόπεδον*. — ξάγα, *histor. pres.* — Δρύλας, the Drilæ were, according to Arrian, the same as the *Sanni*: Kühner holds rather that the *Macrones* (iv. 8. 1) and the *Sanni* were the same people. — ἄτε, iv. 2. 13; 8. 27.

2. [sc. ἐκείσε] ὁπόθεν, *to places from which*. — αὐτοῖς, *to the inhabitants*, implied in ὁπόθεν; cf. Hdt. ix. 1.

3. Δρύλαις, case 454 c. — εἰς τοῦτο, *asyndeton.*

4. προδραμόντες, *obs. participles*, and see i. 1. 7; 3. 5, 10. — **152**

ἐπλιγών, case? — εἰς δυσχλίους s, as nom. 706 a.

5. ἀναβιβλημένη, [thrown up] *with the earth thrown up*. — οἱ δὲ, i. e. the Drilæ.

6. ἐφ' ἐνός (*Lex ἐπὶ*), ii. 4. 26 N. — ἡ κατάβασις ἐκ, *art. omitted*, 523 d.

7. Ὁ δ' ἤλθεν, *and* [he that came] *the messenger*. — ἔτι, i. 6. 7.

8. ἀπάγειν, *to lead back*. Some editors, following a few mss., have here ἀπαγαγεῖν, in the same sense. But, in such a connection as this, that use of the term would seem inappropriate: see *κατάβασις*, § 6, ἀπάγειν, § 9. ms. c. has ἀπαγαγεῖν, corrected by ἀπαγαγεῖν. — καὶ, *also*, so that they should be beyond the ravine as well as the hoplites. — ὡς ἄλλοτος s, *as if the place might thus be taken*, 680 b.

9. γάρ, introduces the reasons for the latter of the two courses. — οὐκ εἶναι, *not to be possible*. — ἀποδεδαγμένοι ἦσαν, plur. mid. — ἔσται (for *ἔσονται*), cf. i. 3, 14 N.

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11. ἐκείνουσι s, *he bade each of the captains to form his company in that way*, etc. — ἀνταποιοῦντο (cf. iv. 1. 27). The minutiae of the arrangement, for the general order was determined by the nature of the place, might very safely be left to such men.

12. ὡς ἀκοντίζαν, *that they might shoot*. If the absolute impera. δεῖσθαι (which is bracketed by some editors) is retained, translate, *since they must shoot*; 675 (Lex. δέω). — σιγήνῃ, i. 2. 17; iii. 4. 14. — γυμνήτας (Lex.). The slingers, from the great freedom and energy of motion which they required, were even less encumbered than the peltasts and bowmen. Still, the term may here apply in general to any lightly clad men who had pouches (διφθέρας) to hold stones and slings or hands to throw them; see § 4, 14.

13. παρατεταγαστο, *were ready*, 599 a. — οἱ ἀξιοῦντες s, *those who claimed that they were not inferior to these*. — παρατεταγμένοι ἦσαν, *ξυνέειπον, ἐπαιάνισαν* (§ 14), distinguish force of the tenses; cf. iii. 4. 4; vi. 2. 8. — καὶ... μὲν δὲ, *and so*, etc., et vero, et profecto, Kühner.

14. ἐπεὶ, repeated after the parenthesis. The apodosis begins with ἀμα τε. — σφαιδόναι, observe the asynd. and the polysyndeton in § 15; 707 j. — ἦσαν δὲ οἱ, *and there were those who*; cf. 559 a.

15. Ὑπὸ (Lex.), i. 5. 5. — ἄλλος ἄλλον εἶκε, 567 c. — καὶ ἄλλος ἀνα-

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βέβηκε, *and another had already climbed up of himself*; the sing., as before, for the plural, to render the description more graphic, 488. — καὶ ἡλόκα s, *and the place [had been] was now taken*, 599.

16. κατεκάλυε, v. l. κατεκάλυσε. — ἔξω, proleptic = ὥστε ἔξω (τοῦ χωρίου) μένειν: Küh., cf. iv. 2. 12.

17. τάχα δὲ τις, *and presently one*; or, *and perhaps one or two*, τις not used as strictly singular, 548 c. — οἱ ἐκπίπτοντες, *those that were rushing out*. — ἔστιν, oratio dir.

18. νικῶσι... ἀθροῦμενοι, *those (of the hoplites, § 16) who were pressing in prevail over and force back those (the lighter troops) that were rushing out*.

19. ἐξικομίσαντο, sc. τὰ ἀλόντα, *predam*.

20. ἐσκόπουσι, refers rather to the examination, σκοποῦμενοις to what was subsequent on consideration, 582 γ.

21. ἑαστοί, *each company*, iv. 5. 23 N; 8. 15. — διήρπον, for freer egress. — ἀχράτοι, camp-followers, calones.

22. ἐνδοθεν, *from within* the citadel. — κρήνη, of leather thongs braided,

4. 13; Hdt. vii. 72. — ἰδοθ, case? iv. 3. 28.

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23. κατὰ τὰς πύλας, *along the passage, or, to [the vicinity of] the gates*.

24. Μαχομένων, i. 4. 12; 2. 17; ii. 4. 24. — θεῶν... σωτηρίας: these words form an undesigned iambic trimeter. — εἶναι δὲ s, 551 h, cf. iv. 7. 25. — οἱ ἀπὸ, const. praeg., i. 1. 5; 2. 3.

25. *παρὲ* (Lex. a), Fortune regarded as a person, cf. Hdt. i. 126. — *ἐάσαν*, pos. ? — *ἐκείνη*, tense, 595 a. — *ταχὺ ἐκαίοντο*, were quickly on fire.

26. *Οἱ...κατὰ τὸ στόμα*, those in front towards the citadel. McM. says that this rendering is inconsistent with the narrative, and translates, "only those about the entrance (into the fort) were still giving trouble." — *ἐῖλοιο ἦσαν*, 573 a. — *παραγγέλλω* [sc. *πάντας* or *πάντας*]...*δοῦναι*, 550 f.

27. *καὶ οἱ οἰκίαι*, both the houses; cf. Cæs. B. G. viii. 15.

29. *τοῦτομα τοῦτο*: he may have been a slave, since slaves were often so named from their native lands: cf. *οἰκίτης*. — *δαίκα*, v. l. *τέρταρος ἡ πέμπε*. — *τοὺς πολέμους* s, to seek concealment from the enemy. — *156*
χαλκᾶς, i. e. in front: see Lex. *πέλτη*.

30. *ἐφοβοῦντο* [sc. *αὐτὰ*] *ὡς ἐνέβριον οὖσαν* (500), feared [them] as [being] as if there were a real ambuscade; cf. 675 e. — *τῷ Μύσῳ ἐσθήμηναι*, a *signa* was given to Mysus (Lex.). Some place the comma after Mysus, omitting it after *ἐπεληλυθέναι*. — *καὶ δὲ*, 518 f, i. 8. 16.

31. *οἱ μὲν ἄλλοι Κρήτες*, the others, the Cretans (567 e), i. 5. 5. — *ἐλίσσασθαι*, that [they were being caught] the enemy were overtaking them. — *ἐφασαν*, vii. 4. 15. — *ἐκπεσόντες*, iv. 5. 15. — *κυλινδούμενοι*, v. l. *καλυδόμενοι*, Kühner.

32. *ἰβεία*, i. 8. 12. — *βοηθεῖν· καὶ ἰβήθησαν*, order! — *ἐπὶ πρὸς ἀνέχρονται*, they retreated backwards, facing the enemy. Cf. *Cyr.* vii. 5. 6.

CHAPTER III.

MARCH TO CERASUS. — DIVISION OF THE SPOIL. — XENOPHON'S DESCRIPTION OF THE TEMPLE OF ARTEMIS AT SCILLUS IN ELIS.

1. *Χαρίσοφος*, l. 4. According to Diodorus (xiv. 30) the Greeks waited for him 30 days. — *ἦν λαμβάνειν*, 2. 1. — *παῖδας καὶ γυναῖκας*, children and women, not, however, without exception, 4. 33. — *ἐπορεύοντο*, sc. *κατὰ γῆν*, cf. 4. 1. — *ἀδοπεποιημένη* (form 283 a) *ἦν*, was now repaired.

2. *Κερασόοντα* (Lex.). — *τρίταιον*, on the third day, 509 a. Cf. i. 2. 11; 5. 1; ii. 2. 17.

3. *δαίκα*, as still expecting Chrisophus. — *ἀμφὶ τοὺς μυρίους*, 157
as gen. 706 a. Cf. v. 7. 9. — *ἀπώλοντο ὑπὸ*, voice 575 c. — *εἰ τις νόσος*, [if any one perished] except as any one may have perished by disease, or now and then one by disease or sickness.

4. *τὴν δεκάτην*, a frequent portion for religious consecration. Compare the *tithes* among Jews and Christians. — *φυλάττειν*, to keep, infin. of purpose, after giving, going, sending, etc.

5. *Ἀπόλλωνος ἀνάθημα*, [Apollo's gift] the votive gift to Apollo. Some work of art, statues, tripods, vases, were common gifts. — *ποιησάμενος*, procuring to be made (581), possibly upon his return to Athens directly

after the enlistment of the army under Thibron, while he had still the privileges of an Athenian (see INTRODUCTION, p. ix). — *θησαυρόν*, the Grecian states had each a treasury at Delphi for the reception of their offerings. Cf. Hdt. i. 14, 51.

6. *Τὸ δὲ τῆς Ἀρτέμιδος* (sc. ἀνάθημα), but that (portion or offering) for Artemis. — *ἀπῆλ...τὴν...ἰδόν* (case 477), departed upon the expedition [into the country of] against the Boeotians. — *κινδυνεύων...λέναι*, he seemed to be going [to incur danger] on a perilous adventure. — *σάθῃ*, mode! — *ἦν δὲ τι πάθῃ* (Lex.), but if [he should suffer anything] aught should befall him; the usual Greek euphemism.

7. *ἔφυγεν*, when he was in exile; v. l. *ἔφυγεν*. This latter, as McM. says, would imply that he was banished after serving against his country under Agesilaus at Coronea, B. C. 394. — *τῇ θεῷ* = *τῇ Ἀρτέμιδι*, § 4. — *ὁ θεός*, doubtless Apollo at Delphi.

8. *ἔρυχε*, as the river had this name at the time of the purchase. — *ναόν, ναόν*, § 9, 12 s. Observe use of both forms. — *τῷ ἐν Σκιλλοῦντι*

158 *χωρίῳ*, the estate at Scillus. — *πάντων*, sc. *θηρίων*. — *ἀγρευόμενα θηρία*, beasts of the chase.

9. *ἔποιήσε × ἐποίησε*? cf. iii. 3. 5. — *Παράχῃ*: through of course Xenophon her steward, whose security and popularity were thereby promoted, no less than the honor of the goddess. — *τοῖς σκηπώσιν*, to those who were tented for the feast; v. l. *σκηποῦσιν*.

10. *τὰ μὲν*, sc. *θηρία*.

11. *ἣ ἐκ Λακεδαιμόνος...πορεύονται*, [where they travel] on the road from Lacedaemon or Sparta. — *ὅς εἰκοσι στάδιοι*, in appos. with *χώρα*, 395 c. — *ἐν* (Lex.), there are in.

12. *ὅς μικρός* [sc. *ναὸς εἰκασταὶ*] *μεγάλη*. — *χρυσῇ*, covered with gold. Statements differ in respect to the material so covered.

13. *γράμματα*: the inscription was in capital letters, and hence is here so printed. An almost exact duplicate of this inscription was found on the island of Ithaca in 1758. — *ἈΡΤΕΜΙΔΟΣ*, case 437 b. — *ΤΟΝ ΔΕ ἔΧΟΝΤΑ*...[sc. *δεῖ* or *χρή*] *ΚΑΤΑΘΕΥΕΙΝ*, and whoever occupies it must offer, 670 a. — *ΠΟΙΗΙ* = *πολε*. — *ΘΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ* (Lex.), 457.

CHAPTER IV.

MARCH THROUGH THE COUNTRY OF THE MOSSYNCEI.

159 1. *οἱ περ καὶ πρόσθεν*, 3. 1.

2. *Μοσσυνοίκων* (Lex.), cf. Strabo xii. 3; also, *μύσσυνοι*, § 26. — *ὡς διὰ φιλίας...τῆς χώρας* [= *διὰ τῆς χώρας ὡς φιλίας*, as through the country friendly], through the country as friendly.

3. *εἰ* (Lex.) *βοῦλοιντο*, to see if they would be willing, iv. 1. 8.

4. *Μοσσυνοίκων, Ἑλλήνων*, order! — *ὀλεγε, ἡρμήνευε*, tense? v. l. *ὀλεξε*.

5. διασωθῆναι, *to go through safe*: cf. Hdt. vii. 208. — πρὸς, with accus. of place, for the more common εἰς, vi. 4. 8; Cyr. v. 4. 16. — οὓς ἀκούομεν, cf. ii. 5. 13.

6. ἡδίκημασι, v. l. ἡδίκησαν. — ὑμῶν, dat. vii. 7. 29. — εἶναι, with impera. ἔξεσσι, though ἔχων would here give a more systematic construction.

7. ἀφήσετε, *if you shall let us go* (without availing yourselves of our help), Krüg.

8. ὁ ἀρχων, who spoke for the rest, or, the head-chief. — δέχονται, *they accepted*.

9. Ἄγετε δὲ, *come now, or, well then*. — τί ἡμῶν δεήσεσθε χρήσασθαι, [what shall you want of us to employ us in] *what service shall you wish from us?* 661 d. Cf. Cyr. v. 2. 23: see also vii. 2. 31. — ὑμεῖς, pos.? — τί οἱοί τε εἰ, *what [will you be able to do in co-operation with us] assistance will you be able to render us?*

10. ὅτι ἱκανοὶ ὄρνεν, 644 a, 714, 3. — ἐκ τοῦ ἐπὶ θάτερα, *from the other, or, farther side*.

11. Ἐπὶ τούτοις, *hereupon, or, on these terms*, 695. — ὧν οἱ μὲν δύο...ὁ δὲ τρίτος, *of whom [the] two...but the third*, 530 b. — εἰς τάξιν εἰς, [put their arms into military position] *stood to their arms in order*.

12. οἱ μὲν, *these, who remained in the canoes*. — μένοντες, *to assist the Greeks*. — Ἔστησαν ἀνὰ ἑκατόν, *they stood in two lines, or companies, of a hundred each*. — ὥσπερ μάλιστα χοροὶ εἰς, *very much [as] like rows of dancers fronting each other*. Some read ἑκατὼν μάλιστα ὥσπερ, making μάλιστα qualify ἑκατὼν = in round numbers, pretty nearly. — ὄπισθεν εἰς, *having a ball of the wood itself, in place of the Greek σωρητήρ*: see δόρυ, iv. 7. 14.

13. πάχος ὡς λιντοῦ στρωματοδέσμου (412), [as of a linen bed-sack as to thickness] *about the thickness of, a linen bed-sack*. — κράνη, cf. 2. 22. — κρέβυλον, *a tuft*, prob. of the ends of leathern thongs used in making the helmet. Cf. Tacitus, *Germ.* 38.

14. τάξεις, *troops of pellasts and light armed*, McM. — διὰ τῶν ὅπλων, the place in the camp where the arms were deposited. Others (Matt., Vollb., etc.) make τάξεων...ὅπλων a hendiadys = *through the [ranks and arms] armed ranks*; expecting, doubtless, in their simplicity, that the Greeks would at once follow them.

15. Ὀκέετο, iv. 8. 22; v. l. ἔκειτο. — αὐτοῖς [to or for them] *their*; others translate *by them*, making it the dat. of the simple agent after passive verbs. McM. — τῶν Μοσσυνοίκων, *of the country of the Mossynæci*.

— περὶ τούτου, referring to τὸ ἀκρότατον. — ἡγεκράτης...πάντων Μοσσοῦ, case 407. — ἔφασαν, *those of the Mossynæci with the Greeks*. — τούτους, *those in possession*. — κοινὸν ἐν, [being] *though common property*.

16. μέχρι οὗ, 557.

17. νόμον τινα ᾄδοντες, *singing a kind of tune*; cf. ἐν μυθῳ, § 14; Thucyd. v. 69. 161.

18. οἱ ἐπεποιήσαν, *their allies*; see αὐτοῖς below. — δ, antecedent?

19. μὴδὲν ἀθνησήμετε, *do not become at all dejected*; the pres. imperat. would imply that they were now dejected, 628 c, e. — ἴστω, *be assured* (Lex. ὁράω).

20. ἡμῖν, case 1! — τῷ ὄντι (Lex. *ei*μl). — οἷσπερ...ἀνέγκη, *to whom* [it is unavoidable that we also should be enemies] *we also must be enemies*. — τῶν Ἑλλήνων, pos. ! see 523 c. — οἱ ἀφροντισήσαντες α, *those who have made light of their orderly arrangement with us*. — ταῦτά, v. l. ταῖτα. — ἀπερ ξὺν ἡμῖν (ξὺν omitted by some, 707 b), sc. ἐπραξαν, *as with us*. — δίκην (Lex. 1).

21. ὁμοίους ἀνδράσι...ὅν τε καὶ ὅτε, *with the same kind of men* [both now and when] *now as when*, 705 c.

22. Observe the series of participles; θύσαντες preceding in action ἀποστέλλαντες: this preceding ποιησάμενοι and ταξάμενοι: and these, ἐπορεύοντο.

162 — κατὰ ταῦτά, *in the same way* (Lex. κατὰ). — ἐπολιτομήνουσ... στόματος (case 406 b), as they were not well protected from the missiles of the enemy, § 23.

23. Ἦσαν οἱ, ii. 2. 14. Rehdz. — ἀνίσταλλον, *endeavored to keep in check*. — πρῶτον μὲν, cf. ἐπεὶ δέ, § 25. — οἱ βάρβαροι × οἱ βάρβαροι, § 24.

24. Observe the tenses, the interchange of impfs. and aorists, 592.

25. δῆ...ὁμοῦ δῆ, i. 8. 8; 1. 4. — ἄλλα, as in i. 5. 5, unless the πάλτα are regarded as a kind of δόρατα. — παχέα μακρά, an unusual asynd. — ὅς φέροι, *could carry*, cf. 7. 7. — ἐκ χαρῆς (Lex.).

26. αὐτοῦ μένοντα: the king lived in a seclusion, of which Oriental courts have presented many examples; and, after the defeat of his forces, chose rather to die than to submit to the indignity of leaving it. The subordinate ruler in the place first taken (ὁ ἐν τῷ πρότερον α) made the same heroic, or stolid, choice; cf. Diod. xiv. 30. — φυλάττουσιν, v. l. φυλάττωται. — μουστρούς, form 225 f.

27. ἃς ἔφασαν οἱ Μοῦσ., referring to the usage stated in παρῶν. — ἦσαν δὲ καὶ αἱ πλεῖσται, *the most of it was spell* (conforming to *fatal* rather than regularly to *σῖτος*, 500 a); cf. i. 4. 4.

163 29. κάρνα α. These were afterwards distinguished as κάρνα κασταναῖα, the large chestnut of the Old World, *nucæ castanæ*, from, it is said, Κάστανα, a town of Pontus, or, according to others, of Thessaly. Ainsworth represents them as still abundant along this coast. — τὰ πλατιά, *of the broad kind*, 523 i. — τοῦτω (conforming to *στῶ* rather than κάρνα) καὶ πλείω α, *this they used even as their chief food*; τοῦτω, v. l. τοῦτων. — ὀλῖος: grapes are still found wild in this region, the Koran not allowing their culture for wine.

30. ὅν τοῖς πολεμίοις, [with] *on the side of the enemy*. — οἱ μὲν...οἱ δέ, *some...others* of the enemy.

31. ἴτερον...ἴτερος; not unusual with the Greeks; compare with the natural order in English; cf. vii. 4. 18, *eis τὸ φῶς ἐκ τοῦ σκότους*. — ἐφελέ, even with these advantages for the transmission of sound, a long distance for the combined shout of many men to reach.

32. οὐ πολλοὺς δίδοντας ἴσους...εἶναι, [not lacking much to be] *not far from being equal*. — ποικίλους τὰ νῦτα, *having their backs party-colored* (case 481; so τὰ ἐμπροσθεν). In a rude state of society the natural love of distinction and ornament has led to this embellishment of the body itself.

This has the advantage over the civilized passion for dress, of being cheap and permanent. For this custom among the Thracians, see Hdt. v. 6. — *δοτιγμένους ἀνθέμιον* (case 479), *tattooed in flower patterns*; *Mossyni notis corpus omne persignant*, Pomp. Mela, i. 19.

33. *σφίσι*, as reflexive, implies that they stated this.

34. *Τούτους...βαρβαρώτατους διελθόν, that [they passed through these the most barbarous] these were the most barbarous of the tribes through which they passed.* — *ἄνθρωποι*, i. e. men in general. — *ὅμοια...ἅπαν ἂν* 164 (sc. *ποιήσιν* or *πράξιν*, or *ἄνθρωποι ποιήσιν* from above), *such things as they (or, men) would do*, 560. — *διελθόντό τε ἑαυτοῖς*, 583, *asynd. of explanation.* — *ἑφ' ἑαυτοῖς*, *at (or by) themselves*; v. l. *ἐφ' ἑαυτῶν*, *by themselves*.

CHAPTER V.

ARRIVAL AT COTYORA. — PLUNDER OF THE NEIGHBORING COUNTRY.

1. *ὅκτῃ σταθμοῖς*: as to the time here noted, McM. suggests that “by *σταθμοῖς* is probably meant the whole time spent in fighting and negotiating, as well as marching.” See i. 2. 23 N. — *Χάλυβες*: Strabo (xii. 3) regards the Chalybes as those referred to by Homer (*Il.* ii. 857), who calls them Alizonians, originally Alybians, from their metropolis Alyba. Cf. § 17 N. — *Μοσσηνοίκων*, case 432 g. — *Τιβερηνοῖς*, “*quibus in risu Iusuque summum bonum est*,” Pomp. Mela, i. 19.

2. *ἐχρηζον, ἰδέχοντο*, order! — *προσβάλλαν...ὀνηθῆναι*, change from *act.* to *pass.* construction; cf. vii. 3, 3; *ὀνηθῆναι*, rare for *ὄνασθαι*: *τι*, case! — *βουλεύσαιντο*, mode 641 d.

3. *ἀπεβίβαντο*, thereby preventing a great crime. — *προσίοντο*, form? cf. i. 9. 7. — *ἀποίκους οἰκοῦντας*, [colonists] *a colony dwelling*, 394 c; v. l. *ἀποικίας*, *ὄντας δ'*, 499 e; ii. 1. 6.

4. *ἡ στρατιά*, the greater part, 3. 1. — *Ἰλῆθες τῆς κατὰβασews τῆς ὁδοῦ*: the latter word in appos. w. *κατὰβασews*, *the total of the descent of the march*; but Rehdz. & Krüg. govern *καταβ.* by *ὁδοῦ*. — *ἐν Βαβυλῶνι* (*Lex. ἐν*), iv. 8. 22.

5. *ἔμναν*, still expecting Chirisophus, and uncertain about their future movements. — *κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων*, [each body of the Greeks] *all the Greeks by tribes*, each tribe having its special religious rites. 165

6. *Παφλαγονίας*, bounded, in Hdt. i. 6, 72, on the east by the Halys; but here regarded as extending under the powerful king Corylas, to the vicinity of Cotyora.

7. *Κορυμαῖων*, modifying both *πόλεις* and *χώρας*, 523 c. — *φοβούμενοι*, *apprehensive* with the rest of the Sinopeans; *φοβούμενοι, ἐκείνων, ἡκούον*, referring in sense to the Sinopeans in general, whom the ambassadors represented. — *ἑφερον*, sc. *Κορυμαῖται*: Greek colonies were always under

some obligations to the parent states in respect to precedence, alliance, etc.; but Sinope kept her colonies in more than usual subjection, cf. § 19. — *δανός...λέγων*: his reputed skill certainly failed him here.

8. *τί...ἐπειτα δέ* (giving more distinctness and thus emphasis to the clause), 716 b. — *νικάτε, are victors over, or, have conquered*, 612. — *πολλῶν τε καί*, ii. 3. 18, Vollb. — *ὡς ἡμῖς ἀκούομεν*, tense 612; ii. 1. 12; 2. 3.

9. *Ἑλληνες...Ἑλλήνων, ἡμεῖς ὑμᾶς*, order? — *οὐδὲ γάρ*, iii. 1. 16, Rehdz. — *ὑπῆρξαμεν*, ii. 3. 23.

10. *μέν*, see *δέ*, § 11. — *ἀφελόμενοι*: for the cases with this verb, see 485 d. — *δ τι α*, order 718 o.

11. *ὑμᾶς...ἐνίοις*, 417 a. — *οὐ πείθοντας*, *not* [persuading the owners] *by their consent*.

12. *Ταῦτ'...ἀξιοῦμεν*, *these proceedings we think not right*, i. e. we protest against, i. 1. 8, McM. — *ποιήσεται*, (stronger than the subjunc.) *will persist in doing*. — *ἄλλον ὅτινα*, i. 10. 3; 4. 15.

13. *Ἡμεῖς δέ*, iv. 6. 10. — *ἀγαπῶντες*, thankful, well content. Cf. Thucyd. vi. 36. — *ἔγειν καὶ φέρον*, ii. 6. 5 n.

14. *ἐν Τραπ. μέν*, cf. *Κορυπίτας δέ*, § 19. — *ἀνθ' ὧν* (= *ὅτι τοῦτων α*, 554 a, n.) *s*, *in return for the honors which they showed us, and* [they also bestowed gifts] *the gifts which they bestowed*. — *τις, τοῦτων*, 501, i. 4. 8. — *ἡγοῖντο*, mode?

15. *ὅποῖον τινῶν* (Lex.), 548 d.

16. *ἀν τε* (Lex. *ἐάν*) *eis βάρβαρον γῆν*, sc. *ἔλθωμεν*.

17. *Χαλδαίους*, also called *Χάλυβες*, iv. 7. 15; *οἱ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὠνομάζοντο*, Strabo xii. 3. — *καί πορ, καὶ μάλα*, in concession, 674 f.

18. *τῶν ἐκείνων*, sc. *χρημάτων*, *of their property*; see 524 b.

19. *Κορυπίτας*, inverse attr. to *οὗς*, 554 c; or to be explained by *anacoluthon* (e. g. as if *ἀφηρήμεθα* were to follow instead of *αὐτῶν εἰλήφαμεν*) or *synecdoche*, 481 b. — *τι αὐτῶν*, *anything of theirs*. — *ἀρροστήν* (Lex.), cf. vi. 2. 13; 4. 18; Thucyd. viii. 5.

20. *Ὅ δὲ λέγεις*, *quod autem dicis, as to what you say*; so *α δὲ ἡπειλήσας*, § 22. *Ὅ* is explained by *βλε παρελθόντας* [sc. *ἡμᾶς* or *ἐπιοῦς*,

§ 11] *σκηνοῦν*. — *ἣ ἡμᾶς α*, *where the place itself admitted us without force*, it was so ill fortified. — *δαπανῶντες* (Lex.). — *ὅψ' ἡμῖν ἣ α*, *it may be in our power to remove them*.

21. *ὑπαῖθροι*, 509 b.

22. *ποιήσεσθε, ποιήσομεν*, voice 585. — *ἡμεῖς δέ*, *we on the other hand, or, for our part*. — *ὑμῶν*, case? — *τὸν Παφλαγόνα*, *the Parthlagonian king*.

24. *τῷ Ἑκατοντίῳ χαλεπαίνοντες τοῖς εἰρημένοις*, *displeased* [with Hecat., with what he had said] *with what Hecat. had said*. Some govern *Ἑκατ.* by *ὅν* in compos. — *παρελθόν*, used of public speakers. Cf. vi. 1. 31, 32. — *ξενίοις*, pos.?

25. *πολλὰ τε καὶ* (702 c) *ἐπιτήδεια...τά τε ἄλλα* [sc. *διελέγοντο*]...*ἔδιδοντο*, *they conversed on many suitable topics* [both the others and] *and especially they made such careful inquiries as each party desired respecting, etc.: ἐπιτήδεια, v. l. φιλικά.*

CHAPTER VI.

THE GREEKS RESOLVE TO PROCEED BY SEA.—XENOPHON'S PLAN TO
FOUND A CITY IN PONTUS.

1. αἰετός... παρακαλέσαντας, cf. i. 2. 1 N. — Σινωπέας, with whom the generals had already conferred. — ἄν, ἄν, pos. 621 d, f. 168
— χρήσιμοι, it seemed that the Sinopeans would be useful as guides. —
προσδεῖν ἔδωκε, there seemed to be still more need.

2. Ἑλλήνας ὄντας Ἑλλήσι, being Greeks to Greeks, i. e. being to them as Greeks should be to Greeks. Some regard Ἑλλήσι as displaced by a violent parataxis, and as the object of εἶνους and συμβουλεύειν.

3. ἀπελογήσατο, a clumsy lie. — σφῶν, the Sinopeans.

4. πολλά... γένοιτο, may many blessings betide me, 638 d. How would the addition of ἄν to γένοιτο affect the sense? 638 f. — Ἀττή (509 b) γὰρ ... παρίηται, for [that which is said to be sacred counsel] Sacred Counsel so called seems to me to be here present, as a goddess forbidding all falsehood on penalty of infamy. There seems to be here a reference to the proverb ἱερὸν ἢ συμβουλὴ, with rhetorical personification. — νῦν γὰρ, refers to an omitted clause; and I have more than ordinary reason to give faithful counsel, for, etc. McM. — πολλοί... μέ, there will be many to praise me, both you and others.

5. κομίζησθε, pass. — ἡμᾶς, ὑμᾶς, in emphatic antithesis. — σπᾶλλησθε, mid. (or, pass.?). — ὑμᾶς... εἶναι, you will have [to be the fighters] the fighting to do.

6. λακτιά, ac. ταῦτά ἐστιν.

7. μὲν, see δέ, § 8. — εὐθέως, protinus, gives emphasis to πρῶτον. 169
— οὐ γὰρ ἔστιν ἄλλῃ, ἢ ἧ (observe the repetition of sound), for it cannot be in any other place than where. — ἔδωκε, governed by ἐκότερα (Lex.). — ἃ, the comm. obj. of κρατεῖν and κατέχοντες, 399 g; which a very few [occupying] occupants could hold. — οὐδ' ἄν... ἄν, 622 a. — οἱ πάντες ἄνθρωποι, all the men in the world, 523 e.

8. πεδία ὄντα (677), that there are plains, specially favorable to cavalry for harassing infantry. — μάλιν φρονεῖ, thinks too much of himself, or, is too proud for this, 514 a; cf. iii. 1. 27; vi. 3. 18, ὁ ἄρχων, Corylas.

9. κλέψαι, ἢ φθέσαι λαβόντες, to seize by stealth or surprise. — πλείον, μείον, 507 e. — ἄλλως τε καί, especially, 717 a. — Ἄλυν, cf. Strabo xii. 3 for derivation of name. — ὡς δ' αὖτως (Lex. ὡσαύτως).

10. οὐ, not merely.

11. φίλας ἐνέκα τῆς Κορέλα (object. gen.), order 721 c, 523 a, 170
3. — ὡς δῶρα ληψόμενον, in expectation of receiving presents. — τὴν Σινωπέων χώραν κακόν τι, χώραν belonging, but not essentially, with τὴν Σινωπέων, and κακόν with τι, 719 d. — οἱ δ' οὖν, i. 3. 5; 2. 12.

NOTES.

§ 577 c. — *ἡ δὲ τις* habet, voice 577 c. — *ἄλλα... ἂν πλείονα* — *ἄλλα* as, compared with *ἄλλοις*, and made still more emphatic by *ἂν* — *πλείονα* a plural individual. Some editors, according to the reading of the text, place *ἄλλα* after *ὡς*; but see Küh. in loc.

§ 577 d. — *ἄλλα... ἂν πλείονα*, mode 577 d. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 e. — *ἄλλα... ἂν πλείονα*, mode 577 e. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 f. — *ἄλλα... ἂν πλείονα*, mode 577 f. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 g. — *ἄλλα... ἂν πλείονα*, mode 577 g. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 h. — *ἄλλα... ἂν πλείονα*, mode 577 h. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 i. — *ἄλλα... ἂν πλείονα*, mode 577 i. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 k. — *ἄλλα... ἂν πλείονα*, mode 577 k. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 l. — *ἄλλα... ἂν πλείονα*, mode 577 l. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 m. — *ἄλλα... ἂν πλείονα*, mode 577 m. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 n. — *ἄλλα... ἂν πλείονα*, mode 577 n. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 o. — *ἄλλα... ἂν πλείονα*, mode 577 o. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 p. — *ἄλλα... ἂν πλείονα*, mode 577 p. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 q. — *ἄλλα... ἂν πλείονα*, mode 577 q. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 r. — *ἄλλα... ἂν πλείονα*, mode 577 r. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 s. — *ἄλλα... ἂν πλείονα*, mode 577 s. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 t. — *ἄλλα... ἂν πλείονα*, mode 577 t. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 u. — *ἄλλα... ἂν πλείονα*, mode 577 u. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 v. — *ἄλλα... ἂν πλείονα*, mode 577 v. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 w. — *ἄλλα... ἂν πλείονα*, mode 577 w. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 x. — *ἄλλα... ἂν πλείονα*, mode 577 x. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 y. — *ἄλλα... ἂν πλείονα*, mode 577 y. — *ἄλλα... ἂν πλείονα*, in loco et numero.

§ 577 z. — *ἄλλα... ἂν πλείονα*, mode 577 z. — *ἄλλα... ἂν πλείονα*, in loco et numero.

29. τὸ μὲν μέγιστον, as to the most important, i. 3. 10. — ἐμοί, governed by ἐπιβουλῇ, 455 f, or φάσκω, 460. Cf. insidiæ consuli, Sallust. — οὐ πείσας : οὐ, not μή (§ 27) : οὐ represents πείσας as part of the *fact alleged*, viz. that “without having persuaded you I was purposing...,” — μή would represent πείσας as part of the speaker’s *thought*, — “I was purposing to do this without persuading you.” οὐ πείσας is an adjunct of “I” as the subj. of διανοοίμην : μή πείσ. of “I” as the subj. of πράττειν : cf. Cyr. ii. 3. 5, ζιανοῦσιν... μὴδὲν καλὸν ἀγαθὸν τοῦτων... ἰσομορεῖν. McM.

30. ἐάρον... ἐσκόπον, 631 b. — τοῦτ’ ἂν ἐσκόπον, ἀφ’ οὗ ἂν γένοιτο, ὥστε, I should be looking out for [that from which it would result so that] a measure which would so result that : ὥστε, marking result, is not uncommon after γίγνομαι. — ἡμᾶς... τὸν μὲν βουλόμενον, 417 a. — τὸν μὴ βουλόμενον, sc. ἀπεπλεῖν ἤδη.

31. πλέποντας, tense 594. The vessels had begun to come. — καλὸν μοι... τῆς πορείας (v. l. σωτηρίας) λαμβάνειν, it seems to me [to be] an admirable thing to be safely conveyed to the point we wish to reach, and then to receive [the wages of the journey] pay for our journey ; spoken with quiet sarcasm. Cf. vii. 6. 30.

32. ἐν γὰρ, cf. iii. 2. 28. — κατὰ μικρὰ γενομένης, resolved into fragments ; κατὰ distributive, as in i. 8. 9. 174

33. ἔπει ἡμῶν, sc. δοκεῖ. — Ἀνέταναν, asynd., cf. iii. 2. 33.

34. λήφονται... ἐπιθήσειεν, mode 645 b ; so μεταμείλοι... ἔσσε, § 36.

35. τὰ δὲ χρήματα... ἔψευσμένοι ἦσαν τῆς μισθοφορᾶς (pos. 719 d), but the money [of the wages] for the payment of wages they [had falsified about] withheld ; cf. ἔψευστο τὴν συμμαχίαν, Thucyd. v. 88.

36. ἐκπεπληγμένοι ἦσαν, were [having been struck with surprise] confounded, 599 c, 600 a, b. — Φῶσιν (Lex. 2).

37. Αἰήτου, mentioned as a king that was known. — αἰτῶν, case 442 a, 407. — εἶπει εἰς, cf. § 27. — ἡμῖς δὲ, change ! — μὴ ἐκκλησιάζειν, 686 c ; v. l. οὐκ ἐκκλησιάζειν, a stronger expression in contrast to ἀλλὰ a, 686 k. — αἰτοῦ ἕκαστον, parataxis, 719, b, e. 175

CHAPTER VII.

CHARGES AGAINST XENOPHON. — ELOQUENT AND EFFECTIVE DEFENCE OF HIMSELF.

1. ἀνεπέθοντο = got to know. — πάλιν, back, i. e. towards the quarter from which they had just come ; used perhaps the rather from the confounding of two rivers (see Lex. Φᾶσις).

2. ἐξόλογοι, meetings (i. e. for seditious purposes). — κύκλοι, cf. vi. 4. 20. — μέλα φοβέροι ἦσαν, μὴ ποιήσαιεν, they were greatly to be feared, lest they should do : see 573. — τοὺς τῶν κήρυκας, § 17 s. — ἀγορανόμους, § 21 a.

3. ἀγοράν = ἐκκλησίαν, a use more Homeric than Attic.

4. τῶν μὲν στρατηγῶν (case 699 a)...αὐτόν, *did not charge the generals with coming to him.*

5. διαβάλλαν...ὡς, cf. i. 1. 3. — ἀκούσατε, tense 592 b. — θεῶν, ἥλιος § 6, βορέας and νότος § 7, without art. 533 c, a.

176 6. τοῦτο...ὡς (480 b) ἔξαπατήσαι, *cheat you into this belief.* — ὡς ἥλιος...ἐντεθεν, *that [whence] where the sun actually rises, there on the contrary he sets; and where he sets, there on the contrary rises; i. e. sets in the east, and rises in the west. Observe that δέ is used here twice as an adv. and once as a conj. Cf. Hdt. ii. 42.*

7. βορέας, βορρᾶς, so the mss. — ὡς καλοὶ πλοὶ εἰσιν, [there are favorable voyages] *it is fine weather for sailing.* — Τοῦτο (pos.?) for constr. see § 6)...ἔξαπατήσαν, *is there then [how] any way in which one could cheat you in this?*

8. Ἀλλὰ γὰρ (709, 2), *but, you say perhaps, this will not secure you, for I shall make you embark, etc.* — ἐμβιβῶ = ἐμβιβάζω. — Πῶς ἂν s, order 621 c.

9. Πῶς δ' ὡς...ἤκαν (612), *I [make] will suppose you to have come.* — καὶ δὴ καὶ ἀποβαίνοντες, *and now indeed we are even landing, in supposition.* — ἔγγος μυρίων, 445 c; for a different constr. see iv. 2. 8; vii. 8. 18. — Πῶς ἂν σὺν...δίκην, *how then could a man more surely bring punishment upon himself.*

10. δύνεται, sc. λέγειν. — Τί γάρ; 564 c. — τινι, case 453. — Παρήμι, ἀρχίτω· μόνον s, obs. the effect of the asynd. Thorax was a disappointed aspirant for the generalship, 6. 25, and perhaps Neon.

11. ἡμῶς, pos.?! — ἡ αὐτὸς (677 b) ἔξαπατηθῆναι ἂν (622 b) οἰεῖται ταῦτα (586 c) s, *thinks that he either could himself be deceived in these matters, or could deceive another in these, viz. the points mentioned in § 6 s.*

12. τοῦτων, case 414 a. — ἄλλις, as subst. in acc. 706 a. — μὴ ἀπώσθη, πρὶν ἂν ἀκούσῃ, 641 d, 619 b. — δ' εἰ ἔπασι, [if which proceeds] *for if this proceeds, 561 a. — ὑποδείκνυσιν, sc. ἔσεσθαι. — καὶ καταφρονηθῶμεν, omitted by some editors, bracketed by Rehdz. and others.*

13. ἂν εἶχον, *of what they had.* — δοκοῦσι...τινες, *and I think that some of you.*

14. Τοῦτο (pos.?) καταμαθὼν...μικρὸν εἶη, *observing, or, learning [this that it was] that this was small.* — διὰ τὸ φιλοῦν νομίζαν εἶναι, *from the belief that it was on friendly terms with us.* — αὐτοῖς, numb.?

15. Διενεόητο, *he [had formed the plan] had intended.* — ὀλεῖν, ii. 1. 1. — παραπλόντες, some of the coasting party, 1. 16. — εἰ τι λάβοι, *whatever plunder he might have taken, 639 a. — ἐκ τοῦ πλοίου, const. praeg. cf. § 17.*

16. Πορευόμενον...γενομένη, *but the dawning of the day surprises him in his march, 677 f. Cf. iii. 4. 49. — οἱ δὲ τινες, ii. 3. 15.*

178 17. ἐν τῇ ἡμέρᾳ, [sc. ἐν] ἡ, 707 b; see 4. 1. — ἀνηγγμένοι, *having put out to sea. — ἐκ, const. praeg. § 15. — τρεῖς ἄνδρες, 418 c.*

18. τί ἡμῖν δόξαν, [why it seemed best to us] *what induced us.* — Ἐπεὶ μὲντοι σφέας (v. l. σφᾶς) λέγαν (mode 659 b, *but the Cerasuntians said, 'ah, when they themselves told them that the affair was not by public*

authority, they (the barbarians) were both gratified: *σφεῖς* is here used (if it be the true reading) as having a kind of reflexive reference to the subject of *ἔφασαν*, 667 b: v. l. *Ἐπεὶ μέντοι ἔφασαν ὅτι, κ. τ. λ.* — *ὡς ἡμῖν λῆξαι α,* that they might tell us what had taken place, and invite those who desired, themselves to take and bury the dead.

19. *Τῶν δ' ἀποφονέοντων*, § 16. — *τινές*, pos. 548 b, cf. ii. 5. 32. — *βαρβάρους*, § 14. — *τοῖς λίθοις*, the stones at hand. — *οἱ πρόσβας, καταλευσθέντες*, thus added to emphasize the enormity of the outrage, both from its manner and from the sacredness of the persons against whom it was committed.

20. *πρὸς ἡμᾶς*, i. e. to Cotyora. — *ὅπως*, how. — *ταφείησαν*, iii. 4. 29. Kühner.

21. *ἔξωθεν τῶν ὅπλων*, outside of the place of arms, a common place for consultation and for receiving visitors.

22. *ὡς ἂν* [sc. *ἀποχωροῦντες*] καὶ *ἐπακούτες*, [as they would naturally do having even seen] as well they might having seen.

23 a. Observe interchange of tenses. — *μὲν*, to which *δέ* corresponds! 179

25. *καθ' αὐτοῖς*, in their direction, adversum; *ἐπὶ*, expresses hostility, in sc. — *ἐπνίγεται*, was in danger of drowning, 594.

26. *δοκέειτε* (Lex.). Some here supply *ποιῆσαι*, or *δρᾶσαι*, or *δεῖσαι*. Cf. *quid illum censes*. Ter. *Andrian*, v. 2. 12. — *Ἡδίκουν*, tense 612. — *ἐμπειρώται*, form 317 b.

27. *οἱ πάντες*, the whole body, collectively; *ἑαυτοῖς*, [by one's self] individually. — *οὐκ...οὔτε*, 713 b. — *ἀνελίσθαι πολεμον* = *πολεμῆσαι*, governing the dat. 455 f. — *ἐφ' ὃ τι ἂν ἐβόλη*, against whatever place, people, etc.; or, to whatever enterprise. — *τῶν λόγων*, partit. gen. — *τῶν...λόντων*, gov. by *λόγων*.

28. *χάρῃ* (Lex.), 6. 13.

29. *οἱ αὐθαίρετοι οὗτοι στρατηγοί*, more emphatic order; see 524 b. — *ἀδικεῖ, οἴχεται*, 612. — *ἀποπλέων*, 679 d. — *φεύγει*, he is a fugitive. 180

30. *διεπράξαντο...μὴ ἀσφαλὲς εἶναι*, have [brought it about that it should not be safe] rendered it unsafe. — *ἂν μὴ*, unless. — *κηρυκίῳ*, often marked by wreaths, or figures of serpents (as on the caduceus of Mercury).

31. *δοξάτω ἡμῖν*, let it [seem good to you] be so voted. — *ὡς τοιοῦτων ἐσπομένῳ*, in the expectation of such acts. — *φυλακῇ...τις*, each one may keep guard on his own account. — *ἐπερδξία*, doubtless looking or pointing to them.

32. *ἠδύως*, cheerfully, with confidence.

33. *φίλια*, predicatively, [as friendly] or, to its friendship. — *περὶ τὰ μέγιστα...ἐξαμαρτάνοντες*, committing such sins [in respect to the greatest matters, as the treatment of heralds] against the highest obligations. Some connect *τοιαῦτα* with *τὰ μέγιστα*. — *Οἅ, where*, i. e. in Greece, cf. vi. 6. 16, Krug., Küh., etc. — *πάντων* (governed by *ἐπαινοῦ*), from all, 434 a, or, join *οἷ* with *ἐπαινοῦ*, [what praise] the praise which.

34. πάντες λαγόν : this statement must not be pressed. All concurred in this view, several speaking as their representatives. — τοὺς...τούτων ἀρξάντας, *those who had led in these things*. — δοῦναι, εἶναι, etc., infin. after ελεγον = ἐκλεινον. — τοῦ λοιποῦ [sc. χρόνου], Lex. 433 a. — τις...ἀγασθαι

181 αὐτοῖς (numb.?) ἐπὶ θανάτῳ, *that they should be led out for death*, or, *punished with death*. — δίκας...καταστήσαι, cf. διαπρὶν ὑποσχέν, 8. 1. — τι ἄλλα, case 586 c, 480 b. — ἐξ οὗ (Lex. ἐξ), 557 a.

35. Παραινούμενος...συμβουλευόντων, *order!* — καθάραι (sacrifices, washings, etc.), especially to remove the stain incurred by the murder of the heralds, and thus, by these religious ceremonies, to avert the displeasure of the gods. (See Dictionary of Antiquities, *κάθαρσις*, lustratio.) The effect upon the discipline of the army may have been also considered.

CHAPTER VIII.

INVESTIGATION INTO THE CONDUCT OF THE GENERALS.—XENOPHON FULLY JUSTIFIES HIS COURSE.

1. The army, in the spirit of Greek institutions, proceeded as a little republic, entitled to call its rulers to account. Φιλήτορες μὲν ὄφθα καὶ Ξανθυκλῆς, 497 b. — τῆς φυλακῆς, *for their negligent charge*, 429 a, 431 c. — ἀρχων αἰρεθείς, *a commander of the transports, to take charge of the persons and property conveyed*, 3. 1. — ἐβρίζοντες, *as guilty of wanton abuse*. Among the graver suits under the Attic law was the ὕβρει δίκη, an indictment for wanton outrage to the person, where the penalty was often death. (See Dictionary of Antiquities.)

2. ποῦ καί, *where indeed*. — τῷ ῥίγῃ, iv. 5. 3 a.

3. [sc. τοιούτου] οἶνου, 554 a. — ἐπιλοιπότης, παρόν, 675. — οἶνον (case 432 a) δὲ μὴδ' ἀσφραλίσθαι παρόν (675), *and where it was not possible even to catch the scent of wine, we were so destitute of it*. — ὑπὸ τῆς ὕβρεως, *through their wanton spirit*. "Every one knows," says Spelman, "that asses, and mules, their offspring, have such an inbred viciousness that no fatigue can subdue it." Cf. εἶδέναι ὄνον ἀπάντων ὑβριστότατόν σε ὄντα, Lucian. *Pseudologista*, 3.

4. ἐκ τίνος, *on what account*. — 'Ἄλλ' ἀπήρουν, *well then* (after a silence which implied a negative), *did I make a demand?* — μαχόμενος, sc. ἐταίῳ σε. — ἐπαρήγησα (Lex. παρούτω).

182 5. οὐκ ἔφη, sc. ὁπλιτεύω, *he said NO*, 662 b. — οὐδὲ τοῦτ' ἔφη, *he did not even say this*.

6. μὰ Δί', case 476 a. — διέβριψας, *a harsh term for the act*; cf. διέδωκα, § 7.

7. τοιαύτη τις (Lex.). — σοι...σὸ ἦμολ, 536. — σὸ ἦμολ ἀπέδειξας α, γοῦν *had shown me the man [back] again*, i. e. produced him at the end of the march. Here ἀπό seems to have the same force as in ἀπολαβών and (Lex. ἀπό). — ἄξιον, sc. ἀκούσαι.

8. καταλείπετο, *was being left behind*. — *ἔτι* = *ἔσον τοῦτο, ἔτι*, 560 ; cf. iii. 1. 45. — *ἐγώ*, cf. *σύ*, ii. 1. 12. — *ἀνθρώποις*, *why rather than ἀνὴρ* ?

9. ὁρῶντα ὡς κατορῶντα, *parataxis, chiasmic*. — *ἐπιστάς*, *adstans*, Krüg. i. 5. 7.

10. Ὅσοντα γε βούλει, *just as [much as] he pleases*, for aught I care about it. — *εἰδέναι δοικῆναι*, *to [be] act like one who knew*.

11. Τί σὺν ; 564 c. — *ἥτιόν τι* s (Lex. τίς), 584 d. — *Καί γάρ*, the negation, “no,” is here left to be implied.

12. Τοῦτον, *pos.* ? — *ἀλλάς*, *too few* (Lex.), 515, *case* ? Cf. Luke xii. 47 ; Aristoph. *Nubes*, 968. — *ἄλλους, ἕκαστος*, *numb.* 501.

13. ὅσους s, *as many* s, *as many* s [it contented] *were content*. — *ὃς ἡμᾶς* 183
... ἴστων, 676 b. — *αὐτοὶ δέ*, 562. — *τοῦτο ἐποιούμεν*, *had behaved thus*, tense 604 a ; *mode* ?

14. Ἦδη δέ καί, [and now also] *then also, so also*, ἤδη referring rather to the time of the acknowledgment, than to that of the action. — *μαλακίζομένον τινα*, *a man yielding to sloth*, not referring to a particular individual, 548 c. — *προϊέμενον αὐτόν*, 583 ; see iv. 5. 15 a. — *κατέμαθεν ἀναστᾶς*, *found that I rose*, 677 a, i. 3. 10. — *μέλις*, *pos.* 719 d, μ.

15. Ἐν ἑμᾶν, *in my own case*.

16. Ἄλλον δέ γε ἴσως, [and indeed] *yes, and another one perhaps*. — *ἡμᾶς*, as Xenophon commanded the rear. — *πέε...λόγῃ*, *order* !

17. Xen. acutely shows that they owe their very ability to call him to account to the services which he had rendered them. — *δικαίον, δίκην*, *parataxis, or parachesis*, Vollb. — *ἐπὶ*, cf. i. 1. 4 ; iii. 1. — *τί μέγα... λαμβάναν*, *what outrage could they have suffered so great [of which they would now be claiming to receive the penalty] that they could now be claiming to receive satisfaction*.

18. *ἐπ' ἀγαθῷ... ἐπ' ἀγαθῷ*, cf. ii. 4. 5 N. — *ἔξις* s, *I deem myself bound to render such an account as*, 7. 34. — *Καί γάρ*, *and so of others, for*.

19. *Θέβρω... ῥᾶλλον*, *I have higher spirits*. — *νὺν ἢ τότε*, *order* ! 184
— *εἰσέ* = *ἡ ἀπὸν ἀνέμων ἡμέρα*, i. e. *security*.

20. *Θάλαττα* (Lex.). Some regard *μεγάλη* as a pred. adj. ; *the sea runs high*. See Rehdz. — *χαλεπαίνει*, *obs.* the parallelism of the two clauses. — *πρωρεύς*, “the command in the prow of a vessel was exercised by an officer called *πρωρεύς*, who seems to have been next in rank to the steersman, and to have had the care of the gear, and the command over the rowers.” (Dict. of Antiq.)

21. *οὔτε... ἐπαίτε*, *as was recommended and voted*, iii. 2. 31, 33.

22. *αὐτῶν*, [of] *among them*. — *Οἶμαι γάρ*, *prefixed without influencing the construction*.

23. *διεμάχετο... ἀσπίδα μὴ φέρειν*, [fought through not to carry] *con- tended persistently for the privilege of not carrying his shield*. — *νὺν δέ* s, *he is well enough to plunder by night, and carry off his booty*. — *ἀποδεδύκεν*, (*vestibus*) *spoliavit*, Krüg.

24. *τοῦτον τάναντία... ποιεῖς* (571 c), [you will treat this man contrary than, etc.] *your treatment of this man will be the reverse of that given to*

dogs. — τοῖς μὲν, v. 8. 24. — τὰς ἡμέρας, τὴν ἡμέραν, *through the day* [days], or, *by day*. — διδάσει (Lex. διδομι): if we have here an extract from an old rhyming proverb, the use of this very rare poetic word might seem explained. Cf. iii. 4. 35.

25. Ἀλλὰ γάρ, *but*, one word more, *for*. — μέμνησθε, *obs.* how often Xen. repeats this word, in impressing his hearers with their faults of memory. — εἰ δὲ τῷ (cf. τῷ above) ἤ... ἐπακούσῃσα, *but if I either* [relieved for any one a storm] *protected any one from a storm*, or the cold, wintry weather.

185 — τοῦτων οὐδὲς s, 432 c. — οὐδέν, as i. 1. 8; v. 1. οὐδέ, emphatically repeated from οὐδ' *el*.

26. ἀναμνησκον, *made mention* of his (Xenophon's) services. — παρῆγεντο, [it came about so as to be well] *and all at length resulted well or happily*.

BOOK VI.

FROM COTYORA BY SEA TO CALPE.—THENCE TO CHRYSOPOLIS
ON THE BOSPORUS OPPOSITE BYZANTIUM.

CHAPTER I.

TREATY WITH THE PAPHLAGONIANS. — VOYAGE TO SINOPE — XENOPHON OFFERED THE CHIEF COMMAND.

186 1. As the usual recapitulation is here wanting, some editors (as Schneider, Krieg., etc.) attach this and the next chapter to Book V., and make Book VI. to begin at what is here numbered as Chapter III., which has a brief recapitulation. — διαπραβῆ, at Cotyora. — Ἐκλάπτειν, i. e. to keep or sell them as slaves. — εἰ μάλ᾽ (Lex.), *quite easily or adroitly*, scite admodum, Dind.

2. ἱπποὺς καὶ στολάς, for presents. — τοὺς Ἕλληνας s, i. e. to agree to these terms.

3. δικαιοτάτους (Lex.), cf. § 22, Thucyd. i. 41.

4. βοῦς τῶν, 418 c. — κατακείμενοι, according to custom, supported by the left arm and taking food with the right. — σκιώσιν, v. 1. σιτίσιν.

5. σπονδαί, the Greek dinner of luxury consisted regularly of two parts, the substantial meal and the symposium. The latter, in which came the wine and the dessert, was the part especially devoted to conversation, music, spectacles, and in general to pleasure and amusement. This part was always introduced, as for a blessing, by sacred libations, with the common addition of the singing of a pean. (For a vivid picture of such an entertainment, see Becker's *Charicles*, Scene vi.) Both Plato and Xen. intro-

duce Socrates at a symposium. — *πρώτον μὲν*, corresponding to *187*
μετὰ τοῦτο, § 7, 9, etc. — *πρὸς αὐλόν*, to [a flute] the music of the
flute, 695. — *ἀρχήσαντα, ἑλλόντο ἐψηλά* (Lex. 477 b), *ἐχρῶντο*, tense
 592 a. — *ταῖς μαχαίραις ἐχρῶντο* (Lex.), [used] *flourished*, or, *played with*
their swords. — *ὁ ἕτερος τὸν ἕτερον*, 567 c. — *πεπληγέναι*, transitive, acc.
 to McM.

6. *τὸν Σινάλκαν*, the *Sitalce-song*, in honor of a Thracian king of this
 name. See Dind., Thucyd. ii. 29, Diod. xii. 50. — *ἦν... πεπονθῶς*, but he
 was not at all harmed, 679 a, β.

7. *καρπύαν*, the *carpean* or *farm dance* (from *καρπός*, fruits or crops,
 Lex.); McM. calls it the *wrist dance* (from *καρπός*, wrist). See Dind.,
 who quotes Max. Tyr. Diss. xxviii. 4.

8. *παράβητες τὰ ὄπλα*, as our forefathers did with the guns which
 they carried to the field for protection against Indian attacks. Cf. Thucyd.
 i. 6. — *προϊδῆναι*, as soon as he sees him coming; *προ-*, "in front," often
 implies distance. Cf. *Cyr.* iv. 3. 21. So "*prospexi Italiam*," Virg. *Æn.*
 vi. 357, 385, McM. — *ἐποιοῦν*, in pantomime. — *τὸν ἄνδρα*, the common
 obj. of *δῆρας* and *ἐπάγει*. — *τὸ χῆρα*, case 481, 485 e.

9. *μιμῶμενος*, in pantomime.

10. *Περικλῆν*, sc. *ὀρχημα*, case 477 b (see Lex.).

11. *Ἐπὶ δὲ τούτῳ ἐπώντες*, and following him. — *ἀλλοόμενοι*, with the
flute playing to the warlike movement. Cf. vii. 2. 30. — *188*
προσόδους, solemn processions. Cf. Schneider.

12. *Ἐπὶ τούτοις*, perhaps best connected with *ἐκπεπληγμένους*. — *πυρ-
 ρίχην διαφρῶς*, the Pyrrhic dance was practised with such rapidity as to
 give its name to the quickest foot in prosody, 77, 740 c. It was especially
 used as a preparation for war; to give strength, and to train to ease and
 lightness of movement in arms. Byron taunted the modern Greeks with
 retaining it as a mere entertainment:—

"You have the Pyrrhic dance as yet;
 Where is the Pyrrhic phalanx gone?
 Of two such lessons, why forget
 The nobler and the manlier one?"
Don Juan, lll. 86.

13. *αὐταὶ καὶ αἱ προφερόμεναι*, obs. the repetition of final αἱ, and how the
 influence of a woman (i. 10. 3) is exaggerated into the direct action of the
 whole sex. The Greeks were intent upon astonishing the credulous and
 simple-minded Paphlagonians.

14. *μήτε ἀδικεῖν α*, cf. § 2.

15. *Σινώπης*, [of] *belonging to Sinope*. Some regard the word as here
 used to include the whole adjacent territory belonging to the city.

16. *Χαρίστοφος, Αναξίβιος*, v. i. 4; cf. Diod. xiv. 31. — *ἐπαινοῖη*,
 numb.!

17. *ὁρῶν αὐτοὺς, ὅπως*, [it entered] the question occupied their *189*
thoughts, how, etc.

18. *μᾶλλον ἄν... στρατεύματι*, that the one could manage the army better

than if there were a multiplicity of command. — *εἰ τι δεῖαι λανθάνειν... κρυπταῖται... ἐκτελεῖται*, if it were necessary that any measure should [lie hid] be kept secret, that it could better be concealed; and, on the other hand, if it were necessary that any measure should [anticipate] be carried by surprise, it would be in less danger of being too late; or, more personally, if there were any need that they should act in secrecy, they could more surely be hidden, etc. — τὸ δέξαν τῷ ἐνί, *quod uni visum esset id perficiendum*. — νικώσης, sc. γυνήτος, i. e. the opinion of the majority.

20. πῇ μὲν, corresp. to *ὅποτε δέ*, § 21. Cf. iii. 1. 12. — τὴν τιμήν... γίνεσθαι, *that so* [the honor would be greater to him] *he would be in higher honor*. Some omit *καὶ* before *πρὸς τοὺς φίλους*, and translate, *would be in higher estimation with his friends*. — μείζον, [greater] *with greater distinction*. — τυχόν (Lex.), 483 a. — ἀγαθὸν, case 444 f. — αἰνῶς, case!

21. ξέ, εἴη: it is only through the opt. in Greek, as through the potential in English, that the future tense can be carried back into the past; and it is only in indirect discourse, and in clauses partaking of its nature, that the fut. opt. is used. Yet even here the fut. indic. is very often preferred, and even though associate tenses may take the opt., 643 h.

22. Διαπορομένην... διακρίνειν, *being at a loss how to decide*; v. l. *δωρομένην*. — δύο ἱερεῖα, as was common, in order that a second sacrifice might be forthwith tried, if the first was unsatisfactory. — ἀντὶ, case 452 a: *μαντεύς ἦν*, for *ὡπερ (θύειν)... μαντεύων ἦν*: cf. i. 2. 21 N; iv. 1. 17. McM. — *ἐκ Δελφῶν*, by the response of Apollo, iii. 1. 6. — τὸ ἔναρ, iii. 1. 11. — ἀπὸ τούτου τοῦ θεοῦ, for *ἀφ' οὗπερ*, 562. — ἤρχετο s, *he began to* [set himself to] *undertake the joint charge of the army*.

190 23. Κέραι s, iii. 1. 8. — ἐαυτῷ... φθεγγόμενον, *screaming* [for or to him on the right] *on his right*. — δεξιόν, i. e. in the east, or the lucky quarter. The Greek augur faced the north, and had the east on his right hand; the Roman faced the south, and had the lucky omens on the left. Cf. *Il.* xxiv. 320; Cicero *De Divin.* ii. 39. See Dict. of Antiq. — ὥσπερ (v. l. *ὡπερ*) s, *as (or, of whom) the seer said*. Obs. how minute analogies were caught up in the ancient system of divination. — μέγας s, *as king of birds and favorite of Zeus*: so to Tarquinius Priscus, Vollb. Cf. *Il.* i. 279; *Odys.* xv. 160–178. — πετόμενον, v. l. *περιπετόμενον*, i. e. *by flying about*. McM. says that there is a prospective reference here to the narrative at vii. 7. 54; 8. 3.

24. Οὕτω θυομένην, § 22. — προσδεῖσθαι s, *to desire additional command*.

25. αἰρήσονται, mode 643 h; cf. § 21 N.

26. αἰτιον... [sc. με] γίνεσθαι, 677 e. — Λακεδαιμονίου, sc. Chirisophus. — ὑμῖν... συμφέρον, case? pos. of ὑμῖν and ἐμοί! — ἀλλ' [sc. μοι δοκεῖ] ἤγον. — ἀν... τυγχάναν, supply *ὅμῃς* as the subj. and *τούτου* or *τούτων* (from *εἰ τι*) as the obj. of the verb. Breitenbach. — εἰ τι δέουσθε, case 478 a; cf. i. 3. 4. — οὐ πάνυ τι (Lex.), i. e. not at all.

27. πρόσθεν, πρίν, cf. i. 1. 10 N; iv. 3. 12. — ἐπαύσαντο πολέμουσιν, *the great struggle between Athens and Sparta, the Pelopon-*
27 years (B. C. 431–404), and resulted in the Athenians

making a complete submission to the Spartans as their masters, sacrificing their famous long walls and their naval power, and promising τὸν αὐτὸν ἐχθρὸν καὶ φίλον νομίζοντας, Λακεδαιμονίοις ἐπεσθαι καὶ κατὰ γῆν καὶ κατὰ θάλατταν ποιοῦν ὅν τι βούληται, *Hellen.* ii. 2. 20. — αὐτῶν, numb.!

28. ἐπολιόρκησαν, iv. 2. 15 N. Cf. ὁδὸν ἀδοπολοῦν, iv. 8. 8. — ἐκείνο (472 or 481) ἐννοῶ, μὴ (625 a) λίαν ἂν εἰς, in respect to that, I apprehend that I should be very quickly brought to my senses: ἂν is here retained without regard to the dependence of the clause on ἐννοῶ μὴ, 631 d, 633 a. Some editors reject it: ἐκείνο seems to be used for the sake of more marked contrast with δ δὲ ὑμεῖς ἐννοεῖτε, but as to this which you have in mind (§ 29). Some regard μὴ as here complem., I consider whether I should not, etc.

29. Βληθεὶς, θαυμάσαιμι, εὔροισι, mode 633 b. — εἰ τινα, sc. 191
Chirisophus.

30. ὅτι...αἰρῶνται, that it were ridiculous, if it were so, if the Lacedæmonians would be angry should even banqueters coming together not elect, etc.; i. e. if they insisted on supremacy in everything. Some mss. have ὡς ὀργισθῆναι, as then (to carry out the principle) the Lacedæmonians will be angry, etc. — ὀργισθῆναι, mode! — συμποσίταρχον (Lex.). Cf. Dict. of Antiq.

31. ἐθέλον (Lex.) 677 c. — ὁμνῶ (form 315 a) ἑμὲν θεοῖς (case 472 f) πάντας καὶ πάσας [sc. ὅτι]...ἐθρομένην εἰ (Lex.). — ἦσθ' ἀνέμην, tense! — ἰδιώτην, a common person, not a μάντις: cf. Thucyd. vi. 72.

32. οὐδ' ἂν ἐγώ, neither would I, more than Xenophon, § 29. — οὐχ ὀλέσκει, in not choosing him; οὐ, as fact is denoted, 686 n. — 'Ο δ'...ἑαυτῷ, sc. Dexippus, who ascribed the preference of Clearchus's troops for Timasion (iii. 1. 47; 2. 37) above himself to the influence of Xen. The consequence attached to such a charge shows how jealous the Lacedæmonians were for their dignity. — 'Ο δ' ἑφ' αἱ, this part of the section seems not to have been spoken by Chirisophus, but to be an explanation by the author, and hence thrown into a parenthesis: Townsend takes this view; but most editors regard the words as part of Chirisophus's speech.

33. κατασχέτην, sc. ναῦς, est appellere. Cf. Hdt. vii. 188, Krüg. 192
See Küh. in loc.

CHAPTER II.

THE GREEKS SAIL TO HERACLEA. — SERIOUS DISSENSIONS IN THE ARMY, AND DIVISION INTO THREE PARTIES.

1. παραπλέοντες, in sailing along the coast, referring to the whole voyage of the army from Cotyora to Heraclea. They had already passed all the places here mentioned as seen, except the mouth of the Parthenius. Hence some needlessly suppose that Xen. forgot the situation of the places, or that there is here an interpolation. — ἀκτῆν, poetic form, see Lex. — Ἴππος, form 218, 2.

2. ἐπὶ τὸν Κέρβερον, *to fetch Cerberus*. Cf. v. 1. 5, ἐπὶ πλοῖα. Thucyd. i. 117. McM.

4. πορεύαν...πορευθῆναι, case 477: some join πορεύαν with ἐβουλεύεσθαι, 474 b. — τὸν στρατηγὸν, case 432 f; 474 c. — σὲ μὴ γένηται, 597, cf. ii.

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2. 12; iv. 8. 13 N. — οὐκ ἔστιν, *there is [not whence] no source from which we can obtain provisions for our journey*; cf.

ii. 4. 5.

5. μῆρας, cf. v. 6. 35: the Heracleotes had broken their promise of a month's pay. — ἡμῶν καθημένων, note the transition to oratio directa: cf. i. 3. 14 N; vii. 1. 33; *Odyss.* i. 372.

6. ἔστι δ' οἷ, 559 a. — ἀναγκάζαν, sc. δίδουσι. — δ τι μὲ, nisi quod.

7. ἐπαυλαῖν, 632 c. — ποιήσουσιν, v. l. ποιήσαντες.

8. ἀνεσκέασαν, ἐπέδωκαν, tense 599 c, f. McM. calls attention to Donaldson's Greek Grammar for this particular usage of the pluperfect to denote "the establishment of a state of condition in past time." Cf. ἀμολόγητο, i. 9. 14 N.

9. οἱ παρέξαντες ταῦτα, *those who had made this trouble*, 478.

10. Οἱ...αὐτοῖς, *and their language was*. — Ἀθηναίων (ἐνα rejected by some), sc. Xenophon, whom they regarded as the actual leader, notwithstanding 1. 32. — καὶ Λακεδαιμονίων, *and even Lacedaemonians*. — οὐδέν, *nothing, or, of no account*. — ἐντὶ ἡμῖν, as nom. 706 a; v. l. ὑπερῷον.

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11. ἐαυτῶν, καθ' ἐαυτοὺς, order! cf. 6. 18.

12. Χαρισόφῳ, case 464; cf. 3. 1. — ἀπ' ἧς = ἀπὸ ταύτης ᾗ (or, ᾗς).

13. μετ' αὐτῶν, sc. the Arcadians and Achaeans. — καθ' αὐτὸν πορεύεσθαι, but with the agreement, it would seem, that the two forces should meet at Calpe. — Χαρισόφῳ, case!

14. μῆδεῖς, i. e. of the rest of the army. — αὐτοῖ, viz. Neon, Chirisophus, and Xenophon. — αὐτῶν, pos. 538 g. — τοῖς γενημένοις, case! — αὐτῶν, i. e. Neon, to whom, as his lieutenant, Chirisophus in disgust left the conduct of affairs. Some, with less reason, refer αὐτῶν to Xenophon, or the army.

15. ἔτι μὲν, has been explained in two ways, *still further indeed* (a sense belonging to v. l. μὲν ἐν) and *as yet indeed*, referring to a time continuing till what is afterwards stated with δέ. In this last sense, which is now generally preferred, it may be translated *at first*, or, *for a while*. Cf. *Hell.* ii. 4. 11; Plato *Protag.* 310 c. — λῶν καὶ ἄλλων, a frequent pleonasm in consulting the gods; cf. vii. 6. 44.

16. γίγνεται...πρὸς, [comes to be in] *is divided into three parts*. — Ἀρκάδες, appos. 393 d. — Χαρισόφῳ, for Chirisophus, or supply εἰσι. — εἰς τετρακοσίους, as nom. 706 a. — ὅρκες, cf. i. 2. 9. It is not surprising that Chirisophus and Xenophon felt deeply this breaking up of the army which they had guided safely through so many perils; the more because the movement was directed so personally against themselves. The small forces which they had rallied about them were mixed, including many inferior troops, and consisting only in part of their own soldiers, many of the best of whom had deserted them. Chirisophus, sick at heart and enfeebled

in health, gave up the conduct of affairs to his lieutenant, Neon; and Xenophon, who had incurred no responsibility by enlisting troops for the army, and yet had done more than any other one to save the whole, saw now an opportunity, the great perils past, of honorable return to his native city Athens. He perhaps thought that the best measure for his present force was to unite it with that of Chirisophus: Timasion was the only other general who was not an Arcadian or Achaean; cf. 3. 14.

17. Ἀραΐδες, sc. καὶ Ἀχαιοί, the chief tribe only mentioned. — περὶ μέσον τῶν, [somehow at] about the middle of [Thrace] the Thracian coast. — τῆς Θρᾷκης, Asiatic Thrace, i. e. Bithynia, 4. 1.

18. καὶ γὰρ ἥδη ἡσθίνα, 709, 2. He therefore took the easiest and safest route, 3. 10. He died on the march, 4. 11.

19. μετογάλας, where supplies could be more abundantly obtained.

CHAPTER III.

THE ARCADIANS ATTACK THE BITHYNIANS. — RESCUED FROM GREAT DANGER BY XENOPHON AND HIS COMPANY. — ARRIVAL AT CALPE.

1. The first section is rejected by many: cf. 1. 1 N. — τρέπον, case? — Χαιρισίφου, 447 b.

2. Ἐπρεξαν...τάδε, *fared as follows*; case 478. — πέν, corresp. to δέ, § 10. — Ἀραΐδες, 2. 17. — λόχος, v. l. λόχον. — ὅποια δὲ μέγαν, *but* [whatever, cf. 641] *if any one seemed larger than usual*, or, too large for a single division, 514. — σένδυα, 240 f. — ἦγον, sc. ἐπὶ ταύτην.

3. ἴδον, mode 643 c.

4. ἡβροῦοντο, tense? — διέφυγον...ἐπλίντα α, *escaped from* 196 *heavy armed troops, out of their very hands.*

5. ἄμα (Lex.). — τρέπονται, sc. οἱ Θρᾷκες: cf. vii. 3. 3.

6. πράγμασιν, *trouble or difficulty* (Lex.), cf. iv. 1. 17. — ἐπτόχημα, case 477: cf. i. 3. 17 N.

7. τοξότην, sing. × plur.! — οἱ δὲ, i. e. the enemy. — ἐπείσαν, sc. οἱ Ἕλληνες: cf. iv. 2. 15. — ἄλλοι δὲ ἄλλη α, *while others made an attack in another quarter*. Some explain according to 567 d.

8. τελευτώντες, cf. iv. 5. 16 N.

9. οὐκ ἔδωσαν, *would not give*, 594, cf. i. 3. 1; vii. 1. 7. — 197 *ἐν τούτῳ ὥχῳ* (Lex.), [on this] *here the matter stuck or hung.*

10. Ἐνοφῶντι...πορευομένῳ, [for Xen. marching] *as Xen. was marching*; cf. iii. 2. 22 N. — ἦσθηται, v. l. ἦσθοντο. — ὄντος Ἑλληνικοῦ, *consisting of Greeks.*

11. νῦν ὅτι, order 719 b, η. What word thus becomes more emphatic? — πολιορκεῖσθαι, εἰεν, mode!

12. οἷδ', in indirect discourse, 686 c. — οἷδεσθαι: after verbs of "thinking" οἷον often takes the place of μή in an infinitive clause, when it is in-

tended to give to the negative an emphasis which μή appears too weak to bear. McM. — οὕτω...οὕτω, anaphora, Vollb.

13. μόνοι...μόνοι, obs. emphasis of the repetition.

14. Rehdz. perceived that § 16–18 ought to precede § 14; and Schenkel so places them. Whether a copyist misplaced them accidentally, or in order that the words of Xen. might immediately precede ταῦτ' εἰπὼν ἤγειρο (§ 19), we can only conjecture. Rehdz. and Schenkel, from more regard to form than thought, place ταῦτ' εἰπὼν ἤγειρο between § 14 and 15. — ὅσον ἂν δοκῇ, [so far that, 557 a] s, until it may seem to be time, or, as far as it may seem proper to advance before supper; so as to make rapid progress. — Τιμασίων, 2. 16 N. — ἑφορῶν, keeping us in sight.

15. ἐκλεῖν, and so also others, § 19. — καλεῖν ἅπαντα, δὴν, 550 f., cf. § 19. For the purpose had in view, see § 19 s, 25.

198 16. οὐδαμοῦ, § 23; v. l. οὐδαμοῖ. — πολλή, sc. ἰδὸς ἐστὶ. — οὕτω...ὅς, 716 b, v. l. τέ. — μένουσιν, sc. ἡμῖν. — αὐτοῦ, sc. at Calpe.

17. διακινδυνεύειν, [to risk ourselves through] to meet all perils of a march through the country. — τῆς σωτηρίας ἔχασθαι (Lex.), case 426. — ἔστιν, it is ours, or, in our power, we have now an opportunity.

18. ὁ θεός (Lex.)...οὕτως, perhaps the deity thus directs; cf. Hdt. vii. 8, 1. — ὡς πλείον φρονούντας (Lex.), cf. 2. 11; x μείζον φρονεῖ, v. 6. 8; cf. Hdt. vii. 10, 5. — ἀπὸ θεῶν ἀρχομένους (Lex.), who began with the gods, i. e. by consulting them. See 2. 15; cf. *Cyrop.* i. 5. 6. — ὡς ἂν, final ὡς (or *ὅπως*) is sometimes followed by ἂν, chiefly after a command (here implied in *χρῆ*), "you must apply your mind to this, in order that you may be able (or, how you may be able)." See ii. 5. 16; vii. 4. 2. In such cases, Donaldson says, ἂν expresses an *eventual* conclusion, i. e. one in which an additional hypothesis is virtually contained; i. e. "if you do, — you will..." See McM.

19. ἐφ' ὅσον (Lex.). — ἐπιπαριόντες (Lex.), marching by the side of the main army, § 15; cf. iii. 4. 30. — πάντα, ὅσα, 550 f, cf. § 15. — ἡ στρατιά (Lex.), the main army; οἱ ὄντες, sc. ἔκαστος. Cf. *Cæsar B. G.* ii. 11. — παραλειπομένη, by the cavalry who preceded, § 14 s.

199 21. φυλακὰς x φύλακας? — ὡς εἰς, iv. 3. 11; i. 8. 1; i. 2. 21.

22. τοὺς ἡγμένους, § 10 s. — ἐλάνθανον (Lex.). — ἐπελιορκούντο, [were previously] had been besieged; cf. i. 2. 22 N. — γραῖβια δὲ καὶ γερόντια, probably captives whom they did not think worth taking with them.

23. τε, cf. ii. 1. 10, Rehdz. — τῶν καταλελ., case! — εἰδὼς ἀφ' ἑσπέρας, immediately [from evening] after nightfall; cf. *Æsop.* iv. 4. 8; v. 6. 23. — δπου, repeat *οἰχεσθαι*: *δπου* is for *δπου* (signif. præg.) the notion of arrival and rest being included in the verb of motion (*οἰχεσθαι*) "where they were got to..." Cf. iv. 7. 17. McM.

24. εἰς, [having come to, 704 a] at.

25. σχεδὸν ἀμφί, nearly [about] at, or just about.

26. ὁ χρόνος, the time requisite for such a march. — τὰ παρ' ἡμῶν, [the state of things with us] our situation. — ὁμῶν, case?

CHAPTER IV.

THE GREEKS AT CALPE.—ANOTHER EXPEDITION UNDER NEON.—
XENOPHON AGAIN COMES TO THE RESCUE.

1. ἀρξαμένη...ἐστὶν ἀπὸ τοῦ στόματος...μέχρι Ἡρακλείας, com-
mencing at the mouth...[is] extends to Heraclea (i. e. its territory, 200
2 19). Obs. the two limits placed side by side, 719 b, c. — εἰσπλέοντι,
462 c.

2. τριήρα...κόπαις; from the uniformity of this motion in calm weather,
a convenient mode of denoting distance by sea. See Hdt. iv. 86, where
the voyage for a long day is set at 700 stadia (= about 80 miles), and for
the night at 600 (= about 68 miles). Arrian's *Periplus*, in which the voy-
age from Byzantium to Calpe is reckoned at 870 stadia (= about 98 miles).
— ἀλλά, cf. iii. 2. 13 n. — Θράκες Βιθυνοί, cf. McM. *in loc.* — τοὺς Ἑλλη-
νας, for stronger expression rather than αὐτούς.

3. ἐν μέσῳ...Βυζαντίου, lies [in the middle] midway of [persons sailing
from each place, from H. and B.] the voyage between Heraclea and Byzan-
tium. Some regard πλεόντων as gen. absol. 676 a. — τὸ μὲν, αἰχὴν, τὸ δέ,
393 d. — ὁ αἰχὴν: Krieg. quotes Pliny, iv. 5, as applying the term *cervix*
to the Isthmus of Corinth. — μέλιστα, cf. v. 4. 12 n.

4. ἐπ' αὐτῇ τῇ πέτρᾳ, beneath the very rock, i. e. close beneath the rock.
— τὸ πρὸς ἱσπέραν, 529 c. — ἀφθονος βίουσα, cf. πολλὸς βίος = *multus fuit*,
Virg. *Georg.* iii. 28.

5. χώρα, naturally connected with the harbor. — καὶ κριθὲς 201
καὶ πυροὶς s, cf. 6. 1; 707 j.

7. τὸ πόλισμα ἂν γινόμενον = τὸ χωρίον δὲ πόλισμα ἂν γίνοντο, the spot
which might have been made a city. — βουλομένων: such a desire on Xeno-
phon's part certainly shines through his description. He wishes, however,
to show that he himself took no steps in that direction; while the omens
pointed very strongly that way, and seemed almost to forbid any other
course.

8. Obs. the chiasitic order of the participles. — ἦσαν...ἐκπεπλευκότες,
had sailed forth. — οὐ σπάντα βίου...ἀλλά s, not from the want of subsist-
ence, but [having heard] from the report which they had received of the virtue
of Cyrus. — οἱ μὲν καὶ ἄνδρες ἄγοντες, especially the lochagi. — καὶ τοῖ-
ων ἑταροί, and [others than these, 406 a] yet others. — ἀποδεσρακότες, κατα-
λιπόντες, tense 605 b: ἀποδιδράσκειν is here used as a transitive verb, tak-
ing the syntax of the equivalent notion φεύγειν. Cf. Thucyd. viii. 102,
ἐκπελὼν πολεμίους: *egredi urbem*, Livy xxii. 55: see vii. 8. 12. McM. —
ὡς...πάλιν, [as to come again] in the hope of returning with wealth acquired
for them. — τοὺς παρὰ Κέρει, cf. i. 4. 12. — πολλὰ καὶ ἀγαθὰ πράτταν,
were making [for themselves many and good things, 702 c] their fortunes,
or, had done exceedingly well, 604 a.

9. *συνόδου*, depends on *δοτέρα*, 408; cf. i. 7. 12 — *περσῆται* (Lex.); cf. *τετραταῖς...ἐστὶ*, St. John xi. 39. — *κενοτάφιον*, 722 a; cf. *tumulum inanem*, Virg. *Æn.* vi. 505. — *αἰτοῖς*, 460. — *στυφάνους*, for funeral crowns the Greeks commonly used parsley, if within reach.

202 10. *Ἀγασίας τε Στυμφάλιος*, v. l. *Ἀγασ. ὁ Στυμφ.* See Kühn. for other readings.

11. *δίχα* (Lex.). — *κατά* (Lex.): the old arrangement of the army, recently broken up, was now restored: cf. 2. 12 — *ἀπέναι*, *depart for home*. — *τεταλευτήκα*, v. l. *ἐτετελευτήκει*, 284 c; cf. § 13, 20. — *φάρμακον πῶν*, Xenophon seems to mention this as the cause of his death: cf. 2. 18. — *τῷ ἐκείνῳ...παρέλαβε*, *succeeded to his command*, 428 a; cf. v. 6. 36.

12. *ἐήλθεν ἐν...ποιητόν*, sc. *ἐστίν*, impera. 572, 682 a. — *ἤδη*, pos. — *Ἡμεῖς x ἑμῆς*!

13. What examples of chiasma? — *ὁ Σιλλανός*, *that Silanus*, who had been the chief soothsayer of the army, 523 h; cf. v. 6. 18, 33 a. — *μισθωσάμενος*, voice 581. — *ἐγγίγνετο*, (Lex.) cf. ii. 2. 3.

14. *λεγειν*, mode 666 b.

15. *κηρύξας*, some editions read *Ξενοφῶν* after this word. — *παράναι ἐπὶ τὴν θυσίαν*, const. præg. cf. i. 2. 2. — *μάντις*, pos. — *ἐθού...Θεορμένον* (§ 16), *he proceeded to sacrifice*: *θεορμένον* expresses the subjective notion of *consulting the gods by sacrifice*, the matter on which they were consulted being expressed by *ἐπὶ τῇ ἀφοδῷ*. See v. 5. 3, vii. 2. 14, 15, where *ἐθύετο* follows *ἐθνε τι* (*held a sacrifice*), vii. 1. 37 n. McM.

203 16. *ἄχοντες ἦλθον*, *which they had brought with them*.

18. *ὡς...ἐν*, anacoluthon, 716 a. — *τινος*, case! — *ἐκ*, for *ἐν*, const. præg.

19. *σκηπτήν...τὴν Ξενοφώντος*, art. 523 a 3, c. — *μή*, 686 d.

20. *σχεδόν τι* (Lex.). — *διὰ τὸ μέλειν*, *from its concerning all*. — *οὐδ*, pos.!

21. *τῷ ἐνυμνῷ χωρὶς*, cf. § 3, 7.

22. *ὡς οὐδὲν δέον*, [as though there were] *that there was no need*, 680 c. Rehdz. supplies *ἐστὶ*, and Kendrick *εἴη*, with *δέον*. — *ἐπὶ* (Lex.) 689 k. — *προθυμασθαι...εἴη*, *to observe closely whether there was* [anything in this] *here anything favorable*. Xen. seems to have so requested Cleanor, on account of the suspicion with which his own movements were regarded. — *ἐγίνετο*, v. l. *ἐγίνοντο*.

204 23. *ἀνθρώπων*, case! — *ἡγεμόνος*, sc. the Heracleot. — *δασκοῖς* a. The *δασκός* was rather for liquids, and the *θύλακος* for dry provisions, as meal, etc.

24. *ὡς ἐπὶ*, iv. 3. 11 n. — *πρώτοι*, cf. § 26. — *βεβροθηκότες ἦσαν*, § 8 n. — *Βιθυνοῖς*, cf. Hdt. iii. 89, and Xen. *Hell.* iii. 2. 2. — *Φρυγίαν*, which Phrygia? — *μή* *ἴσθαι*, 713 d. — *ὅς μιν πεντακοσίους*, 507 e, 511 c. — *τὸ ἔρος*, cf. § 5 a.

25. *Ἐκ τοῦτου* a, obs. order, 719 d. — *οὐκ ἐγγένητο*, the sacrifice had not been offered owing to the want of victims, § 20. — *ἐπὶ*, § 22.

26. *τοὺς λειψούς*, i. e. those who had escaped. — *καὶ ἑξαπλῆς*, *waken suddenly*, 705. — *μέχρη*, v. l. *μέχρης*.

27. *ἐν δὲ τοῖς δαπλοῖς*, cf. iii. 1. 3 n.

CHAPTER V.

THE GREEKS ENCAP AT CALPE. — SUCCESSFUL ATTACK UPON THE BITHYNIANS.

1. *ἔπειτα*, having learned, however reluctantly, the necessity of this, from the incident in 4. 26 s. — *ἄπαι*, a distance of 400 feet, 4. 3. 205

2. *ἐπὶ τοῦ πρώτου λεπέου*, [upon] in the case of the first victim, or, upon the first sacrifice: see *ἐπὶ* with gen. iv. 7. 10.

3. *διαβάντες*, sc. the generals.

4. *τούτων*, i. e. Neon with his division. — *ἐπὶ τοῦ*, cf. i. 4. 3; iv. 3. 3 N. — *οἱ λοχαγοὶ καὶ στρατιῶται ἀπέλαπον* (v. l. *ἀπέλιπον*) *αὐτούς*, the captains and soldiers were leaving them (i. e. the camp-followers with Neon); v. l. *αὐτόν*, him, i. e. Neon. — *κατέλιπον*, sc. the generals, substituting for Neon's division, which was unwilling to remain, the older soldiers from the army in general.

5. *τὴν σφάν... ποιησάμενοι* s, bringing the rear of the column (in which they marched) beside (or into line with) the first, etc. — *ὁπότε... κέρας*, i. e. all on either side of the column from front to rear. The men simply stepped sidewise for their work, ready to fall into line upon any summons.

6. *τρόπον*, case 483, 485, e, a. They repeated this method as often as was necessary. — *τῶν κομῶν*, 4. 23, 24.

7. *ἡμέρας*, case? — *φάλαγγος*: the army was now stretched out in line of battle, beyond the villages, to cover those that were gathering supplies. — *δύναμιν*, v. l. *τὴν δύναμιν*. 206

8. *σφαγιάζεσθαι καὶ ἰγίνεσθαι*, order! — *ἐπὶ τοῦ πρώτου* (Lex.); some supply *λεπέου*, cf. § 2. — *σφάγια*, not *λερά*, as above § 2; the two are distinguished § 21: see i. 8. 15 N; iv. 3. 18, 19.

9. *φύλακας* (Lex.). — *οἱ πολέμοι* s, the enemy in a state of disorder may encounter men in good order and fresh. McM.

10. *τὴν*, sc. *δόδον*. — *ὥς μὴ ἐσθῆκωμεν* (form 317 b), that we may not be standing, as if afraid to proceed. — *πολέμους*, case 432 h.

11. *ἡσυχῶ*, v. l. *ἡσυχῶς*. — *ἀφελόν*, having detached. — *ἀνά*, cf. iii. 4. 21 N; v. 4. 12. — *ἀπολιπόντας*, numb. and gender? — *τὴν δὲ μίαν*, and one other.

12. *τὸ ἡγούμενον*, cf. ii. 2. 4 N.

13. *ὅ τι τὸ ἔσχον εἴη*, cf. iv. 5. 20; 7. 4. Rehdz. — *βουλῆς οὐκ ἔξιον εἴη*, it was not worth consideration whether, implying that the attempt would be hopeless. 207

14. *ἐθελούσιον*, with *με*, 509 c. Some join it with *κίνδυνον*, a [voluntary] danger, i. e. one which could be avoided. — *δόξης... εἰς ἀνδρασύτητα*, reputation for valor.

16. Order! — *μεταβαλλομένους*, reversing them: cf. i. 2. 17.

17. οὐδὲν καλῇ, neuter as ii. 6. 18. Born., following Sturtz, gives to εἶκε the Homeric sense of *decere*: "honestum decet neminem." Cf. Plato Legg. ix. 16. McM. — τοῦτους, obj. of οἶδα, 474, or subj. of διέσθαι and repeated in αὐτοὺς. — ἀπίζετε, *expecd.*

18. Τὸ δὲ διαβάττας s, *to cross and bring a difficult ravine in our rear.* — ἀρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; *is not this an advantage even worth snatching at?* as obliging us to fight desperately. — ἡμᾶς...δεῖ διδασκασθαι, *it is well that we should be taught.* — μὴ νικῶσι, *unless we conquer,*

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686 d.

19. τὸ νάπος, position?

20. πῶσον τι νάπος ὁ Πόντος; *what sort of a valley is Pontus (to cross)?* νάπος, properly a hollow between hills, glen, ravine, etc. (Lex.) is here the basin of the sea lying between its opposite coasts. Cf. McM. — ἅν θάπτον, [if] *the sooner.*

21. τὰ ἱερά, § 2. — σφάγια, § 3. Cf. i. 8. 15 N. — πάντας, v. l. πάντας.

22. Καὶ δε, 518 f. Cf. i. 8. 16 N. — ἧ...τοῦ νάπου, [where, 420 a] *at whatever part of the ravine.* — ἄν, modifies γένεσθαι, 621 e, f. — ἐξημερύνοντο, (Lex. ἐκμηρύνουμαι).

23. ἐπὶ ταῖς θύραις τῆς Ἑλλάδος, cf. ii. 4. 4 N.

24. ἔπειθε s, *follow Hercules as leader*, 523 b. — ὀνομασί, cf. Homer, Il. x. 68. — ἀνδραῖόν τι, v. l. ἀνδρὶ ὄντι. — εἰπόντα...παρέχων, sc. τὰ, 667 h. — μνήμην [sc. ἐν τοῖς, 551 f], ἐν οἷς ἐθέλει [sc. παρέχεσθαι, etc.], *to secure a remembrance of himself among those he wishes.*

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25. ποιησάμενοι, sc. the Greeks, especially the officers. — ἐπὶ, const. praeg. i. 2. 2. — σημαῖνοι, cf. ii. 1. 2; iv. 3. 29. — σύνθημα παρέχ, cf. Virgil, Aen. vii. 637; also i. 8. 16 N.

26. καλὸν ἔχων τὸ χωρίον, *had [their position favorable, 523 b] a favorable position.*

27. Obs. the polysynd. and change of number. — ἐπηγνίσαν, note use of ἐπὶ with words denoting rapid movement. — ἐπαίδωνίζον, v. l. ἐπαίδωνίζον (Lex.); cf. i. 8. 17; iii. 2. 9.

28. ὡς ὀλίγοι ὄντες, [as being few] *with so small a number*, 2. 16. — ἄτε, iv. 2. 13.

29. τὸ ἱππικόν...τὸ τῶν πολεμίων, 523 a, 2; 719 d.

30. συνεστηκός, consistere, Dind., a compact, unbroken force. — ἀπαρήκσαν...ἐδέξα, 705. — οὕτως ὅπως, *in such manner as*; ὅπως when used thus instead of ὡς or ὥσπερ implies distress or difficulty, as in ἐκλευσ' ὅπως ἐκλευσα. Cf. ii. 1. 6. McM. — ὡς μὴ...ἀναπαύσαιντο, *ne hostes fiducia sumpta vires suas reficerent.*

31. νάπος...αὐτοὺς ὑπεδέχετο, *a ravine received them beneath, or, more freely, lay in their way.* This prevented their retreat in order, while they hastened to effect their escape through or across it. — δ (comm. referred to the preceding sentence rather than to νάπος)...Ἕλληνας s, *which the Greeks were not aware of, but had turned back from the pursuit too soon to observe*: fortunately, perhaps, as otherwise they might have been tempted, late as it was, to follow on to the ravine, in the hope of harassing the enemy there.

32. ἐνθα, v. l. ἐνθα δὲ, cf. iv. 1. 2.

CHAPTER VI.

MUCH SPOIL OBTAINED. — CLEANDER ARRIVES, BUT DECLINES THE
COMMAND. — MARCH TO CHRYSOPOLIS.

1. ἀμφί (Lex.). — προσωπώτω (Lex.). — Κλέανδρον, 4. 18. — ὡς ἤξοντα, [as about to come] in expectation of their coming; ἤξοντα agreeing with Κλέανδρον as most prominent, or with πλοῖα as nearest, 497. — ἐκάστης ἡμέρας, [in each day] every day, 433 a. ἀδείω, v. l. ἀδεῶς ἦδη. — πυροῦς, κριθῆς, etc., asynd., cf. ii. 4. 28.

2. ἐξήν, there was leave for individuals. — ἐλάβανον, took for themselves. — οἱ ἐξόντες, v. l. omit οἱ: cf. McM.

3. κατήγον, put in, or touched at the place. Cf. v. 1. 11.

4. πολλῖς, mode? — ὅτι δέοι, 674 b. — ἐπεδείκνυν...στρατιώ- 211
ταις, showed them to the soldiers, to avoid all suspicion of secret
practice, and also, perhaps, hoping for an influence in favor of coloniza-
tion. Some even translate, perhaps too strongly, introduced or presented.
Cf. 1. 14.

5. οὐδέν, pos.? — οἰχόμενοι, by themselves. — ἄλλοι ἄλλη, v. l. omit
ἄλλῃ: Born. conjectures ἄλλοσε. — ἀφαιρέθειν, acc. to the rule adopted
by the army, § 2, 8. — Δεξιππη, who had come with Cleander, see v. 1. 15;
vi. 1. 32. — αὐτοῖς, σφίσι, 537.

6. ἀρπάξαν, to rob him.

7. ἦν αὐτῷ...λοχίτης, was a soldier of his company. — ἀγόμενος, the
man that was being carried off, etc. — ἀνακαλοῦντες, 530 a, cf. ἀνακαλοῦν-
τες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν, Cyr. iii. 3. 4.

8. κατεκέλευον, endeavored to stop them (according to some, this). —
οὐδὲν εἰη πρᾶγμα, it was nothing serious. — αἰτιον...ταῦτα γινίσθαι, the
cause [that these things should be] of this affair. αἰτιος is often followed
by τοῦ, 444 f.

10. εἰ...ἐκδόσει, cf. i. 3. 14; v. 6. 7.

11. διὰ (Lex.). — ἐξ οὗ, on which account, wherefore. — παρ' 212
(Lex.) ὀλίγον ἐποιοῦντο, they put Cleander beside a trifle, by way of com-
parison: they made small account of Cleander, parvi faciebant. ποιεῖσθαι
= aestimare, occurs in various forms: ἐν εὐαφρῷ ποιεῖσθαι, περὶ πολλοῦ
ποιεῖσθαι, δευρὰ ποιεῖσ., ἐν ἀπορόρῳ ποι., vii. 6. 43. McM.

12. ἦμι δέ, cf. iv. 6. 10; v. 5. 13. — ἡμῖν, connect with ἀπεισιν, 453 N;
i. 7. 20. — εἰς ἕκαστος, in appos. with subj. of εἰς, 393 d, 501.

13. ἀρροσταῖς, cf. v. 5. 19 N.

14. αἱ πόλεις ἡμῶν, ὅθεν ἔσμεν: Krüg. compares ex tuis litoris quas mihi
misisti, Cicero Epist. ad Diver. x. 13.

15. ἀκούω, tense? — οὐκ ἂν ἐποίησεν, 631 b. — ἐγὼ μὲν οὖν, repeated
after the parenthesis. — αἰτίας, case 699 f. — ἔμαντοῦ, case 699 a. 213

16. αἰτιάται, sc. Cleander? — κρίναι, voice? cf. § 18. — εἰ...

οὐδ, cf. i. 7. 18 N; Küh. vii. 1. 29. — ἀντὶ δὲ τούτων, *on the contrary, in place of this*. — ἐκβόμεθα, *we shall shut ourselves out from, or (as pass. excludemur) we shall be excluded from, 576 a.*

17. θεοῖς, case 472 f. — ἢ μὴν (Lex.). — ἀφαλόμεν, 707 i; cf. v. 8. 10.

18. μὴ ἐκδότε, v. l. μὴ ἐκδότε. — τοῦτου ἕνεκα μὴτε πολέμευτε, *on this account, or, so far as this is concerned, have no war*. — σάξαισθε ἀσφαλῶς, *may you be, etc.*, 638, d, e. — ἑμῶν αὐτῶν, part. gen., *of your own number*.

19. ἔδωκεν α, *granted* [that he should go having selected] *him the privilege of selecting as attendants*. — ὁ ἀφαιρεταῖς, order, cf. iv. 2. 18.

20. ἐκδιδουσε, v. l. ἐκδιδουε: cf. i. 7. 16 N. — σε, σὲ αὐτόν, *emphat. repetition*; v. l. σεαυτῶν. — χρῆσθαι [sc. ἡμῶν or αὐτοῖς] *δ τι ἂν βούλη*, *to treat us as you may please*; cf. i. 3, 18 N, iii. 1. 40. — ἐξιοῦσι

(numb.?) *deem it proper, or require*.

21. Δεξιππου, case 485 d, 661 b. Obs. the antithetic and sarcastic repetition here and in § 22.

22. ἐφ' ᾧτε, 557, 671 a; cf. iv. 2. 19.

23. Καί, τί, καί, τί, the office of each! — Τραπεζουτῖους... πεντηκόντορον, case! — ἀποστερήκαμεν: ἀποστερεῖν follows the syntax of ἀφαιρέσθαι (i. 3. 4); whereas στερεῖν more usually takes a *genitivus rei* (i. 4. 8). McM. — τὸ ἐπὶ τούτῳ, [as to that resting] *so far as rested on him*. — Ἦκουε... ὥσπερ ἡμεῖς, doubtless at Trapezus, as again at Cotyora, v. 6. 9. — Τοῦτον οὖν... ἀφαλόμεν, sc. τὸν ἄνδρα, *from him, therefore, I rescued the man*. See § 21, where the genit. is used after ἀφελόμενος.

24. ἦγε, tense! — τῶν παρὰ σοῦ, const. præg., cf. i. 1. 5 N. — νόμιζε... ἀποκτείνων (though infin. with νομίζω oftener), 657 f, 677 a. — ἄνδρα θαλόν... ἄνδρα ἀγαθόν, note antithesis.

25. ἐπαινοί x ἐπαινοί δν. — ἐξιοῦτε, *claim for yourselves*, 644 b.

26. τοῦτον, sc. Agasias.

27. 28. τὸ μέρος, [the part given to him] *his part or share*. — τοῖς λεγοταῖς, § 5. — ῥήτραι, this term is applied to Lycurgus's unwritten laws; Plutarch, *Lyc.* 13. — τοιοῦτος, *such a person*, so concerned in the affair, yet claiming innocence. Cleander reserves his judgment, neither censuring nor acquitting.

29. τῶν ἀνδρῶν, τὰ ἄνδρα, § 30, etc., 494.

30. αἰτοῖς, numb. and gend.! — Δρακόντιον, *why selected?* — κατὰ πάντα τρόπον, cf. iv. 5. 16.

31. σοι ἐφείρο, *δ τι ἐβούλον* (conforming in time to ἐφείρο) *ποιήσαι, submitted itself to you that you might do whatever you pleased*. — αἰτοῦνται καὶ δέονται, what is expressed by doubling the verb! — ἐμοχθησάτην: we have repeatedly remarked the eminent services of Agasias.

32. σου (also § 33), case, 434 a. — καὶ ὡς ἱκανοί α, *and, while submissive to their commander, how capable they are, with the favor of*

the gods, *of meeting the enemy fearlessly*.

33. σου... παραγενόμενον, cf. i. 2. 1 N.

34. καὶ τὸ Σιδή, i. e. by Castor and Pollux; *Hell.* iv. 4. 10. The Attic oath, καὶ τὸ θεῶ, meant Demeter and Persephone. McM. — πολλοί... ἀντίο

...ἢ οὕς, [very different than] quite the reverse of what. — *περὶ τῶν ἐνίων*, concerning some of you. Küh. regards *ἐνίων* as governing *ὑμῶν*, Krüg. as in appos. with it. Cf. v. 5. 11.

36. οὐκ ἔθλα, *refuse*. — *ἐξάγειν*, like *λέγειν* (ii. 2. 3 N.) [favorable] for me to lead forth. — *ἐξίσσε*, i. e. to Byzantium.

37. διαθήμενοι, *having disposed of*, by sale, to traders touching at the port. — *Βιθυνῶν* (Lex.).

38. οὐδενί, *no booty*. — *τὴν φιλίαν*, sc. *χώραν*, where they would be on expense, and could not plunder. — *ἐπιστρέφοντας* = *hav-* 217
ing turned sharp round, they fell upon the Bithynians. — *Χρυσόπολιν*, *Χαλκηθονίαν* (Lex.). Some editors use the form *Καλχηθονία*, *Καλχηθών*, wherever this word occurs. Cf. 167 b.

BOOK VII.

MOVEMENTS OF THE GREEKS IN THRACE. — MARCH TO PERGAMUS IN MYSIA.

CHAPTER I.

THE GREEKS INDUCED TO CROSS TO BYZANTIUM. — DISTURBANCES THERE. — XENOPHON'S COURSE.

1. Ὅσα μὲν δὴ εἰς, see p. 3, Notes, statement as to division into books, summaries, etc. — *ἔπραξαν* × *ἐποίησαν*? (Lex. *πράττω*): 218
the more definite term is here used with reference to the more recent events. — *ἔξω τοῦ στόματος*, i. e. *ἔξω Βοσπόρου Θρακίου*. Küh.

2. *χώραν*, v. l. *ἀρχήν*. — *στρατεύεται*, mode 653. — *δοῦα δέου*, sc. *ταεὶν Φαρνάβαζον*.

3. *μετεπέμψατο*...εἰς, 579, cf. i. 1. 2. — *τῶν στρατιωτῶν*, om. by some editors.

4. *ὅτι ἀπαλλάξαιτο*...ἀπὸ, *that he was about to take his leave of*. — *συνδιαβάνα*, *having crossed over with* (the army). — *ἔπειτα οὕτως* (so used separately after a participle, rarely both together), *then, in this condition of affairs*, i. e. having crossed with them into Europe. 219

5. *Σειόης*, (Lex.) cf. 2. 32; v. 1. 15. — *συμπροθυμαιοῦμαι*, iii. 1. 9. — *καὶ ἐφη*...*ὅτι* (rare after *φημί*, 659 h; pos. 719 η, cf. § 11), *and promised him, if he would add his influence for this, that he should not repent of it*. — *μεταμελήσει*, v. l. *μεταμελήσων*.

6. *μηδέν*...*μήτε*, on emphatic use of negatives, 713 b. — *τελείτω*, sc. *Σειόης*. — *προσφέρεισθω ὡς ἂν*...*ἀσφαλές*, *let him make such application as*

may seem to him safe, or (acc. to some) sure of effect; v. l. *ὡς αὐτῷ δοκῇ*, as may seem to him best.

7. *ὡς ἀποπέμψων... ποιήσων*, 598 b. — *ἐπισυντίζεσθαι... πορεύαν*, to procure provisions for the journey.

8. *ἔντος*, vi. 6. 35. — *ἡσπάγετο*, vale dicebat, *was bidding him farewell*. — *μὴ ποιήσῃ*, 628 c. — *εἰ δὲ μὴ*, 717 c; iv. 3. 6 N. — *οὐ ταχὺ ἐξέρπει*, is creeping forth [not quickly] so slowly. Acc. to some, *ἐξέρπει* is taken from the mouth of Cleander in its more Doric sense, = *ἐξέρχεται*.

9. *οἱ στρατιῶται αὐτοί*, supply *αὐτοὶ εἰσιν*.

10. *πορευσόμενον*, as if about to march with them. — *ἄλθοντες... διαπραξόμεθα*, (sc. the generals) *we will go and settle with Anaxibius*.

11. *συνσκευασμένους*, v. l. *συσκευασμένους*. — *προσαναπνῆν*, v. l. *προσανεῖπεν*. — *ἔτι*, pos. 719 η.

12. *πρώτοι*, v. l. *πρώτοι*. — *ἄρδην* (Lex.) = *πανελεύς*. — *Ἐπώνυκος* (Lex.), Cf. Thuc. viii. 23. — *ὡς*, with fut. part. § 7 N. — *μοχλόν*, a strong bar placed across the double gate, and secured within a socket on each side.

13. *τῶλλα τὰ ἐπιγέσθαι* = *other supplies*. Küh. omits *τά*.

14. *Ἐπακούσαντες*, having overheard. — *ἢ καὶ*, or [even] *perhaps*. — *Ἱεροῦ*, v. l. *Ιεροῦ*: the road into the Chersonese lay through this mountain: cf. 3. 3. A fortress *Ἱερὸν ὄρος* is mentioned by Demosthenes, *De Halon*. § 17; *De Falsa Leg.* § 156. — *κύκλῳ*, round about, or, *taking a sweep*. — *διὰ μέσης*, 508 α.

15. *εἰσιόντες*, as fut. part. See Lex. *εἰμι*.

16. *ἐκπτεον*, force of the impf.? 594. — *εἰ... ἀνολέουσιν*, cf. i. 3. 14 N.

17. *χηλὴν* (Lex.), *the breakwater or mole*, meaning here the projecting stone-work which protected the walls next the sea from the violence of the waves. See scholiast on Thuc. i. 63, quoted by Küh. — *ἐπιβαίνουσιν*,

221 *rush over*. — *ἀναπεταννίσουσιν*, v. l. *ἀναπεταννίσαι*. — *κλειθρα* = *μοχλόν*, § 12. See Dictionary of Antiquities.

18. *ἔτα καὶ συνασπίντα*, see § 20, where, in the same way, the impf. and histor. pres. are joined together.

19. *ἐνδον*, within, i. e. their houses or abodes. — *ἔξω ἔθεν*, Küh. and others omit *ἔθεν* and supply as understood *φεύγουσιν*.

20. *τὴν ἀκραν*, i. e. *τὴν ἀκρόπολιν*, in next sentence. Krieg. compares *Hell.* vi. 1. 2, where the acropolis is mentioned, which in § 3 is called *ἀκρα*. — *Χαλκηδόνας*, cf. vi. 6. 38 N. — *σχεῖν τοὺς ἀνδρας*, to sustain the expected onset of the soldiers.

21. *πολλοί*, in great numbers. — *Νῦν*, cf. v. 6. 15 N. — *ἔσονται*, 459. — *ἀνδρὶ γενέσθαι*, *virum te praeſtare, to become a (μέγας, famous or eminent) man*, 667 b. — *ἔχεις*, note repetition and asynd.

22. *θεθεὶ τὰ ὅπλα* s, *range yourselves under arms*. Xenophon's readiness and promptitude in so critical a case deserve to be noted.

222 23. *εἰς ὀκτὰ ἐγίνοντο*, fell in eight deep; v. l. *πεπτόκοντα*. — *τὸ κίρας ἐκάτερον*, 523 b.

24. *οἶον*, 556 α. — *τὸ Θράκιον*, an open space within the walls, near the

gates, called *Thracian*; cf. *Hell.* i. 3. 20. McM. — ἵκατο τὰ ὄπλα, iv. 2. 20 N; cf. τίθεσθαι τὰ ὄπλα, § 22. — συγκαλεῖ, called round him.

25. τιμωρησόμεθα, 579, 432 a. — οὐδέν (acc. of specification, 481), in no respect.

26. ἑσπερότας, sc. ἡμᾶς. — τὰ νῦν ἤδη γεγενημένα, cf. vi. 1. 32. Xenophon refers to the Peloponnesian war (B. C. 431–404), the result of which was that the Spartans gained the supremacy.

27. εἰσέθλομεν, v. l. ἤλθομεν. — τριακοσίων, v. l. τετρακοσίων. — ἐν τῇ πόλει, i. e. ἀκροπόλει, see Thuc. ii. 13. 24. — τῶν ἐνδήμων, the home revenues — ἐπιφορίας, sc. γῆς or χώρας. — τῶν νήσων: concerning the allies and tributaries of the Athenians in the great struggle with the Lacedæmonians, see Thuc. ii. 9. Also, for full and accurate information respecting the financial condition and management, the sources of revenue, etc., of Athens, the student must consult the work of Aug. Boeckh, "Staatshaushaltung der Athener," translated into English by Mr. A. Lamb (1857) under the title "The Public Economy of the Athenians."

28. ἄν, pos. 621 a. — ὅσοι, v. l. οἱ. — τοῦ ἄνω βασιλείας, i. e. the king of Persia: ἄνω, up the country, the interior region back from the sea-coast. — ὅστις, ii. 5. 12; 558. 223

29. τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν, our own friends, 498. — πάντες ε, all (these friends and relatives) are in those cities which, etc. — δικαίως, sc. στρατεύεσθαι ἐφ' ἡμᾶς. — βάρβαρον, rather an exaggeration, since Trapezus, Sinope, and Heraclea are called Ἑλληνίδας πόλεις, v. 5. 14. McM. explains by saying, "they are styled *Barbarian* here, when compared with Byzantium, probably as being in Asia and under barbarian rule; — the Persian king's authority over the *Asiatic* Greeks having been repeatedly acknowledged (during the Peloponn. War), as, for instance, in the treaties B. C. 411 (Thuc. viii. 58), and B. C. 387." — οἰδεύειαν, for μηδεμίαν. Küh. — καὶ ταῦτα, cf. i. 4. 12 N. — ἐξαπατάμεν, Homeric word for ἐκπορθήσομεν.

30. εἶδομαι, ἔμεγε, γινέσθαι, I pray that I may be: cf. iii. 1. 17 N. — ἐπιθεῖν, look upon, or, behold. — κατὰ, down below, or, under. — δικαίως τυγχάνειν, 427. — ἡμᾶς δεῖ...στέρεσθαι, we ought not, wronged though we be, to deprive ourselves of the Grecian soil at least.

31. εἰ δὲ μή, [but if not] but if we obtain none, 710, 717 c. — παθόμενοι, sc. ὕμιν.

32. οἱ μὲν, asynd. Cf. i. 1. 9 N.

33. καθήμενον, seated, i. e. in council, cf. vi. 2. 5 N. — Κοιρατῆδες, see Lex. — οὐ φερόμεν, though not an exile. — στρατηγῶν, an army-seeking fellow, ambitious to be a general. — Δεῖτα (Lex.). — μόλῳσιν, poetic word, used only here by Xen. — σιτία, v. l. σῖτα. 224

34. ἀκούουσι (asynd.)...τοῖς στρατιώταις, anacoluthon. Krieg. remarks, the writer began the clause as if ἔδοξε δέχεσθαι were about to follow. — τιταῖς, i. e. the authorities or magistrates: cf. ii. 6. 4. — ἀπαγγελεῖ, βουλεύσονται, for change of mood and tense, see ii. 1. 3 N.

36. ὅστις ἄν, v. l. δὲ ἄν. — πεπράσεται, 601 b; cf. i. 5. 16; ii. 4. 5.

37. *αἰ*, omitted by some before *ἀντρ*. — *ὡς ἐπὶ*, cf. iv. 3. 11 N. — *θεῖα*, was proceeding to take the auspices, but was stopped before the act of immolation (*ὡς θύω*), § 40, where the narrative is resumed, §§ 38 and 39 being a parenthesis, stating what Xen. was doing meantime. McM.

38. *ἐκέλευ* (i. 6. 2 N) *διαπράξει*, v. l. *ἐκέλευεν* or *διαπράξει*.

39. *ἦκε, λήγαν, μάλλοις*, obs. abrupt change of construction to oratio obliqua, and then to oratio directa. — *ἔφη*, sc. Cleander. — *ἐκέλευεν* (v. l. *ἐκέλευεν*), sc. Anaxibius.

225 40. *ἐσπασμένος*, cf. § 8 N. — *οὐκ ἐκαλλύει*, had no favorable sacrifice. — *ἐσπαρμένους*, having on the garland or chaplet worn by one about to offer sacrifice. Cf. *Cyrop.* iii. 3. 34. — *Κουρατῶν*, ἡγησόμενον, cf. i. 2. 1 N; 667 a. — *μή* (Lex.), 686. — *ἐ μὴ δέσσει*, for the more usual *δύσει*: cf. i. 3. 14.

41. *πολλῶν* s, literally, when there was wanting much to him, so that a day's food was not the lot of each of the soldiers, i. e. his supply of provisions fell far short of one day's subsistence for each of, etc. — *ἐνέσει*, v. l. *ἐσει*. — *ἀπαπῶν*, throwing up, in disgust.

CHAPTER II.

OUTRAGEOUS CONDUCT OF ARISTARCHUS. — NEGOTIATIONS WITH SEUTHES, A THRACIAN PRINCE.

1. *Φρυνίσκος*, named as one of the generals, § 29. Cf. iii. 1. 47. — *κατά, over against, near*.

2. *ἐπαθε*, persuadere studebat, was trying to persuade. — *ἔδωκε* (as plupf.), had given. — *ταῦτά*, v. l. *ταῦτα*: cf. 6. 12.

226 3. *ἀποδιδόμενοι*, [giving for one's profit] selling. — *κατὰ τοῖς χάροις*, through the districts or fields. — *καταμύγνοντο*, v. l. *κατεμύγνοντο*.

4. *διαφθερόμενον* (explanatory of *ταῦτα*), was being dispersed or broken up.

5. *Κυζῖκον* (Lex.). — *ὅσον οὐδ'*, tantum non, prope, all but. — *παρῆν* eis, cf. i. 2. 2 N.

6. *εὖρη*, v. l. *εἶροι*, or, *εἰροποιεῖν*. — *ἀναγκάζων* s, compelling (the inhabitants) to receive them into their houses. — *Ἀριστάρχος... ἀπέδοτο*, inexcusable cruelty on his part.

7. *κατὰ τὰ συγκατέθετα*, according to the agreement, cf. 1. 2. He now calls on Pharnabazus to keep the agreement made between them. The satrap, however, thinking Anaxibius to be of no further value to him, treats his proposal with contempt, which stirs up Anaxibius to vindictive fury. — *Ἀριστάρχον, Ἀναξίβιον*: *Ἀναξίβιον, Ἀριστάρχον*, chiasmic pos. — *διεπράττετο τὰ αὐτά*, effected the same arrangement.

8. *Ἐνοφῶντα*, he seems to have been at the time with Anaxibius, 1. 39. — *συνέχευ* αὐτά, to keep it together. — *προπέμψαι*, to send forward, or,

scout. — τοῖς ἵπποις, with the horses requisite or necessary for this purpose. — ἐπὶ τὸ στρατόμα, at or near Selybria, § 28. **227**

9. διαπλεύσας, having sailed across the Propontis.

10. ἐπισχυόμενος α, promising to him that which he thought by mentioning (it), he would persuade him.

11. ἀποσπᾶσας, sc. τοὺς αὐτοῦ, or, αὐτῶν. — ἐν τῇ αὐτῇ (sc. τόπῳ), on the same ground, i. e. together.

12. ἐπαρτεῖ περὶ, was bargaining or negotiating for. — πεπισσόμενος, urged on. — ἀπαίει μὴ διάγειν, [said that they should not transport] forbade the shipmasters to transport, 713 d.

13. ὅτι, cf. i. 6. 7 κ. — καὶ ἐμὲ, obs. change to oratio directa. — τοῖνυν, cf. v. 1. 2 κ. — τῇδε, in this place, in Perinthus as well as Byzantium, 6. 24.

14. ὄντων, sc. αὐτῶν. — πῶσεται (Lex. πάσχω), euphemistic expression for loss his life. — τοὺς μὲν = τοῦτον μὲν. — προτίμπτια, force of mid.? cf. προτίμπτει, § 19. — αὐτοῖς, take with βούλοιο. **228**

15. ἰδίω, for force of mid. see Lex. ὄω. — παρίεν, v. l. προίεν. — τοῦ καλῶστος, i. e. Aristarchus. — ἔνθα δῆ, v. l. ἐνθα δέ. — ἀνάγκη, sc. ἦν. — τῷ ἐκεῖ, i. e. Cyniscus, 1. 13.

16. ὁ μὲν...εἶχεν, he was occupied in these matters. — ἔδοκει, sc. εἶναι.

17. αὐτῷ, v. l. αὐτῷ. — ἕναί, cf. ii. 2. 3 κ. — παρὰ...ἐκάστου, from each.

18. ἐρήμοις, i. e. without sentinels or guards stationed at them. — μετακωμωκῆναι, had changed his encampment to some other place. — τῶν παρὶ, 527 a. — τῷ Σεύθῃ, dat. as in 4. 19; cf. i. 7. 20; ii. 6. 8; iii. 4. 31. Its effect is to make Seuthes virtually the subject of the sentence: that Seuthes had fires lit in front, etc. See Arnold at Thucyd. iii. 97. McM. — μήτε ὀπίσσω μήτε ὅπου εἶεν, v. l. μηδ' ὅπου εἶεν: μήτε ὅπου εἶσι, μήτε ὅπου ἴεν. Küh.

19. προτίμπτια, cf. § 14 κ. — ὁ ἀπὸ τοῦ στρατεύματος, i. e. ὁ ἐν τῷ στρατεύματι ὢν καὶ ἐκείθεν ἐλθὼν, Küh.; qui præest exercitui. **229**
Born.

20. ἀναπηδήσαντες ὀβριον, having leaped up (i. e. mounted their horses, probably) they galloped away. — ὅσον, circiter, 507 f.

21. ἐγκεχαλ. ἐφυλάττετο, he was keeping guard (for himself) with these ready bridled for use. Born. reads, for ἐγκεχαλιωμένοις, ἐγκεχαλιωμένων, sc. αὐτῶν. Cf. i. 4. 12 κ.

22. Τήνης (Lex.), cf. Thucyd. ii. 29; Hdt. iv. 80; vii. 137. — ἐπὶ, after ἀπολέσαι, denoting the agent. — ἀφαιρεθῆναι, 485 d. — μάλιστα νυκτός, especially at night, these, the Thyni, being most distinguished for carrying on successful warfare during the night.

23. Ἐπαφας, cf. 1. 5. — ἐπισχυόμενος...ποιήσιν, after verbs of promising, etc., the infin. is oftener in the fut. acc. to the rule for indir. disc., promising that you would do, 659 g.

25. ἔφη, assented, or, said yes. — αὐθις, § 10. — τὰ χωρία, cf. 5. 8. — σί...χρησέσθαι (v. l. χρήσασθαι), that I should experience you (find you) as a friend. — παρὰ σοῦ, cf. iii. 4. 9 κ. **230**

26. Ἰὼ νῦν, v. l. νῦν, enclit. Küh. — ἔφη, sc. Xenophon. — ἀφ' ἡγίου τοῦτο, cf. 452 a.

27. οἶδεν, governed by τελειν. — αὐτός...ἀπέναι, 667 f.

28. τί γάρ, quid igitur? 708 b. — κατά, to or at, i. e. near to, in vicinity of. — διαβαίνων, sc. χρεῖται, from οὐχ ὁλν τε preceding. Cf. Thucyd. i. 142.

29. ἔω εἶσιν...ὁ πιστότατος, sing. nom. for plur. στρατιῶται or φίλοι.

30. πιστότατον...πράξιν, the transaction or negotiation to be more binding. — κάλεσαι, call in these also. — τὰ ὅπλα, obj. of καταλιπεῖν.

31. οἶδεν ἄν...Ἀθηναίων, he would distrust no Athenian. — συγγενεῖς. Krüg. rejects the claim of lineage or kinship, but Küh. holds that the traditions authorize the pretensions of Seuthes. — εἰ τι χρῆσθαι, Cf. i. 3. 18 N.

32. ἦν, for ἦσαν, agrees in numb. with ἀρχή the predicate. — τὰ πράγματα, 506, c. — ἐνόσησεν, this word, by an easy metaphor, is often applied to disorders in the state; cf. Demosth. Phil. iii. 12, νοσοῦσι καὶ στασιάζουσι. — ἐκπεσόν, expulsus, banished. — βασιλεῖ, i. e. of the Odryses.

33. ἐνδύφριος = ἐμωράφριος. — ἰκέτης δοῦναι μοι, as a suppliant (begging him) to give to me. — τοὺς ἐκβαλόντας...ποιήην, I should inflict evil upon those who had expelled us (my family). — μὴ ἀποβλέπων, cf. v. 6. 27 N. — ὥσπερ κύνων, these words are rejected by Küh. and others.

34. σὺν τοῖς θεοῖς, with the help of the gods.

36. κυκλιγρόν, i. e. per month. — βόλωνται, 607 a; 667.

37. ἀπό, Küh. reads ὑπό, cf. i. 2. 18 N. — ἀπέναι...παρὰ σέ, to take refuge with you.

38. Σόλ...θυγάτηρ, this passage is quoted as in favor of Xen.'s being older than is advocated in the present edition of the Anab. (see Introduction), cf. 6. 34 N. — Θρακίᾳ νόμῳ, cf. Hdt. v. 6; Tacit. Germania, § 18. So too the ancient Greeks, Aristot. Polit. ii. 8. — Βισάνθη, cf. 5. 8.

CHAPTER III.

OPERATIONS OF THE GREEKS IN THE SERVICE OF SEUTHES.

232 1. δεξιὰς, cf. ii. 4. 1 N. — ἑκαστοί, i. e. each deputation from the several divisions of the army, 2. 29; cf. iv. 5. 23; v. 5. 5.

2. ἔσθ'ε, force of aor.!? — τὴν ἰδὼν ἔλσαι, to decline going.

3. οὗτος δὲ αὐτός, and this same person, 540. — Ἱεροῦ ὄρους, cf. 1. 14. — ἦν κρατήσαντες τοῦτον, if having gained (i. e. crossed) this mountain. — πωλήσαν, i. e. Aristarchus, 2. 6. — ἐξαπατήσασθαι, fut. mid. in pass. sense, with ὑμᾶς, cf. v. 5. 2 N. — περιόψεσθαι, i. e. Aristarchus, overlook or neglect you. Note the change of subj. with infin. in this section.

4. ἡκίδων, i. e. Seuthes. — εἰ ποιήσαν ὑμᾶς, he will do well for you. —

τοῦτα, *about this*, i. e. whether to obey Aristarchus or to go to Seuthæ — *ἐπανελθόντες*, i. e. to the villages named in next section and 2. 1.

5. *ἴσσι*, sc. the Lacedæmonians. — *οἱ ἥττους*, i. e. the Thracian villagers, weaker than ourselves. — *ὃ τι τις ὑμῶν θέται*, *what service each of these* (i. e. Aristarchus and Seuthes) *desires of you*.

6. *Ἀντίσαν*, cf. iii. 2. 9 N. — *τῷ ἡγουμένῳ*, ii. 2. 4 N.

7. *ἐπαθον*, *tried to persuade*; force of imp.! 594. — *αὐτῷ*, i. e. Xenophon. 233

8. *τῶν τοῦ Λακεδαιμονίου* = those with Aristarchus, the envoys of the Lacedæmonian. Krieg. regards *τῶν* as neuter, referring to things offered by the Lacedæmonian. — *ἐξενίσθαι*, v. l. *ξετίσθαι*.

9. *εἶπεν*, v. l. *ἔφη*. — *Ἀλλά*, 708 a. — *ἀπὸ πόσεως... ὅσον*, *distant only so far as that*.

10. *κλιμακρὲν*, 2. 36. — *τὰ νομιζόμενα*, *that which is customary*, i. e. double to the captains, and fourfold to the generals, 2. 36. — *διατιθέμενος*, *by the sale of*.

11. *ἀποδεδράσκοντα*, cf. i. 4. 8 N. — *ἀνθίστηται*, v. l. *ἀντιστήται*. — *χαροῦσθαι*, *to subdue or overcome*.

12. *θαλάττης*, i. e. the Propontis.

13. *τῷ βουλομένῳ*, *leave was granted to any one that wished to speak*, 678 a. — *Ὀλεγον... εἰη*, *said to the same effect that the proposal of Seuthes was worth everything, for it was winter*, 643 c. — *διαγενέσθαι*, *to remain*. — *ἀνυμένους [ἦν]*, *to live by purchasing food*. — *εὐρημα*, *a god-send*, an unlooked for piece of good fortune, 633 d. Cf. ii. 3. 18. 234

14. *ἐπιψηφίζετω*, *let him* (i. e. the proper officer) *put it to vote*. Krieg. and others read *ἐπιψηφίσεσθε*, *do you vote for these measures*. The mid. voice denotes "to decree by vote" (6. 14). Xenophon, in bidding them let the officer put the matter to the vote, instead of doing so himself (as at v. 1. 14), assumes the attitude of an indifferent party, lest hereafter (if matters went ill) he should be blamed for having influenced their choice. Cf. 6. 12, and foll. McM. — *ἐπαψήφισε*, v. l. *ἐπεψήφισαν*. — *συστρατεύσονται*, acc. to Rennell's calculation, it was now about the beginning of December, B. C. 400.

15. *ἐσκήνησαν*, cf. iv. 5. 15 N.

16. *Μαρωνίτης*, cf. Lex. — *ἐν ἑκάστῳ (τοῦτων) οὖσινας*. — *ἔχαν τι δοῦναι*, cf. Thucyd. ii. 97. — *πρῶτον μὲν*, correlative clause, *Ἀθίς δέ*, § 18. — *ἔγοντες αὐτῷ*, 450 b, 540 f. — *ἀνω*, *up the country*.

17. *διακείσεται* = *ἔξει τὰ πράγματα*, *melius vobis erit*. Küh.

18. *νομίζοντο... δωρεῖσθαι*, *it was usual... to make presents*. — *καταγαγεῖν*, Timasion was in exile at the time. — *προϋμνάτω*, *sued or pleaded for*. — *ἐκάστω*, take with *προσίων*, as in § 16. 235

19. *ἄλλω*, reference especially to Alcibiades (5. 8), *Hell.* ii. 1. 25; Corn. Nepos, *Alc.* vii. 4.

20. *ἔξουσι*, see 444 d. — *τούτῳ*, v. l. *τούτων*. — *οὐ... ἔχων... εἰ μή*, *not having (anything) except*. — *παῖδα*, Wheeler renders here *son*; the ordinary meaning, *servant or attendant*, seems better. — *ὅσον ἐφόδιον*, *money just enough for the journey's expenses*.

21. *τρίποδες*, *mensae tripedes* (cf. *Lex.*). — *ζυμῆται*, v. l. *ζυμῆτες*.
22. *τράπεζαι*, Küh. says these are the same as the *τρίποδες*, § 21; Hutchinson and others understand the word to mean the dishes of food on the tables. — *κατὰ τοὺς ξίτους*, i. e. *before the guests*. — *ὅσον μόνον*, *only enough*, 556 b.
23. *φαγὼν θανάτῳ*, *a terrible fellow at eating*. — *τὸ μὲν... χαίρειν*, [bid farewell to] *let the distributing take care of itself*. — *τριχόινικον*, a single choenix was the usual daily allowance.
24. *περιέφορον*, *they* (i. e. the attendants) *carried round*.
25. *λέγει*, v. l. *λέγει*. — *ἐπίστατο* (*ἐπισταμαι*).
26. *προσίνω σοι*, 460. — *οὐ μή*, 627; cf. ii. 2. 12 n.
28. *ἴνα καὶ ἐγώ*, [I say this to you] *in order that I also*. — *τιμᾶν*, sc. *στ.*
29. *ποιήσῃ*, v. l. *ποιήσει*. — *ὀρῆσαι*, 450 b. — *ἐποπτεωκὲς ἐνύχναεν*, *he happened to have drunk somewhat freely*, was pretty well warmed up with wine.
- 237 30. *μᾶλλον ἐνι ἑμοῦ*, *even more than I myself*.
31. *προϊήμενοι*, *entrusting themselves, eager*. — *τὴν δὲ κτήσθαι*, *and shall acquire territory in addition*. — *ληΐζεσθαι*, *to obtain by plundering*.
32. *συγκατασκεδάσατο... κέρα*, *and then sprinkled what was left in the horn on himself, or on his companions*. Plato, *De Legg.* i. 9, says that the Thracians think this "an honorable and excellent custom": to us certainly it seems barbarous enough. — *μαγάδα*, 218 (*Lex.*).
33. *ἀνέκραγε πολυμυκόν*, *he shouted the war-cry*, 478.
34. *σύνθημα*, cf. i. 8, 16 n. — *ὅπως... εἰσασι*, 624 b: *ὅπως* with fut. indic. after a past tense is unusual. — *οἱ τε γάρ... φίλοι*, *for both those who are enemies to you are Thracians, and so also are those who are friends to us Thracians*.
35. *αὐτοῖς*, i. e. *by themselves*, 541 a.
- 238 36. *ἀναμένετε*, v. l. *ἀναμενεῖτε*, fut. for imperat. — *ὁπότεν...* *ἔγω*, *when it is the proper time, I will come*, 641 a.
37. *εἰ... ἔχει*, *whether the Greek custom is not preferable*, cf. iii. 2. 22 n. — *βραδύτατον*, cf. *Cyr.* v. 3. 37.
38. *ἥκιστα... ἀλλήλους*, *are least likely unconsciously to straggle away from one another*. — *περιπίπτουσιν*, *fall foul of*, cf. *Thuc.* ii. 65. — *ἀγνοοῦντες*, sc. *ἀλλήλους*.
39. *τῷ νόμῳ*, 524 a. — *εἶπον*, i. e. *the Thracians*. — *Ἀθηναίαν*, v. l. *Ἀθηναῖοι*, making it the subject of *εἶπον*. — *συγγένειαν*, 2. 31.
41. *αὐτὸς... πορεύμενος*, *that he himself when marching with even a few*.
- 239 42. *ὥσπερ δεῖ*, *just as we require*.
43. *καλῶς... ἔσται*, 571 d. — *τοὺς ἀνθρώπους... ἐπιπτεόντες*, *we shall fall upon the men unperceived by them*. — *τοῖς ἵπποις*, *with the cavalry*.
45. *οὐκ ἑμοῦ μόνου δεῖ*, *you do not need me alone or especially*.
46. *τριάκοντα*, Schneider adduces this passage as evidence that Xenophon was a young man comparatively, about 30 years old. (See Introduction.) Some inferior mss. have the reading *πεντήκοντα*.

47. Τάδε δὲ α, *this is just as you said* (§ 38), the fellows are caught; *but then I have lost my cavalry who are gone away without supports* (cf. iii. 4. 40). McM. 240

48. σὺν [ταῖς] οἷς ἔχω, 554 a N. — παρατείνειν τὴν φάλαγγα, *to extend his line*. ἄλλα μύρια, on the use of ἄλλα, as here, see 567 e.

CHAPTER IV.

FURTHER OPERATIONS AGAINST THE ENEMIES OF SEUTHES.

1. ἄλλοις (sc. λογιζομένοις) οἷα πείσονται (πάσχω, Lex.), cf. i. 7. 4 N. — πείσονται, tense, 607 a, 645.

2. λαβάν... διατίθεσθαι, cf. vi. 6. 37 N. — γένοιτο, v. l. γένηται. — ἔν, after ὅπως, with optat. denotes condition of attainment, cf. vi. 3. 18 N. — ἐκλιπόντες, sc. τὸ πεδίον.

3. ἀπυκάλοντα, cf. iv. 5. 3 N.

4. ἀλωπεκίδας, *fox-skin caps*: cf. Hdt. vii. 75; Ovid. *Trist.* iii. 10. 19. — ζαράς, long overcoats or wrappers, reaching to the feet, and buckled round the loins. Cf. Hdt. vii. 69. The Greek chlamys was a short cloak or mantle. 241

5. τῶν αἰχμαλώτων (part. gen.), *some of the captives*, 423. — ὅτι... ὅτι, 714; v. 6. 19. — ὑπὸ, with acc. *under, close under*, with the idea of motion.

6. συνεπισπείσθαι (Lex. *συνεφέτομαι*), v. l. συνέπτεσθαι. — παρήσαν, cf. i. 2. 2 N.

7. Επισθένης (Lex.). — παιδραστής, *a lover of boys*, a word mostly used in a vile sense.

8. Καὶ δέ, 518 f. — δέεται, v. l. δέεται. — συνελέξατο, aor. in plpf. sense. — τρόπον, *character*.

9. μᾶλλον χάριν εἶδέναι, *is likely to esteem it a favor*.

10. εἰ παύσειν, *whether he should strike*, cf. i. 9. 19 N. — ἐκείνου, i. e. the boy. — ὦρα, sc. ἐστὶ. — μοι διαμάχεσθαι, *to fight it out with me*.

11. ταῦτα μὲν εἰα, [allowed these things] *acquiesced in this*, and spared the boy's life. — μή, v. l. μὴδ'. — ἐν τῇ... κῆμῃ, *in the village high-est up (of all those) under the mountain*. — καλουμένοις, cf. i. 2. 13 N. 242

12. ὥστε ἀπολλέσθαι (671 a, b), *so as to be destroyed*, i. e. where they ran the risk of perishing.

13. πειθομένους, *so long as they were obedient*. — ἄρα, cf. iv. 2. 15 N.

14. εἰς, 704 a, cf. i. 2, 3; 7. 1. — περισταύρωντο, *were fenced about*.

15. ἔφασαν, i. e. the Thynian captives so said afterwards; or, it may be, they uttered these things as threats; see Küh. — ὅς, 680. — αὐτοῦ, *there, where he was, within*.

16. ἐφαίνετο, *was appearing*. — οἱ περὶ, 527. — ἔνδον, cf. i. 19 N. — Μαντίσιος (Lex.), a town not far from Scillus, Xenophon's resi- 243

dence for many years. For this reason probably he makes mention of Silanus by name. — ἀκτωκαίθεα, some conjecture ἀκτῶ καὶ πεντήκοντα, on the ground that a youth of this age (about 18) could hardly blow a trumpet, as here stated. — ὀπασσόμενοι τὰ ξίφη, *with drawn swords*, cf. i. 8. 29 N.

17. θυσθεν = ὥστε θυσθεν εἶναι, cf. v. 2. 16. — περιβαλλόμενοι, *throwing round from front to back, to protect the rear; slinging their bucklers (τὰς πέλτας) behind*. McM. — ἐνεχομένων, *being caught in or entangled*. — οἱ δὲ καὶ, cf. i. 10. 3 N.

18. παρ' οἰκίας, [beside] *past a house*, 689 d. — ἡκόντιζον, *kept hurling javelins out of the dark, etc.* — εἰς τὸ φῶς ἐκ τοῦ σκοτεινοῦ, cf. v. 4. 31 N. — ἔπρασεν (τιτρώσκω). — Ἑτοδία (Lex.).

19. τοῖς πρώτοις, *the first that he met; others were on the way*. — ἐπεὶ περ, *as soon as he perceived how matters stood*. — τὸ κέρας ἐφθέγγετο αὐτῷ, *his trumpet was kept sounding or blowing*. — ἐξέφθετο, [gave the right hand] *congratulated*.

20. εἰ βούλεται, cf. i. 3. 14 N. — εἶσαι, sc. στρατεύεσθαι.

244 21. τριπλασίαν, *three times as large as before the arrival of the Greeks*. — πάντοι, v. l. πράττει.

23. στείσεσθαι, Küh. reads στείσεσθαι, and omits ἐν before ἐφ. — τιμωρήσεσθαι, cf. i. 25 N.

24. 'Αλλ' ἔγωγε (708 e), *well, I for my part*. — δίκην ἔχων, *I have satisfaction, I am sufficiently avenged*. Cf. Hdt. i. 45. — συμβουλευέας, *note sudden change to indir. discourse*. — ταύτῃ, sc. τῇ χάρι.

CHAPTER V.

SEUTHES FAILS TO PAY THE GREEKS. — THE TROOPS BLAME XENOPHON. — EXPEDITION TO SALMYDESSUS.

1. Ὑπερβάλλουσι (histor. pres.), *they now crossed over*. Küh. following Krüg. by a change of punctuation, makes ὑπερβάλλουσι the dat. of the participle, depending on παρῇν, § 2 — Δέλτα (Lex.), cf. i. 33. — Μαισάδου: ἦν οὐκέτι is not applicable to Mæsadæ, the father of Seuthes. He was dead (2. 32), and the Delta had never belonged to him, as appears from the context, but to the hereditary dominions of this family. The sense seems to be, "now this (Delta), though belonging to Teres, the Odrysian, an ancient prince of the family, had formed no part of the kingdom in the reign of Mæsadæ." The remark is made as showing that the Greeks had already accomplished Seuthes's object, the recovery of his father's territory. McM.

2. Ἑρακλείδης... παρῇν, cf. 4. 2 N. — διανεῖμαι, 454 e.

3. τοῖσιν, cf. v. 1. 2 N. — καὶ αὖτις, *at another time* (on καὶ, see McM.). — τοῖτοῖς... δαροῖ, *bestow your gifts upon these, the generals and captains, who have, etc.*

4. οὐ πλέον ἐμπολήσαι, *he had not sold any more of the booty than would suffice for twenty days' pay* : ἐμπολήσαι, v. l. ἐμποδῆσαι, ἐμπωλήσαι. 245

5. ἀχθεσθεῖς, *being vexed or annoyed*. — καὶ προσδαν...καὶ ἀποδόμ., *either by borrowing...or selling*. — σπανοῦ, v. l. ἐαυτοῦ, pron. of 3d pers. sometimes used for 1st or 2d.

6. ὅ τι εἴνατο, *in whatever way he could*. — διέβαλλε, *calumniated*, labored to bring into disgrace.

7. ἐνεκάλουν, *were finding fault with*. — ἤχθετο αὐτῇ, 661 b. — τὸν μισθόν, i. e. the full pay for the month.

8. τότε, *up to that time*. — ἀεὶ ἐμμένητο, *he had been continually mentioning or saying*. — ὡς...παράδοσοι, v. l. παραδόσω (659 e), cf. iii. 1. 9. — Βισάνθη (2. 38) s, see Lex. — ἐμμένητο, 432 c. — καὶ...διεβεβλήκα, *had maliciously stated this also*.

9. ἔτι ἀνα, *further up the country*. — λέγαν τε s, *on the one hand bade them say that they could lead the army [no less than] quite as well as Xen. (if he refused), and on the other he promised, etc.* See McM. — σφέας, on this use of the pron. cf. 539 b. — ὑπισχνέτο, v. l. ὑπισχνείται. — ἔντος, om. by Küh. and others.

10. στρατευσαμένην ἄν, cf. v. 1. 4 N.

11. παρακάλε, v. l. παρακαλεῖ. — πανουργίαν, *craftiness or knavery*. — ὅτι βούλοιο, *in that he wished*.

12. ἐπεί...ἐπέσθησαν, 605 c. — Μελινοφ. (see Lex.). The coast in the vicinity of Salmydessus was noted for shipwrecks and the barbarous practice of plundering the wrecked vessels, and enslaving all who were caught in them. — ὀκάλουσι καὶ ἐκπίπτουσι, *are grounded and cast on shore*.

13. ἕκαστοι ληΐζονται, *each (tribe) plunders*. — τότε, *up to that time*. — ὄλεγον, ἀρπάζοντας, πολλοῖς, v. l. ἐλέγοντο, ἀρπάζοντες, πολλοί : subj. of ὄλεγον, the adherents of Seuthes, who made these statements about the people in the vicinity of Salmydessus.

14. βιβλοὶ γεγραμμέναι, *written books*, i. e. manuscripts. Some understand by βιβλοὶ here rolls of bark ; others say that the word is used for sails, ropes, coverlets, etc. Krüg. remarks that, "as so many books were written and read in Greece, it is not at all surprising that some of them should have been transported to the Greek colonies." — ταῦτα, *these regions*, as § 13, κατὰ ταῦτα (χωρία).

15. ἀεὶ, *successively, from time to time* (see Lex.) ; cf. iii. 2. 31 ; iv. 1. 7.

16. παγγαλέτως εἶχον, *were very hard in their feelings*. — 247
οἰκέει...δίκαιο, *was no longer on familiar terms with Xen.* —
ὁπότε...ἔθοι (i. e. Xen.), 641 b. — ὁσχαλλαι, *engagements*, or pressure of business. — ἐφαίνοντο, *were pretended*.

CHAPTER VI.

THE GREEKS INVITED TO MARCH AGAINST TISSAPHERNES. — XENOPHON'S DEFENCE OF HIMSELF AGAINST ACCUSATION.

1. Θίβρωνος, *v. l.* Θίμβρωνος. — δοκεῖ στρατεύεσθαι, *had resolved to take the field.* — Τισσαφέρνην. This wily satrap had returned to Asia Minor, invested with all Cyrus's former authority, and eager to obtain vengeance. The Ionian cities sought help from the Lacedæmonians against Tissaphernes; accordingly Thibron had been sent out with the title of harmost, and troops to the number of 4500. Cf. Xen. *Hell.* iii. 1. 3. — δαρκάζει, cf. v. 6. 23 N.

2. ἐπὶ, *for, i. e. for the purpose of taking away with them the army.* — χάρις (*v. l.* χαριῇ), *will confer a favor.* — ἀπαιτήσουσι, *i. e. ol στρατιῶται.*

3. παράγειν, *to bring in, or introduce the Lacedæmonian envoys.* — εἰπον οὐ...ήκουσιν: Ὀλεον οὐ...ἀποδίδουσι, 607; cf. i. 3. 14 N. — τε, connects ἀποδίδουσι with βούλεται. — ξενία, *v. l.* ξένια, cf. vi. 1. 3.

4. τίς ἀνὴρ, *what sort of a man.* — χειρόν ἐστιν αὐτῷ, *it is the worse for him,* 453. — Καὶ οἷ, 518 f. — 'Ἄλλ', 708 e.

248 5. 'Ἀρ' οὐν...μή, *why, he will not oppose us, (will he?) respecting the removal of the army?* ἄρα μή indicates doubt and misgiving as to the reply. — τὸν μισθόν, *the pay,* cf. § 1. — προσχόντες (*προσέχω*) *sc. τὸν νοῦν.*

7. οὐ, 644. — δοκεῖ, cf. § 1 N.

8. ἐν ἐπηκόῃ, *see Lex., cf. ii. 5. 38.* — ἐρμηνεία, *see § 43, τὸν αὐτοῦ ἐρμηνεία.*

9. 'Ἄλλ', 708 e. — καὶ πάλαι, *jampridem, long ago.* — οὐδὲν πεπαύμεθα, *we have had no rest.* Krüger reads (after Stephens) πεπαύμεθα (*παύομαι*), *we possess nothing.* — ὃ δέ...ἔχει, *he has our labors, i. e. the fruit or results of our labors and privations.* — ἰδίᾳ (*Lex.*). — ἡμᾶς...μισθόν, 480 c.

10. ὃ γὰρ πρῶτος λέγων ἐγὼ μὲν, *I, at least, who am the first one to speak out the truth in this matter.* — δίκην (*Lex. δίδουσι δίκην*). — περιέλας (*see Lex.*), *has dragged us around.* — τὸν μισθόν...ἔχων, *I would, I think, deem that I had my pay.*

249 11. 'Ἀλλὰ πάντα s, *well, really (after this), a man may expect any kind of fate.* — ἐν ᾧ (*with οὖν*) s, *at a time when [to myself at least I seem to be] I am conscious, etc.* — παρῆσχήμενος, *of having shown.* — 'Ἀπετραπόμην, cf. 1. 4; 2. 8. — οὐ μά...οὔτοι, *no, by Zeus, not from learning, etc.* — ἀκούων...εἶναι, 657 k.

12. οὐκ = ἐκεῖσε οὐκ, cf. 2. 10, etc.; i. 3. 17 N.

13. δῆπου, *of course, perhaps a little ironical.*

14. μὲν, δέ, *on the one hand, on the other.* — πάντες...ταῦτα; *did you (or did you not) all say? etc.* Dind. and others omit the interrogation.

41. ταῦτα ἀποδόμενος s, *having sold these things, he has neither paid over the proceeds to Scuthes, nor to us*, 579. — ἔξομεθα αὐτοῦ, *we shall keep hold of him*, 582.

42. μάλα, v. l. μάλλον, i. e. still more affrighted than at anything he had as yet heard. — ἦν σωφρονώμεν, repeating the very words of Poly-crates.

43. τὰ χαρρία, cf. 5. 8. — ἐν ἀπορρήτῳ ποιησάμενος, *having communi-cated it as a secret*; cf. vi. 6. 11; Hdt. ix. 94. — Πολυνίκου, § 1. 255 — ἔσται, sc. Xenophon. — ἀποθανοίτο (v. l. ἀποθάνου), change of mood.

44. Ἐπιστάλλον, i. e. by letters or messengers, or both. — ἰδέο, v. l. ἴθι, 455 g. — ἄφρον καὶ ἄμανον, the usual form in consulting the gods, cf. vi. 2. 15 n. — ἥ' οἷς = ἐπὶ τούτοις s, *on the conditions Scuthes proposed*. — Ἀναίρε, sc. Ζεύς, *Zeus replies*: the word is commonly used of responses by oracles, etc., cf. iii. 1. 6; vi. 1. 22.

CHAPTER VII.

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1. ἐσκήνησαν εἰς κώμας, const. præg., *marched into the villages and took up their quarters there*. — ἐπὶ, cf. i. 1. 6, where ἐκ is used, 586.

2. ἀνωθεν, *from the upper country*. — Καὶ δε, 518 f.

3. Προλέγομεν, *we warn you, etc.* — πρὸς Σεύθου, *in behalf of Scuthes*, 693. — δεῖ δ' ἀνὴρ, Küh. reads δεῖ ἀνὴρ. — Μηδόκου, king of the Odryssæ, cf. 3. 16. — εἰ δὲ μή, 710. — ἐπιτρέψομεν, sc. τὰς ἡμετέρας κώμας πορθεῖν. — ἀλεξισόμεθα, v. l. ἀλεξόμεθα.

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8. οὐχ ὅπως δῶρα δοῦς, *not only not bestowing any gifts*: on the use of phrases like οὐχ ὅπως, etc., see 717 g. Compare Lat. non dico. — ἀνθ' ὃν εἰπαδες, cf. i. 3. 4 n. — ἀλλ'...ἐπιτρέψαι, *but, as far as lies in your power, you do not allow us, just going away, even to encamp here* (note force of aor. ἐναυλισθῆναι).

9. ἀπὸ ληστείας, [from] *by means of robbery*, 695. — ἔχοντα, sc. ἑώρα. — ἐφήσα, 2. 34.

10. τί καί, cf. 564 c. — ἐφη, Xenophon asked. — παρεδέκατε, 306 b. — οἶδεν ἡμέ s, *in no wise calling me in* (to your counsels), cf. 6. 3. — θαυμα-

29. καλόντες μεθ' ἑμῶν, 713 d. — κατ' ὀλίγους, in small parties.

30. μισθόν...της ἀσφαλείας, cf. v. 6. 31 N. — τοῦτο...πάθημα, is this the dreadful calamity you are complaining of? — ζῶντα ἐπὶ τῶν εἶναι; to suffer me to live? 679: v. l. ζῶντα ἐπὶ ἀεῖναι (Krüg.), to let me go alive? cf. *Hell.* ii. 3. 51.

31. Οἱ, sc. ἀπέρχεσθε. — εἰ τι = ὅτι, 639 a; cf. i. 6. 1. — ταῦτα πράττοντες, while faring thus. — οὔτε...ἀπεβόλετε, nor did you lose any alive, i. e. by their being made captives.

32. Εἰ δὲ τι...ἔμην, if any honor had been gained by you, 461; i. 8. 12. — πρὸς ἑαυτοὺς, in addition to those things, i. e. the reputation or glory acquired in Asia. — ὃν ἔμοι χαλεπαίνετε, for which you are angry with me, 456. — χάριν εἰδέναι, be grateful (Lex. χάρις).

33. πρὸς θεῶν, 697. — ἀπήρα (ἀπαίρω), I weighed anchor or set sail: v. l. ἀπῆρα (ἀπειμι). — ἂν με ἐπαμνον, (otherwise) they would never have sent me, impf. as of repeated acts, 2. 8, 1. 8; or of animus,

253 "would not have been disposed to send." McM.

34. πρὸς Λακεδαιμονίους, join with διαβεβλημένος, calumniated to, i. e. in the eyes of the Lacedaemonians. — ἐφ' ἑμῶν, ἐπὶ ἑμῶν, emphatic, indicating their ingratitude. — ἀποστροφῆν, ii. 4. 22 N. — εἰ γίνοντο, i. e. if I should have any. These words bear on the question of Xenophon's age at the time, and clearly imply that he had neither wife nor children as yet. Subsequently he had two sons, Gryllus and Diodorus (by a wife named Philesia), the former of whom fell at Mantinea, B. C. 362: *Plut. Ages.* 20: cf. 2. 38 N.

35. ἐν ἀπῆχθημαι (ἀπεχθάνομαι) τε πλείστα, I have incurred very great hatred. — καὶ ταῦτα, 544 a. — κρείττους, dat. of agent, after passive verb, 461. — πραγματευόμενος...ἔμην = καὶ οἱ πραγματ. in ordinary construction.

36. οὔτε ἀποδιδράσκοντα, nor running away stealthily. — κατακαυόντες, Küh. reads κατακαυόντες, but it may be doubted whether there is any such perf. of καίω to be found in use. See Veitch's "Greek Verbs." Cf. 679. — ἐν τῷ μέρει s, in his (proper) share and beside (beyond) his share; in his turn as well as out of his turn. — τρόπαια βαρβ., trophies over the barbarians. — πρὸς ἑμᾶς, contra vos, or apud vos, i. e. against your caprices, or for you, for your sake.

37. Καὶ γὰρ οὖν, cf. i. 9. 8 N. — Ὑμεῖς δὲ...νῦν δὴ καιρὸς ἔμην δοκεῖ εἶναι; You, then...does it now seem to you to be just the time? anacoluthon, 402. — ὅτε, v. l. ὅτι. — πλεῖτε, you are sailing, i. e. you are at liberty to sail.

38. Οἱ μὲν, sc. οὕτως ἐδόκει ὑμῖν. — ἀ...μνημονικέταται, O ye, of all men (I have ever known) possessing most admirable memories! ironical, of course. — οἷτοι, i. e. Charminius and Polynicus.

39. πρὸς ἡμῶν, with us, cf. § 4.

254 40. ἐπὶ τοῦτῃ, next after him. — τοῦτο, depends on στρατηγήσαι as cognate acc. (ταύτῃ στρατηγίᾳ, i. 3. 15), that you should first lead us as our generals for this, viz. to exact, etc.

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στέταται (ironical), *most wonderful men that you are!* — *δπως*, 624, 701 c. — *χαρισάμεν*, *I might gratify them*, and thereby secure their good-will.

11. *κατὰ...καταδύομαι*, *I am ready to sink under the earth*. — *ἐπὶ τῆς αἰσχύνῃς*, *with the shame which I feel*: see Küh. on the force of art. here.

257 — οἶδὲ γὰρ ἄν...ἐπαινοίη, εἰ ἐξελάνοιμι τοὺς εὐεργέτας, *for Medocus, my king, would not approve of my conduct, if I should drive out our benefactors*, 631 d.

12. *ἀλῆτα*, *distressed or vexed*. — *ἡ χώρα πορθουμένη*, *the devastation of the country*.

13. *Καὶ δε*, 518 f. — *καλεῖ*, 607 a, 645. — *προερῶν* (Lex. *προερῶ*), *edicturus, intending to warn (them) as he had warned him*, i. e. Xenophon. — *ἀπύναι*, (viz.) *to depart*.

14. *ἂν ἀπολαβεῖν*, *you might recover*. — *εἴποιτε*, v. l. *εἴπητε*. — *δεδῆται*, v. l. *δέδεκται*, omitting *εἰ*, and reading *ὑμᾶς* instead of *ὑμῶν*. — *συναναπράξαι*, *to join in exacting*. — *τούτων τυχόντες*, *if they obtain [these things]* *this*, i. e. their pay. — *φασι*, i. e. the troops. — *τότε*, *then*, and only then.

15. *δύνωνται*, cf. i. 3. 14 n. — *ἐπικαίρους*, cf. i. 6. — *λέγειν*, sc. *λέγει* δὲ: *εἰ δὲ μή*, sc. *ἔχεις*: *ἔχομεν*, sc. *λέγειν*, 710, cf. i. 31 n.

16. *μᾶλα δὲ ὑπαμένως*, *very submissively indeed*. — *Σεῦθε*, sc. *λέγει*. — *ἔξοιμεν...γεννημένους*, *we request that those who have become friends to us*, i. e. in the villages where the Greeks were now quartered, § 1. — *ἤδη*, *forthwith*, *then and there*.

17. *καὶ νῦν*, *even now*, after all that you have said. — *ἐνθένδε*, [from hence] *from you*, to obtain, etc.

258 18. *ἐπιτρέψαι* s, *to leave it to these men [whatever decision they should make] to decide whether it is fitting that you should quit the country, or we?*

19. *οὐκ ἔφη*, sc. *ἐπιτρέψαι ἄν*. — *οἰεσθαι*, supply *ἔφη*. — *πέμπειν*, depends on *ἐκέλευε*.

21. *ἡχέσθης*, cf. 5. 6, 7. — *ἀπῆτουν*, *ἀποδοῦναι*, *ἀπολαβεῖν*, Küh. calls attention to the force of *ἀπό*, in composition, viz. *back*, where something is due; *to demand back, to give back, to take back*. — *ἐπέσχου*, aor. in plup. sense, *you had promised*.

22. *μετὰ τοὺς θεοὺς*, *next to the gods*. — *εἰς τὸ φανερόν*, in a conspicuous position; Xen. Cyr. viii. 7. 23; Agesilaus, 5. 6. — *βασιλῆα σε ἐποίησαν*, 480 a. — *λανθάνειν*, supply *ποιῶν*, from *ποθέω* following.

23. *ἰδοὺ*, v. l. *δοκεῖ*. — *εὖ ἀκούειν...ἀνθρώπων*, [to hear agreeably, act. for pass. 575 a] *to be well spoken of by 6000 men*. — *σαντόν*, *λέγειν*, change of construction from 3d to 2d person.

259 24. *τῶν ἀπίστων*, emph. pos. — *πλανημένους*, *wandering about*, i. e. failing in accomplishing their object. — *συμφρονίζεν* (Lex.) *to bring to reason or obedience*. — *τὸ ἤδη καλέειν*, v. l. *τὰς ἤδη καλέσεις*.

25. *τί προτελέσας...ἔλαβες*, *what it was that you paid us beforehand (or in advance) when you received us as allies*. — *Οἷσθ'*, v. l. *Οἶδ'*.

26. *Οἷκόν τούτο* s, *is not, then, this, their confidence in you, that also which obtained your kingdom for you, bartered away by you for this sum of*

money? — χρημάτων, gen. of price. — πινυρόσκειται; some omit the interrogation-mark.

27. πῶς μέγα ἦγοῦ, how you considered it (to be) a great thing. — ἔ... ἔχασ, which you now hold by conquest, 679 b. — εἴχα, v. l. ἤχαι, cf. 278 d. — χρημάτων, referring to the money due to the soldiers.

28. ὡσπερ, inasmuch as, in the same degree as. — ἀρχήν, [in the first place] at all, with negatives, 483. — πλουτήσαι, φανεῖναι, βασιλεύσαι, incept. aor., to become rich, etc.; cf. πλουτεῖν, to be rich, etc.

29. ἐπίστασαι μὲν, naturally there ought to follow, ἐπίστασαι δέ, διὰ ἐπιχειροῦν δὲ: a like construction is found in Sophocles, *Philocetes*, 1056, παρέστι μὲν Τεῦκρος... ἐγὼ τε. — φίλῃ τῇ σῇ (object. use of pron.), friendship for you; cf. iv. 5. 13. — κατέχοι; some omit interrogation.

30. συμφρονεῖν τὰ πρὸς σέ, would perform their duties towards you more discreetly. — πρὸς σέ, 697. — ἄλλους... παραγενέσθαι, 260 supply εἰ νομίζοιεν, implied in εἰ ὄφει, above. — τοῖσιν ἀκούοντας, hearing from these, 432. — εἰ καταβοιάσαιαν, if they should form a bad opinion of you (and judge) that no others, etc. — τοῦτους, the Greeks. — αὐτοῖς, i. e. the present subjects of *Senthea*.

31. πλῆθε... λαφύοντες, [left behind us] inferior to us in numbers, 406 b. — τοῦτο (for οὗτος) κίνδυνος, is not this a danger? is it not a matter of apprehension to you? — τοῦτων, i. e. the Greeks. — ἐπισχόντων... συνεστρατεύεσθαι, cf. 659 g. — ἂν... ἀναπράξουσιν, on condition that they should now (at once) exact what is due from you. — συναινέουσιν... ταῦτα; may concede these things to them (the soldiers)? Some place the interrogation after *Δακεδαίμονιους*; others omit it altogether.

32. γὰρ μὲν, porro. — ἐπὶ σοι, under your power, 691. — ἐπὶ σε... σοι, 788 e.

33. προνοέσθαι... δεῖ, sc. σέ. — ἀπαθὴ κακῶν (object. gen.) μᾶλλον, more free from suffering evils, less exposed to harm. — ἐγκαλοῦσιν, demand in payment. This verb is used of a creditor summoning a debtor into court, in order to obtain judgment against him. See Küh., note.

34. τοῖσιν, v. l. τοῦτο. — ὀφείλουτο, v. l. ὀφείλουτο.

35. Ἀλλὰ γὰρ Ἡρακλεῖδῃ, But (you may object to all this), 261 for to *Heracleides*, etc., cf. iii. 2. 25. — Ἡ μὲν πολὺ α, assuredly, it is a much smaller matter now for you to get and pay this money.

36. ὃ ὀρίξω, which determines. — πρόσθεος, revenue; your present revenue or income will be (v. l. ἐστίν, is) greater than, etc.

37. ταῦτα... προσενοούμην, I have been considering these things beforehand, as your friend, and in your interests. — ὦν... ἀγαθῶν, cf. 554 a. — διαφθαρείην, be utterly ruined in reputation.

38. οὐτ' ἂν... ἰκανὸς ἂν γινόμεν, cf. i. 3. 2 N.

39. σὺν θεοῖς, cf. iii. 1. 23; 2. 8, 11. — ἐπὶ τοῖς στρατιώταις, for the soldiers, i. e. for the sake of conciliating the troops and securing their services. — ᾗτησα, ἀᾗτησα, cf. v. 8. 4 N.

40. μηδὲ ἀποδιδόντος (sc. σοῦ) δεῖσθαι ἂν, I would not have received anything even if you had offered it. — Ἀλοχρόν, on omission of ἂν cf. 6. 21 N. — περιβᾶν, cf. 3. 3 N. — ἄλλως τε καί, 717 a.

41. λήρος...πρὸς τὸ...τρόπου, *a trifle, in comparison with the holding on to the money by every means in his power.* — οὐδέν...κτῆμα, *no possession.* Cf. Xen. Ages. 3. 5.

42. πλουτεῖ...φίλων, *is rich in friends,* 414 a. — συνησθησόμενος, *will share his joy or pleasure.*

262 43. Ἀλλὰ γάρ, *But (I need not dwell upon this), for.* — πάντως, *at any rate:* v. l. πάντας.

44. αὐτοί, *they themselves, on their part.* — ἐπαλάσσω...μοι, *brought against me the charge (which I do not admit) that I cared more,* 702 a.

45. τὰ δᾶρα, *obj. of ἔχειν.* — ἐπιδόντας, *because they saw; κατανοήσαντας, because they observed.*

46. ἀποκρίσθαι, v. l. ἀποδείκνυσθαι: see Küh. note. — δευ...ἐντελέμματα, *you could not be satisfied with promising what great rewards should be mine.* — δεον...ἐδυνάμην, § 8 κ. — νῦν...τολμᾶς, *have you the hardihood (despite all that I have urged upon you) to see with indifference that I am now thus dishonored among the soldiers?*

47. δε...ἀποδοῦναι, *depend on διδᾶν.* — αὐτὸν γὰρ σι s, *that you yourself will not bear to see those reproaching you who freely laid out their services in your behalf, and trusted to your honor to compensate them.* The critics note that Xen. indulges in a little exaggeration here.

263 48. τῷ αὐτῷ, 444 f. — ὅτε...πόποτε, *never at any time.*

49. ἀνομοίως ἔχοντα...ὅτε, *that I am differently esteemed in the army now, from what I was when, etc.*

50. ἂν τε μένη, *and if you will remain.* — τὰ χαρῖα, 2. 38; 5. 8.

51. ἔχον οὕτως, 577 c. — Καὶ μὴν, *atqui, and yet in reality.*

52. Ἀλλὰ = *well.* — ἐπαυά, *I thank you for, a polite mode of declining a proffered kindness or favor.* Cf. Lat. laudo, benigne. — νόμῳ, *be assured.*

53. Ἀργύριον...μικρόν τι, *I have no money [other than] except a little.* — τάλαντον = 300 darics, i. 7. 18 = about \$1200. — ὁμήρου, cf. 4. 13, 20, 21. — προσλαβόν, *taking in addition.*

54. ἐκινῆται, *come up to or amount to = ἐξαρκῇ.* Cf. Hdt. ii. 135. — τίνος τάλαντον s, *whose talent shall I say that I have?* among which of the Greeks, when their number is so great, shall I divide this talent, which is so very small a sum! — Ἀρ' οὐκ, ἐπαδῇ s, *is it not better, since danger also (as you say, § 51) threatens me, in going back at least (to the army) to guard against the stones?* cf. 6. 10. Born. and others give the sense of ἀπίστω, *going back to my own country and thus escape danger of losing my life.* See Küh. note. — ἔμειναν, v. l. ἔμενε.

55. ἐλάσοντας, 305 c. — ἔλεγον, *were saying or were under the impression.* — ἃ ἐπίσχετο, *what he had promised him,* 646 d.

264 56. δὲ ἡμᾶς, v. l. δὲ ἡμᾶς. — πολλὰν εἶχον αἰτίαν, *were much censured, on the ground of having acted fraudulently.*

57. οὐ προσή, *did not go near Charminus and Polynicus,* i. e. took no part in the proceeding. — οὐ γάρ...περὶ φυγῆς, *for not yet had a decree of banishment been passed against him at Athens.* See INTRODUCTION, p. ix. Cf. Thucyd. i. 119, 125. — ἀπαγάγοι, Küh. reads ἀπαγάγῃ.

CHAPTER VIII.

THE GREEKS CROSS TO LAMPSACUS. — ARRIVAL AT PERGAMUS. —
XENOPHON ATTACKS ASIDATES, A PERSIAN, AND GAINS MUCH
BOOTY. — ARMY HANDED OVER TO THIBRON.

1. Δάμψακον, see *Lex.* — ἀπαντῇ τῷ Ήν. 450 a. — τοῦ...γεγραφότος, *who wrote the (work upon) Dreams in the Lyceum*: McM. translates, "who painted the Dreams in the Lyceum" (a gymnasium at Athens, eastward of the city). The verb γράφω means either *to write* or *to paint*, but, if ἐνέπνια be the true reading, the former meaning seems most appropriate here: *v. l.* ἐνοίκια, and ἐνώπια. Küh. reads γεγραφεκτός for γεγραφότος, but that form is used only in later writers. — ἔχει, *v. l.* ἔχει.

2. ἡ μὲν, ii. 3. 26. — αὐτόν, Küh. reads αὐτόν. — ἐφόδιον, *vaticum, travelling expenses.*

3. ἔθου, i. e. Xen. *was sacrificing.* — παρστήσατο τὸν Εὐκ. = *got Euclides to stand by him*, cf. vi. 1. 22. — ἱερεῖα, *v. l.* ἱερὰ. Euclides conjectured Xenophon's present lack of means from the poor quality of the victims. — μᾶλλον, *sc. χρήματα.* — σὺ σταντῷ, *you will be a hindrance to yourself*, i. e. you will allow your disinterestedness and neglect of your own interests to stand in the way, as heretofore.

4. γάρ, 708 c. — Μελλιχίος, *gracious* to those who propitiate him by offerings. Zeus was worshipped under this name at the Διόσια at Athens, when all the people offered sacrifices to this god. Cf. Thucyd. i. 126. — ὥσπερ οἶκoi εἰάθην ἐγὼ ἐμὲν θύεσθαι, *as I was accustomed at home* 265
(i. e. at Athens) *to offer sacrifice*, καὶ (= *namely, that is*) ὀλοκαυ-
τεῖν, *to burn whole victims for you.* From this it may be inferred that Euclides and Xen. were on intimate terms at Athens. — ἐξ ὅρου, *since*, 557. — καθά, *v. l.* καὶ ἄ. — συνόλεσεν α, *it would result to his advantage.*

5. ὀλοκαῖστα, except in sacrifices offered to Zeus Meilichios it was not usual to burn the whole victim. — τῷ πατρίῳ (*v. l.* πατρώῳ) νόμῳ, *sc. τῷ ὀλοκαυτεῖν.* — ἐκαλλίφα (Lex. καλλιέρω).

6. ἑτάλειβης, another person of this name (not the same as in § 1), or perhaps the text is corrupt, as Küh. thinks (see *Lex.*) — ἐνοῦνται, *are hospitably entertained* (in § 8 παρὰ goes with this verb). — ἵππον...δρακικῶν, *the horse which he had sold in Lampsacus for fifty darics* (= about \$200), 431 a. — τὴν τιμὴν, *the price paid for the horse.*

7. παρὰ, *along*, cf. iv. 6. 4. — Λυδίας (partit. gen.)...πεδίον, *sc. ἀφικνούσται, they came to the plain of Thebe* (in, or belonging to) Lydia: *v. l.* Μυσίας.

8. τῆς Μυσίας, 522 h. — ξενούται, cf. § 6 n. — Γογγύλου, cf. Thucyd. i. 128.

9. αὐτόν (after ἐφη), i. e. Xenophon. — καθηγγομένους, cf. 598 h.

266 11. *τι* (after *τούς*) connects *δαινήσας* and *λαβόν*. — *ὅπως ἐδοίχου αὐτοῖς*, *that he might do them a service*, viz. by giving them a share of the expected plunder. — *βιασάμενοι*, *having forced themselves* into the company of Xen. and his chosen band. — *ἀπῆλανον*, *were for driving them off*, or *tried to drive them back*, in order that they might not be called upon to share the booty with these pertinacious volunteers, just as if, forsooth (*ὅψ*), Xen. dryly remarks, the plunder was already in their hands.

12. *τόριος* (218. 2), depends on *πῶς*. — *χρήματα*, *valuables*, i. e. here *cattle* and such like. — *ἀπέβη αὐτοῖς ἀμελούντας*, *ἀς*, *escaped* (ran away from) *them*, *inasmuch as they neglected these in order that*.

14. *ἐπὶ*, with gen. i. 2. 15 N. — *γῆινον*, = *ὀπῶν*, cf. ii. 4. 12; iii. 4. 7. — *διωρόνυκτο*, cf. 281 d. — *διεφάνη*, *impera*, *as soon as ever light shone through*, i. e. *as soon as an opening was made*. — *βοντόρην ὀβελίσσας*, *with an ox-spi*, cf. Hdt. ii. 135. — *διαμπερές*, cf. iv. 1. 18 N. — *ἐκτοξεύοντες ποιοῦν*, *by shooting arrows continually*, *they made it unsafe any longer even to approach*.

15. *πυρρονόντων* (Lex.). — *Κομανίας*, a castle or town not far from Pergamus. — *ἄλλοι*, cf. i. 5. 5; 7. 11 N. — *ἄλλοι... ἄλλοι... ἱππεῖς*, *cavalry*, *some from... others from*.

16. *πῶς ἔσται*, *dir. for indir. disc. ὅπως ἔσται*, cf. i. 3. 14 N. — *λαβόντες* [sc. *τοσοῦτους βοῦς*] *δοσε ἦσαν βόες*, 551 c. — *ποιησάμενοι*, cf. i. 10. 9 N. — *οὔτω*, v. l. *ἐπὶ*. — *μὴ φυγὴ εἴη ἢ ἀφοδοι*, *lest the departure should (seem to) be a flight*, 534. 8. — *εἰ ἀπίοιεν*, cf. iii. 4. 35 N. — *νῦν δὲ* s, *but, as it was* (in fact), *they retreated as if intending to fight*, etc.

17. *βλέ τῆς μητρός*, *in spite of his mother*, who perhaps apprehended future retaliation on the part of the Persians. — *Προκλῆς... δ' ἀπὸ*, cf. ii. 1. 3 N.

18. *Οἱ περὶ ἔξω*, 527 a. — *κύκλῳ*, *in the form of a circle*. — *ὄπλα*, i. e. shields. — *πρὸ τῶν τοξευμάτων*, *as a defence against the missiles*. The circular form would cause the missiles to strike the shield obliquely and glance off.

19. *Ἀγασίας* (Lex.). — *πρόβατα... θόματα* (507 f), *cattle enough for sacrifices*, but not enough for provisions or profit; cf. § 21.

20. *μακροτάτην*, sc. *ὁδόν*. — *Λυδίας*, gen. depending on superl. 419 c. His plan was to throw Asidates off his guard by marching as far as possible on the road into Lydia, etc. — *εἰς τὸ μὴ* = *ὥστε μὴ*, *to the end that* (Asidates) *might not be in fear*, etc. Cf. Xen. *Mcm.* iii. 6. 2.

21. *ἐν' αὐτόν*, i. e. *ἐπὶ τῷ λόγῳ ἐν' αὐτόν*, with a view to another expedition against him. — *ἐπὶ... ἐχούσας*, *pertinentes*, [having themselves under] *lying close under*, i. e. *very near to and under the protection of*, etc. Cf. Hdt. iv. 42.

22. *συντηγχάνουσιν* (hist. pres.), *fell in with*. — *γυναικα*, Küh. reads *γυναίκας*. — *ἀπῆβη*, [came off] *were fulfilled*, § 10.

23. *οὐκ ἡτριάσατο*, *did not blame the god any longer*: the whole story is a curious mixture of piety and a free seizing upon other people's property!

v. l. *ἡσπιάσατο*, *hailed the god as his benefactor*. — *συνέπαρτον...ἔσπε*, [worked together...that] *joined together in bringing it about that*, etc. — *ἡσπέρα*, *select or choice portions of the booty*: cf. Homer, *268* *Il.* i. 334–367; Virg. *Æn.* viii. 552.

24. *Ἐκ τούτου*, v. l. *ἐν τούτῳ*, i. e. in the spring of B. C. 399 (see “Record of Marches,” etc. after the Appendix, p. 26).

25, 26. These sections are bracketed, as being of very doubtful authenticity. Krüg. regards them as a mere interpolation, and gives abundant and cogent reasons for his opinion. Dindorf, in his fourth edition (1867), and Schenkl (1869), print the paragraph in smaller type, as forming no part of the text of Xenophon. Cobet (1859) extrudes the sections entirely from his edition. Küh. brackets § 25, but gives § 26 as genuine.

26. *Ἀριθμός*, *the numbering or computation*. — *καταβάσεις*, i. e. to Cotyora, cf. v. 5. 4; ii. 2. 6 N. — *διακόσιαι*, on the order of numerals in Greek, cf. 242 a. As to the numbers, however, as Küh. justly remarks, the mss. vary to a large extent.

GEOGRAPHICAL NOTES.

[From MACMICHAEL'S "Anabasis."]

WALL OF MEDIA (i. 7. 15; ii. 4. 12). — PYLÆ (5. 5). — THE TRENCH (i. 7. 15). — CANALS (i. 7. 15; ii. 4. 13).

§ 1. Not the least remarkable of the discoveries which of late years have marked the progress of geographical inquiry in this most interesting region is the actual existence at the present time of an ancient wall stretching across Mesopotamia at the head of the Babylonian plain. Dr. Ross, who first examined it at its eastern terminus, in 1836, describes it, under the name *Khalâ* (or *Sidd*) *Nimrud* (Wall or Embankment of Nimrod), as a straight wall 25 *long paces thick*, and from 35 to 40 feet high, running S. S. W. $\frac{1}{4}$ W. as far as the eye could reach, to two mounds called *Ramelah* (Siffeirah, Ainsworth, pp. 81, 82), on the Phrat, some hours above Felujah. The eastern extremity was built of the *small pebbles of the country, cemented with lime of great tenacity*, but farther inland, his Bedwin guide told him, "*it was built of brick, and in some places worn down level with the desert, — and was built by Nimrod to keep off the people of Nineveh, with whom he had an implacable feud*" (*Journal of Royal Geogr. Society*, ix. pp. 446, 472; xi. p. 130). That it was constructed for purposes of defence, and not as a mere embankment¹ for purposes of irrigation, is indicated by its having on its northwestern face "*a glacis, and bastions at intervals of 55 paces, with a deep ditch 27 paces broad.*" It was further examined by

¹ Captain Jones, cited by Grote (*Greece*, ch. lxx.), represents it as "no wall at all, but a mere embankment, extending seven or eight miles from the Tigris, designed to arrest the winter torrents and drain off the rain-water of the desert into a large reservoir," etc. An embankment of the dimensions given above by Dr. Ross should hardly be required to arrest the winter torrents of a country remarkable for its drought (ὁ γὰρ τῶν Ἀσσυρίων ἕναις ἐπίσημοις, Hdt. i. 193). Its true character as a line of defence is affirmed both by Layard, p. 578, and by General Chesney, i. pp. 29, 30, 118. The enormous breadth of the wall, "*25 long paces,*" corresponds with that of the walls of Babylon (Hdt. i. 178). The preservation of the *Sidd Nimrud* at its eastern extremity must be attributed to its material there (pebble, etc.) being useless for building purposes, so that it escaped the common fate of brickwork structures in having their materials used to build other cities. Rennell, *Geogr.*, i. pp. 496, 497.

Captain Lynch in 1844, and its eastern extremity determined to be in lat. $34^{\circ} 3' 30''$, and long. $21^{\circ} 50'$ W. of Baghdad. He galloped along it for more than an hour without finding any sign of its terminating. (*Journal of Royal Geogr. Society*, ix. pp. 472, 473.)

§ 2. The identity of this wall with Xenophon's *Wall of Media* was assumed by the explorers tacitly, but with every ground of probability. In the first place it is hard to imagine a "Wall of Media" in any other position than this, if its use was to protect from northern invasion the rich culture of Babylonia, with the entire canal area and system of irrigation, to which the plain owed its rare fertility. Hdt. i. 193. Then, too, of the great antiquity of Sidd Nimrūd there can be no question; record of its origin there is none, except local tradition assigning it to Nimrod. On the other hand, the *continued existence* of a wall (corresponding to the *Median*) from Xenophon's age down to comparatively recent times is attested by a chain of scattered notices in later writers. Such a wall is mentioned by Eratosthenes (in the third century B. C., quoted by Strabo ii. 1 and xi. 14), as τὸ τῆς Σεμράμβου διατείχισμα, having its *eastern* terminus near Opis. Again, its *western* terminus was noticed in ruins by Ammianus Marcellinus (363 A. D.) at Macepracla on the Euphrates, near the head of a canal [which he distinguishes from the Naha-Malcha (Nahr Melik)], the Saklawiyeh apparently, a few miles north of which is the S. W. extremity of the Sidd Nimrūd. (See Ammian. Marcell. xxiv. 2.)

§ 3. Their identity is further attested by their occupying the same general position as a partition line between the rocky desert of Arabia and the fertile alluvial plain of Babylonia: "*the Sidd Nimrūd, for all practical purposes, distinguishes the Babylonian plain from the hilly and rocky country.*" (Ainsworth, p. 82, note 2.)

Layard (Nineveh and Babylon, p. 577) found the country N. of the Bridge of Herbah (N. E. of Babylonia) "a perfect maze of ancient canals now dry; ... eight miles beyond the bridge the embankments suddenly ceased; a high rampart of earth (the Sidd Nimrūd) then stretched as far as the eye could reach to the right and to the left; ... to the north of it there are no canals nor watercourses except the Dijeil, which passes through the mound; beyond the Median Wall we entered upon gravelly downs furrowed by deep ravines..." Now that a like position, between desert and cultivated plain, must be assigned to the *Median Wall*² is indicated by the name it bears; for the *Medes* under Cyaxares had conquered all Assyria up to *Babylonia*,³ a tract which Hdt. describes as one entire canal district

¹ "The wall of defence against the Medes," as "The Picts' Wall" means "against the Picts."

² πλὴν τῆς Βαβυλωνίης μοίρης. Hdt. i. 808. This was after the overthrow of Nineveh by the Medes (B. C. 606?), and the extinction of the Assyrian monarchy, when Media and Babylonia became independent, and ultimately, if Herodotus' authority was good, antagonistic powers. He represents a jealous fear of Median encroachment prevailing at Babylon until both monarchies merged in the Medo-Persian (A. C. 538). The testimony, however, of Berosus (a Babylonian priest, who wrote a history of Babylonia, A. C. 200,

(ἡ Βαβυλωνία χώρα πᾶσα κατατέμνεται ἐς δύο μέρη, Hdt. i. 193), so that the "*Wall of Media*" as a barrier against Medish incursion would follow the northern outline of the old canal district; and that outline, as we have seen, is the line taken by the Sidd Nimrūd so far as it has been examined.

But, further, Xenophon represents the Desert of Arabia as terminating at a place called Pylæ (i. 5. 5). Now as the next marches given in his itinerary are said to be through Babylonia (7. 1), we conclude that *Pylæ* must have lain on the confines of Babylonia, and may be looked for at or near the western end of Sidd Nimrūd. This general conclusion is remarkably confirmed by comparing the distance of Sidd Nimrūd at its W. end from Babylon with that of Pylæ from Babylon. General Chesney, in his great work on the Euphrates (vol. i. pp. 48 et seq.), gives us the distance by river from Thapsacus to Hillah (Babylon) as 613½ geographical miles, as obtained by the steamer in her course down the river. Now Xenophon gives the road distance from *Thapsacus* to *Babylon* as 210 parasangs, and of *Pylæ* from *Babylon* as 35 parasangs. If then 210 parasangs by road correspond to 613½ geographical miles by river, proportionally 35 parasangs by road will correspond to 102 geographical miles by river. We should look therefore for Pylæ at a point whose river-distance from Babylon is 102 geographical miles. Felujah is given as 91 geographical miles (Chesney), and 10 or 12 miles measured from Felujah up the river in Chesney's map brings us to the W. end of the Sidd Nimrūd, with which, therefore, Pylæ may be fairly identified. The result has all the more claim to our confidence that the route by land follows the course by river so closely as to make distance by one almost a measure of distance by the other; it is independent also of any arbitrary assumption respecting the value of a parasang.

§ 4. This coincidence, and the name itself of *Pylæ* (*gates* or *fortified pass*), suggest the conclusion that Pylæ was neither city (as Larcher surmised)

and whose authority is good) is that Media and Babylonia were friendly, and even allied powers, so long as the Median monarchy lasted (i. e. till a. c. 559), and that the real object of fear at Babylon was the *Medo-Persian* power founded by Cyrus, who, after conquering Lydia and all Asia Minor, finally turned his arms against Babylon and subdued it (a. c. 538). Probably this is the true account (see Rawlinson, vol. i. p. 428). If so, we must assign the construction of the wall to the interval between a. c. 559 and a. c. 538. It is probably a monument of the reign of Queen Nitocris (a. c. 558), whose great works are described by Hdt. as being purely defensive against Media (i. 185). He represents her as the mother of Labynetus, the last of the Babylonian kings; but her right place in history is not yet ascertained (see Rawlinson's *Herodotus*, vol. i. p. 427). At any rate, the vast dimensions of the wall (ii. 4. 12) point clearly to a period near to that at which Nebuchadnezzar could boast that he "*built this great Babylon*" (Daniel iv. 30), and among other structures a palace (the Kasr), whose vast ruins still exist, of which he declares, "*in fifteen days I completed and made it the high place of my kingdom*" (*Standard Inscription*, Rawlinson, ii. p. 487). The "*Median Wall*" came in later times to be called "*the wall of Semiramis*" (super § 2), the fashion in the East being to assign all great works of unknown origin to *Semiramis* (see Strabo, xvi.), as in our day to *Nimrod*.

nor mountain defile,⁴ but the ancient pass into Babylonia through the wall⁵ itself, at a time when it extended — as when entire it must have done — to the Euphrates. It certainly excites surprise that Xenophon makes no mention of their passing the wall at its west extremity, either at *Pylæ* or wherever else he passed it on the upward route. But it appears (Ainsw. p. 108) that all trace of the wall is lost between Siffeirah and the river (a distance apparently of some miles); and we may safely conclude that the wall at its western end was demolished when the Greeks passed it; for, assuredly, had it been entire, or capable of defence, the king would have defended it, if only to keep the enemy in check⁶ till he could bring up his distant forces. In this view, therefore, there would be little trace of its existence presented to the Greeks beyond the name of "*The Gates*" still retained in the locality, and the ruins which Ammianus M. saw; but it was not the time to take note of ruins, or inquire about them; for when the Greeks were at *Pylæ* a battle seemed imminent. It was in the middle of the eleven days (i. 7. 18), when they had just come upon tracks of the enemy (6. 1), and were in almost hourly expectation of meeting him. It need excite no surprise, therefore, that at this juncture Xenophon remarked nothing of which he could afterwards give an account; and *Pylæ* is, in fact, the only place in the route that he is content to name and dismiss without comment or description of any kind; all we gather about it is, that it was at the end of the desert marches.

§ 5. If this assumption be admitted, that Xenophon was ignorant of the western terminus, and at the time he wrote (probably at Scillus) confused about the true direction of the wall, we have then some clew to explain his statement, ἀπέχει Βαβυλῶνος ὁδὸν πολλή (ii. 4. 12). He knew that he had been within 36 miles of Babylon without falling in with the western end of the wall, and may have had a notion that it lay farther south than Cunaxa, which was 12 parasangs from Babylon. Himself laboring under some such misconception, it is not surprising that he should have both misled and perplexed his best geographical commentators, previous to the actual discovery of the wall. Rennell adopts his statement about the

⁴ There is none such in this quarter (Renn. pp. 83, 84), who conjectures that the term "refers to the shutting up of the river itself between the mountains, which terminate at the same place on both sides of the river." See also pp. 300, 301.

⁵ See the description of the Syro-Cilician gates (i. 4. 4): something similar at the eastern end of the Sidd Nimrud seems to be described by Dr. Ross (*Journ. R. G. S.*, ix. p. 446).

⁶ The barrier actually employed was the trench (i. 7. 14-16), commencing at the Median Wall (doubtless where its continuity began), and terminating at twenty feet from the Euphrates. This interval was left (according to Krüger) to prevent the water filling the trench. But why a dry trench should be preferred, and what would be the use of it, requiring to be defended for an extent of thirty-six miles, is not easy to conceive. It was probably filled with water from the canals, which are mentioned in connection with it; in which case, to have continued it on to the Euphrates would, in the low state of the river at that time (i. 4. 18), have only had the effect of emptying the water of the canals into the river (see *ibid.* § 6); a narrow pass, therefore, was left to be defended.

proximity of the wall to Babylon, and represents it as crossing the isthmus, and touching the Tigris, between Baghdad and Ctesiphon; but — as this is a distance of only 20 miles — he is obliged to give up Xenophon's other statement respecting the length of the wall, that "it was said to be 20 parasangs (about 50 geographical miles) long" (ii. 4. 12). Some difficulties there are which time and a better knowledge of the country may clear up; but others we must expect to meet with that are simply mistakes of the writer, inevitable under the circumstances; and few cases can be imagined more liable to mistake than this of the Greeks: they were moving about in the hands of those whose aim and main strategy was to mystify and mislead them; their own observation of the country must have been both limited and imperfect; and they could have little, if any, previous knowledge of it whereby to correct mistakes, whether of bad information, simple misunderstanding, hasty observation, lapse of memory, or whatever else goes to make up the sum of human error. Clearchus himself speaks as if he had no previous knowledge even of the Tigris (ii. 2. 3; 4. 6); and Xenias, who might have known something of Babylonia, had deserted (i. 1. 2; 4. 7). But further, there is always a doubt about interpreting such indefinite terms as *it is not far from Babylon*; for they are in their nature relative terms, and we do not know what Xenophon had in his mind when he used them. When Plutarch (*Artax.*, 7), speaking of Cyrus passing the trench, used the equivalent term *τῆς Βαβυλῶνος οὐ μακρὰν γέφυραν*, he could not mean less than 70 miles; for he thought Cunaxa was 50 (*inf.* § 7), and the trench was more than 20 miles farther north; and it is possible that Xenophon, writing in Greece, may, like Plutarch, be speaking⁷ with reference to the whole length of the journey up, when he says of the wall, *it is no great distance from Babylon*. The use of the present tense (*ἀρέχει*) lends support to this view; compare *εἰσὶν αἱ διώρυχες* (i. 7. 15) with *αἶναι (αἱ διώρυχες) ἤσαν*... (ii. 4. 13), the present tense in each case intimating that the statement must be referred to the place where and the time when the narrative was written. I can only submit this, or the view given above, as possible solutions of an admitted difficulty.

THE CANALS AND TRENCH.

§ 6. Xenophon's account of the canals has been discredited on various grounds, physical and historical (see Rennell, p. 79; Ainsw. pp. 89, 90): 1st, because four canals, each of them 100 feet broad, and "extremely deep," must have entirely drained the river from which they were drawn, whether the Tigris, as Xenophon says, or (as some affirm he ought to have

⁷ Exactly as Sir H. Rawlinson himself (who conceives the Median Wall to have been "the enceinte of Babylon," *Hdt.* i. p. 261, note 5) speaks of *Hit* and its bitumen pits as being "near to Babylon" (*Hdt.* i. p. 496). *Hit* was an "eight days' journey" from Babylon (*Hdt.* i. 179).

said) the Euphrates, which is only 450 feet wide at Hillah (Rich.). 2dly, because it is the concurrent testimony of other ancient authors (Herodotus, i. 193; Ptolemy, v. 18. 8, 10; Arrian, vii. 7; Pliny, *N. H.*, vii. 26; Strabo, xvi. 1. 9), that the canals in the north of Babylonia flowed not from the Tigris into the Phrat, but from the Phrat into the Tigris; and that in fact the old canals still traceable in North Babylonia confirm their testimony, the Saklawiyeh (or Isa), Sersar, Nahr Melik, and Cuthiyeh being all derived from the Phrat. 3dly, that the slope of land north of Babylon favors the same conclusion, the bed of the Phrat being slightly (five feet) higher at Felujah than that of the Tigris at the opposite point. (Ainsworth's *Researches in Assyria*, etc., p. 145.)

In reply to these objections it may be urged in the outset that it is not easy to conceive how a careful intelligent observer, like Xenophon, could be mistaken on such matters of fact as the number and size of the canals. As to objection (1st), it has no force, except on supposition that a constant stream ran through all of them at all seasons. But there is no evidence⁸ of this. The statements of Strabo and Arrian lead to the conclusion that they were open only during the season of flood, being afterwards converted by dams or flood-gates into *reservoirs* of water to be distributed over the plains during the dry season; when they became dry, or when the water in them fell below the level of the river, then the river would be drained to supply them.⁹ They were filled during the season of flood, high embankments (constructed of old for this purpose, Herod. i. 184) lining the course of the river, and forcing its pent-up waters into the canals. On the flood receding, the communication with the rivers was cut off, and the canals left full of water to be applied (by hand-labor, Herod. i. 193) to the purposes of irrigation. For these a high level would be chosen, and embankments raised, so as to give the water elevation enough to be distributed at will by means of trenches and ducts all over the plain. "It is remarkable," says B. Fraser (*Mesopot.*, p. 31), "that all these canals, instead of having been sunk below the surface of the ground like those of the present day, were entirely constructed on the surface"; from these primary derivatives secondary irrigants were given off in all directions, having lofty "embankments from twenty to thirty feet in height"; these "lofty embankments stretching on every side in long lines till they are lost in the hazy distance, or magnified by the mirage into mountains, still defy the hand of

⁸ Hdt., who visited this country fifty or sixty years before, speaks as if only one flowed into the Tigris: ἡ μέγιστη τῶν διαρρέων ἐστὶ νηυστιέρητος, πρὸς ἕλκον τετραμμετῶν τὸν χειμαρρῶν, εἰσέχει δὲ . . . ἐς τὸν Τίγριν (i. 193).

⁹ Strabo (xvi. 1) alludes distinctly to some such provision as this, and the effect upon the river when the canals are dried up in summer. Speaking, apparently, of the difficulty, from the nature of the soil, of damming up the mouths of the canals expeditiously or securely enough to prevent reflux, he says, καὶ γὰρ καὶ τάχους δεῖ πρὸς τὸ ταχέως ἐκλεισθῆναι τὰς διαρρέας, καὶ μὴ τῶν ἀπορροῶν ἐξ αὐτῶν τὸ ὕδωρ. Παρασθέντες γὰρ τοὺς θίροντες ἐξαρτίζονται καὶ τὸν ποταμὸν, κ. τ. λ. They served, he remarks, three distinct purposes: (1) they saved the crops from destruction by the floods; (2) from perishing by drought in summer; and (3) they were serviceable for navigation.

time, and seem rather the work of nature than of man." (Layard, *Nis. and Bab.*, p. 479.) From these canals the trenches were filled (ii. 3. 10-13) in the dry season when the river was lower than had ever been known (i. 4. 18). Hence also we may explain why the trench (note 6) was conducted 12 leagues along the plain to the canals, instead of a few miles to the Phrat, doubtless because in its low state at that time, filling the trench from the river was impracticable.

2dly. As to the concurrent testimony of other authors that the canals of Northern Babylonia flowed from the Phrat into the Tigris, Herodotus is the only one whose testimony is really pertinent to this inquiry, he being the only one who saw and wrote of Babylonia under anything like the same conditions as Xenophon himself. Both wrote when the seat of government was on the Phrat at Babylon. The other historians speak of a wholly different state of things, when Seleucus, by building Seleucia on the Tigris, and making it his capital, had transferred the seat of government to the Tigris. From this era canals, one or more, from the Phrat to the Tigris, became a dynastic necessity, to place the new capital in communication with the Western Provinces and Europe.

It is these canals of communication, from their size and importance attracting the attention of later historians, that are alluded to by name from Polybius (B. C. 181) to Ammianus Marcellinus (A. D. 363). At the same time it is not denied that "canals of irrigation" also drawn from the Phrat did exist in their day in Northern Babylonia. The removal by Alexander the Great of the dikes on the Tigris (*τοὺς καταβάκτας*) (Arrian, *Anab.*, vii. 7. 7; Strabo, xvi. 1. 9), would necessarily break up the system of irrigation previously carried on from the Tigris (*Anab.*, ii. 4. 13) and transfer it mainly to the Phrat. These high dikes characterized the irrigation of the Tigris; from the height of its banks above its channel they would be far more of a necessity on the Tigris than on the Phrat, which, according to Arrian (vii. 7. 3), "*flows everywhere level with the land (πεῖ λοχειλῆς πανταχοῦ τῇ γῇ), whereas the banks of the Tigris are high above its stream*" (*μετewροτέρα ἢ ταύτη γῇ τοῦ ὕδατος*). Kinneir (*Journey*, p. 472) noticed this below Samarra, and remarked, "*consequently irrigation must always have been attended with difficulty.*" In fact, the dikes alone made it possible; remains of them are to be seen near Nineveh below Mosul and at the Band el Adhem; possibly also they may be found at the point where the waters of the Tigris are thrown into the two canals, — the Ishaki on the right, and the Burech on the left, — where the river forces its way through the Hamrin hills.

In Xenophon's day, the conditions of the case being reversed, that is to say, the seat of government being on the Phrat, and the dikes of the Tigris entire, the presumption is that the canal communication north of Babylon would be, as Xenophon says it was, from the Tigris to the Phrat. As regards Herodotus, his statements about the canals go a very little way to invalidate Xenophon's account, if indeed they do not confirm it; certainly, his remark that "the greatest of the canals" goes into the Tigris (note 8), implies that some of the others did not, that they either went into the Phrat

(as the Shat el Hye does), or into the Persian Gulf, as the Nahr Seda did, or, as at present, that they were chiefly exhausted in the process of irrigation. Whether Herodotus knew anything at all about Northern Babylonia and the upper canal system (with which alone we are concerned) is more than questionable. That he did not come¹⁰ to Babylon by the Phrat seems clear from his singular remark (i. 185), that "those who go from our sea to Babylon when sailing down into the Phrat¹¹ touch three times in three consecutive days at the same village (Ardericca)." His "Greatest Canal," the one which he describes circumstantially (*sup.* note 8), would be one which he saw — perhaps traversed himself — in the vicinity of Babylon, either the Nahr Nil or the Cuthiyeh (Cutha Canal); either would answer to his description; but we have the testimony of Captain Bewsher that there are many ruins of the Babylonian era lining the banks of the Abu Dibbis and the Cuthiyeh,¹² so that we may assume the Cuthiyeh at any rate to have existed before Herodotus' day. Indeed, from the abundance of ruins on the Abu Dibbis and their rarity on the western branch (the present bed) of the Euphrates, Captain Bewsher surmises, with good reason, that the ancient bed of the river lay in the Abu Dibbis and its continuation the El Mutn; and this conclusion I have adopted in the present edition, so far as to place Cunaxa on this, rather than on the western branch of the river.

SAKLAWIYEH. SERSAR. NAHR MELIK. CUTHIYEH.

It has been supposed, not unnaturally, that the four old canals in Northern Babylonia, still traceable and still partially in use, the Nahr Saklawiyeh, the Sersar, Nahr Melik, and Abu Dibbis or Cuthiyeh, are the identical four canals of Xenophon; and this conclusion has influenced commentators¹³ in placing Pylæ (which was 15 parasangs above the canals) considerably higher up the river than accords with Xenophon's distances, Rennell (p. 85) placing it 20 geographical miles below Hit, and Chesney 5 miles

¹⁰ He would go either by the regular route, the royal road between Sardis, Nineveh, and Susa (which we know that he reached), or possibly by the caravan route over the Arabian desert from Egypt.

¹¹ *καταλίσσυντες ἐς τὸν Εὐφράτην*. All this is a clear impossibility. Doubtless the whole account is given by Herodotus as a matter of hearsay, which he accepted simply as one wonder in a region of wonders, whatever the explanation of so strange a tale may be. There may have been three Ardericcas on the river a day's journey apart. There was certainly a second Ardericca near Susa, which Hdt. saw (vi. 119). Mr. Loftus' suggestion (*Travels*, p. 160) that the name is a corruption of *A'ra de Erech* ("Land of Erech") may give a clew to the right explanation. Erech — the modern Irka or Workha, in Chaldaea Proper — was one of Nimrod's four primeval cities (Gen. x. 10), and may be supposed to have planted colonies bearing its name.

¹² Notably *Tel Ibrahîm*, "by far the largest mound in this part of Mesopotamia, 1,000 yards long and 60 high." (Bewsher, p. 178.)

¹³ Ainsworth alone, in his later work, "Commentary" (p. 294), suggests that Xenophon's canals may really have been derived from the Tigris or from the marsh of Accad.

lower down, opposite Jarrah. But there is no trace of four in ancient history before the Christian era; one, or perhaps two, having a continuous existence, though with some variety of name, figure in history subsequent to the Seleucian era. Almost conclusive evidence is supplied by the historians of Julian's campaign, in 363 A. D., that the four modern canals did not exist, as we have them, at that period. Julian, in order to get his fleet from the Phrat into the Tigris to co-operate with his army in the attack on Ctesiphon, had to open an old canal of Trajan's, from the Nahr Melik into the Tigris north of Ctesiphon. The account will be found in Gibbon (ch. xxiv.). It is plain that this operation could never have been necessary if Julian could have brought his fleet into the Tigris direct by either of the upper canals, the Saklawiyeh or the Sersar (Abu Ghurraib) Canal. The Sersar does not seem to have existed at all, and the Saklawiyeh did not debouch into the Tigris, being originally (as Amm. Marcell. describes it) a canal of irrigation merely, carried into the *interior* of Babylonia.

When we turn to Xenophon's narrative we find nothing whatever, beyond the number "four" common to both, to favor the idea that they were the same as the four we have been considering; not only are the two systems represented as derived from different rivers, but their distance apart is itself an insuperable difficulty in the way of identifying the one with the other; for on the supposition that they were the same, Xenophon's error in saying they were three miles apart is inexplicable; if they were so, then they must have been distinctly in his mind as having occurred at intervals of an hour's ordinary journey, and as having all fallen within the compass of one day's march; whereas the four existing ones cover ground that he took three or four days to traverse; a discrepancy far too great to be attributable to ordinary errors of narration. Moreover, if we are to place any reliance on the distances given in Xenophon's itinerary, and modern investigation tends only to corroborate them, there was no canal in his day where the Saklawiyeh is now, nor any indication of a canal-system for twenty-five miles farther south. All that is stated in the *Anabasis* goes to show that the first four marches in Babylonia were through a district neither populous nor cultivated; there is no mention of either cultivation or population, of cities or villages, either deserted or otherwise, between Pylæ and Cunaxa; the canals themselves are not met with until the invaders had marched more than 30 geographical miles through Babylonia, at a point within 22 parasangs — 55 geographical miles — of Babylon. Even between the canals and Cunaxa there is still no mention of cultivation, nor yet on the retreat, though the second day's march, in company with Ariæus, would be into the interior of Babylonia, — not until the end of that day had brought the Greeks back again into the neighborhood of the canals where were trenches and date groves (ii. 3. 10); and we hear no more of canals or trenches till they passed within the Median Wall, where we find two canals of irrigation drawn from the Tigris (ii. 4. 13) serving the northeastern district of Babylonia.

The impression which the entire narrative leaves on the mind is, that the

cultivation of Babylonia, north of Cunaxa, started from and was mainly confined to the northeastern quarter, being carried on by means of two canals drawn from the Tigris, of which the Ishaki¹⁴ Canal probably was one, and the Dijeil¹⁵ the other; that the cultivation, by means of irrigants, was carried as far westward as the slope of land allowed the water to go, and that the trench (i. 8. 15) was designed by Artaxerxes to cut off the invaders as long as possible from the cultivated lands on their left; in short, to starve the enemy that he was afraid to fight.

The third objection, that the slope of the land is against the notion of water getting into the Phrat from the Tigris, has no weight, if the water be drawn from the Tigris high enough up. This is the case with the Ishaki Canal, which we must conceive of therefore as a great trunk irrigant running down Northern Babylonia, distributing its waters right and left as far as the slope of the land would allow them to go, the trench marking the limit. In this view the four canals seen and described by Xenophon would only be the last of the series belonging to this system, the extent of which lying behind the dikes would be unknown to him.

There is one natural feature of the Tigris that must always have given it an especial value, as compared with the Phrat, for purposes of irrigation; it is this, — that the Tigris is in flood¹⁶ a month earlier than the Phrat, and yet seems to continue at flood three weeks longer. If the Tigris, compared with the Phrat, starts vegetation a month earlier, and supports it some weeks longer, there can be little doubt that the Tigris would be the chief agent employed in irrigating the Babylonian plain, before Alexander removed the dikes on which the irrigation depended.

Moreover, if the great Sada Canal existed then, as the Inscriptions lead us to believe it did, the Phrat would be largely drained to supply the canal before entering Babylonia. The Sada Canal must have been to the Phrat what the Nahr Wan was to the Tigris (see *infra*, § 10), the recipient of its overflow and the fertilizer of the deserts that skirt its western bank, — with this difference, however, that as the Nahr Wan, by intercepting the waters of such rivers as the Diyalah and the Adhem, must always have been a

¹⁴ There is evidence that the Ishaki passes through the Median Wall, as the Dijeil is known to do (see Layard, *sup.* § 3).

¹⁵ "Dijeil, 'the little Tigris,' is the diminutive of Dijla, anciently pronounced Diglah, Digl, Digr, or Tigr" (*Journ. of R. G. S.*, ix. pp. 472-474). It is the "Diglito" of Pliny (*N. H.*, vi. 27 [31]), who says of the Tigris, "Ipse (nomen) quæ tardior fuit Diglito." A derivative of the Tigris is evidently meant. The Tigris itself has its name from Tigr, old Persian for arrow, being so called from the rapidity of its stream (cf. Strabo, xi. 14. 8).

¹⁶ The Tigris rises before the Phrat, being swelled by the snows lying on the southern slope of Mount Niphates, which melt sooner and run a shorter course than those on the northern slope, which flood the Phrat. Ainsworth (*Journ. R. G. S.*, xi. p. 72, note) states that the Tigris is in flood in April and May, the Zab in June and early in July. There being very little difference in respect of volume of water between the Tigris and Zab (the Zab, though narrower, being much deeper), it follows from Ainsworth's account that the later flood of the Zab must keep the Tigris high till the end of June. The Phrat is at its height from the end of May to the beginning of June.

goodly stream independently of the Tigris, Nahr Sada, on the contrary, must have been always dependent on the Phrat for its entire supply of water, there being no river in the Desert of Arabia to feed it, so that flowing as the Sada is known to have done for about 400 miles into the Persian Gulf, the drainage of the Phrat through this canal must have been so great and probably continuous, as to make it difficult to conceive of it as having any water to spare for the irrigation of Northern Babylonia, particularly if "the Great Canal" of Herodotus, drawn from the Phrat, be it the Nahr Cuthiyeh or the Shat el Nil, was a running stream, as Herodotus' account seems to imply.

There is, indeed, one incident in Xenophon's narrative which goes far to show that the waters of the Phrat were really thus employed in fertilizing the land on its right or southern bank at the date of the Anabasis. In the course of the desert marches before reaching Pylæ, the Greeks crossed the river to *Charmande*¹⁷ for provisions, and found them in abundance. The geological character of the country being the same on both sides of the river, the fact that we find a desert tract on the one side, and a fertile district on the other, argues artificial irrigation present in the one case, and absent in the other.

THE TRENCH.

Xenophon states (i. 7. 15) that the Trench stretched up through the plain, a distance of *twelve parasangs* to the Wall of Media. When Xenophon gives figures or information from hearsay merely, he is so careful to tell us so (see ii. 2. 6, ii. 4. 12, and iv. 1. 3) by the use of *ἐλέγχετο* or *ἐλέγχετο*, that where, as in this case, he makes an absolute statement, there is strong presumption that he writes from personal knowledge, that in fact the route lay along the western side of the Trench up to the Median Wall, the Satrap's object being to get the invaders away from the rich cultivation of Babylonia as quickly as possible.

The *direction* of the Trench, as indicated by *παρετέτατο ἡ τάφρος ἀνω διὰ τοῦ πεδίου*, is by no means clear; *ἀνω* meaning "up from the level of the river on to higher ground" (as at iv. 4. 3), would agree very well with *διὰ τοῦ πεδίου* ("across the plain"), but not so well with *παρετέτατο*, — for *παρ-* implies that when the Greeks came in sight of the Trench, it seemed to run nearly parallel to their line of march along the river. Now this would be the case if we suppose that the Trench started from the wall at no great distance from the western end, for then, if we take into account the length of the Trench (30 geographical miles), it would approach the

¹⁷ *Charmande* (i. 5. 10) was near the close of the Desert; for we read of *herbage* burnt by the enemy (δ. 1; compare 5. 5). — *Ramâdi* corresponds in position with *Charmande*, and seems to retain the name: for *Charmande* = *Harmande* (just as *Χαββάν* = *Harran*; *Χεββών* = *Hebron*, etc.); — and *Harmande* = *Ramande* by the same transposition of letters as takes place in Gr. *ἵππ* = Lat. *rep* = *creep*; and in *ἰπρ-ἄγειν* = *rep-are*.

river at a small angle, and would be in sight running along the Greek left some time before it reached the narrow pass; in short, *wapa-* is in itself evidence that the Trench did not start far from the western end of the wall. *aw* meaning "up," in a direction contrary to that of the stream, accords better with the Greek than *aw* "up from the level of the river"; it was suggested to me by Mr. Long, and is, I believe, the true meaning, unless we suppose that a direction including both notions of "up" was in the writer's mind. *aw* might also mean "up" towards Babylon (as in *aw-ḫḫḫaw*, ii. 4. 1), and this appears to be the view on which Grote's Map is constructed (ch. lxx.); a map, it is said, "*accommodated to the narrative, and not depending on any positive evidence of remains now existing.*" Grote places Cunaxa north of the Median Wall, which he represents as starting from the Nahr Melik, and running northeast to a point north of Baghdad; its length is under 30 miles, and its shortest distance from Babylon 60 or 70. The canals are all south of the wall. The objections to this arrangement are: 1. It fails to account for the trenches full of water which the Greeks found north of Cunaxa before reaching the provision villages (C in Grote's Map), a defect inseparable from any arrangement that places Cunaxa north of the wall, and the canals south of it. 2. That Ammianus connects the wall at its western end, not with the *Nahr Melik*, but with another canal higher up the river (see § 2). 3. It does violence to the text in representing the three marches mentioned (ii. 4. 12) as reckoning from the station where the Greeks joined Arisus, instead of that at which Tissaphernes took charge of them. By inadvertence apparently, the retreat in the map begins from A, the first station after passing the Trench, instead of B, the station before the battle, to which Arisus had retreated. This correction being made, would (on the same east-by-south course) bring them nearly to the wall at the end of the first day of the retreat. Xenophon says they reached it on the fifth.

Captain Bewaher, it is true, describes a wall of bricks on the north side of *Nahr Melik*, called *Huḫl es Sukhr*, which would correspond in position with Grote's wall. Its extent does not appear to have been ascertained, nor whether in this respect or in its construction it corresponds with Xenophon's wall, which was made "of bricks *laid in bitumen*"; but apart from the difficulty of reconciling such a position with the distance travelled between Cunaxa and the wall, it is perfectly clear that the *Huḫl es Sukhr* cannot be the wall that Ammianus saw north of his upper canal, there being from his account a distance of at least 14 miles (xxiv. 3. 10) between that canal and the *Nahr Melik*. The wall in question has been long known to geographers. "Its remains, with the ruins of buildings," says Dr. Vincent (i. p. 536), "are seen by every traveller who comes by land from Hillah to Baghdad; they are noticed by Tavernier and Ives, and are represented in De Lisle's Map. What they are, whether the extension of old Baghdad, or of a wall built by Zobeida, wife of Haroun al Raschid, which extended across the desert to Mecca, is difficult to say (see *Abd-ul-Khurran*, p. 129)."

CUNAXA.

§ 7. The name given by Plutarch (*Artax.*, 8) to the battle-field. There was a village with a hill above it (i. 10. 11, n.), and Ainsworth is very probably correct in thinking that the Greeks received the name "from a Persian compound, of which *Kuh*, 'a hill,' formed the base, as in *Kuhistan*, 'the country of hills.'" Xenophon (ii. 2. 6) places Cunaxa at 360 stadia from Babylon; Plutarch, at 500 stadia. By the side of Xenophon's definite statement, Plutarch's looks like a round number. Captain Bewsher, however, following Grote (*Greece*, ch. lxix., note 2), adopts it, placing Cunaxa at *Kunecsha*, 50 miles by air-line from Babylon. No reasons are given for preferring Plutarch's authority to Xenophon's in such a matter, and I am unable to find any. Xenophon's intimate connection with Proxenus, one of the generals, would give him access to the best information on the point, and he would know how to use it. The distance, occurring among road distances, must be a road distance and no air-line. It would no doubt be given to Xenophon by the Persian authorities in the national standard, i. e. as 12 parasangs, which he would reduce (at the usual rate of 30 stadia to the parasang) to 360 stadia. Twelve parasangs give a road distance of about 30 geographical miles, or 27 by air-line, — little more than a two days' march, — from Babylon. With great significance, therefore, might the Greeks say, "*We have conquered the king's forces at his gates, and having laughed him to scorn, came away*" (ii. 4. 4).

For the (probable) position of Cunaxa on the Abu Dibbis branch, see *sup.* p. 8.

THE RETREAT.

§ 8. *Ἐκεῖ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον* (*Anab.* ii. 2. 13).

The direction in which the retreat commenced has been called in question: whether, in fact, the Greek means, "When it was day *they started, having the sun on their right*," i. e. in a northerly direction; or "*... they proceeded, keeping the sun on their right*," i. e. as Grote represents it (*Hist. Gr.* ch. lxx.) in an easterly direction, "as referring to the sun's diurnal path through the heavens"; and in his map, constructed on this view, the course laid down is south of east, in order that it may strike the wall of Media, which he conceives to have lain south of Cunaxa.

I do not know an instance of direction being either regulated or indicated by the sun's diurnal course; referred to his place of rising it is common enough. Thus, when Herodotus means to tell us that the Great Canal (see *sup.* note 8) runs south of east, he describes it as *πρὸς ἥλιον τετραμήνη τὸν χειμῶνα*. Grote cites indeed Herod. iv. 42; but surely the two cases are wholly distinct. Herodotus, speaking of the exploring party that circumnavigated Africa, and of their westward course along the south coast, says,

ἔλεγον ἐμοὶ μὲν οὐ πιστὰ ὡς τὸν ἥλιον ἔσχον ἐς τὰ δεξιὰ. Herodotus is treating of a natural phenomenon, which he was told of, but could not credit, as at variance with all that he, in north latitude, had ever seen or heard of a westerly course. Whether a soldier was likely to use the expression to describe (by a curious curve) the direction of a day's march, is another and a very different question.

On the other hand, the remark, *They started, having the (rising) sun on their right*, falls from Xenophon easily and naturally enough, if we suppose him speaking of an incident which he had in his mind when he wrote, enabling him to fix the direction taken through a country in which he hardly knew the bearing of one point from another. This northerly direction is, in fact, confirmed by Diod. Sic. (xiv. 25, *ad fin.*), who tells us that the generals in council with Arisæus decided to start off *towards Paphlagonia*; and for Paphlagonia they started, indicating a more northerly aim than ἐπὶ Ἰωβίας did in Arisæus' message (*Anab.*, ii. 1. 3). The same expression "towards Paphlagonia" occurs again in Diodorus (xiv. 27) to describe the northerly route along the Tigris.¹⁸

We conclude, then, that they commenced the retreat (after joining Arisæus, ii. 2. 8) in a *northerly* direction, and continued it with Tissaphernes — who was journeying *homewards* (ὡς εἰς οἶκον ἀπιών, 4. 8) — far enough in this direction to pass out of Babylonia; for on the sixth day of the retreat "they passed within the Median Wall (παρῆλθον εἰς αὐτοῦ, 4. 12), — an expression which can only signify *an entry through it into Babylonia*. The line of route suggested by Ainsworth, viz. somewhere to the north²⁰ side of the wall, but not, I think, by *Pylæ*, which is not mentioned in the retreat, is apparently the only one consistent with the data, geographical and historical, of the problem. General Chesney considers that this movement to the northwest was made "in order to round the marshes and inundations of Akker Kuf." It may have been so, if the marsh (Khor) existed then. I am inclined, however, to think that the

¹⁸ In fact, the direction that a Greek would understand by it would be almost due north; for not only did the Paphlagonia of the Anabasis extend considerably farther eastward (i. e. east of the Thermodon, v. 6. 6, 9) than in Herodotus' time, who places it west of the Halys, but the ancient geographers, from Herodotus to Strabo, labored under an error as to the relative positions of the Persian Gulf and the Euxine, which threw the Euxine too far to the east, in fact placed the *mouth of the river Phasis a little east of Babylon*, though it is really three degrees west. "This derangement," says Rennell, "was the probable cause of Xenophon's keeping too far to the east in his way through Armenia, *towards Trebizond*. He would adhere to the geographical system then in vogue through Greece (as given by Herodotus), and expected to find Trebizond nearly in the same meridian with Babylon and Nineveh, though it bore about north thirty degrees west from the latter." — Rennell, *Geogr.*, i. pp. 247–249.

¹⁹ The adverb has here its common proleptic usage: so as to get within it. Cf. i. 6. 5; iv. 2. 12; v. 2. 16. Thus Xenophon and Plutarch mean the same thing, when (speaking of Cyrus passing the trench) Plutarch says, ταύτης Κύρον εἰς τὴν παραβάσσαν περὶ τὴν ὁδὸν; and Xenophon, ἐγίνοντο εἰς τὴν τάφρον. See also Xen. *Hell.*, v. 4. 41, and *inf.* vii. 1. 18.

²⁰ This is implied in the remark that they accompanied Tissaphernes on the homeward route.

real object was to draw the Greeks out of the heart of Babylonia for the reason given below. It may well be, moreover, that the presence of an invading and victorious army would be a dangerous incentive to the slave population of Babylonia, alluded to probably in *ἐργασόμενον ἐν τέρροις* (ii. 4. 22). Many were the captive nations beside Jews that had *wept beside the waters of Babylon*, their "lives made bitter" by forced labor in building the palaces and walled cities, and in digging those canals and trenches of Babylonia, among which they and their children would find at once a fast prison, a merciless taskmaster, and an early grave. The pride, rapacity, and cruelty of the Chaldean towards the *many nations* that he had *spoiled and gathered to himself* are vividly portrayed in the prophecy of Habakkuk ii. 5-12. See also Psalm cxxxvii.; Josephus, *Antiq.*, x. 11; Eusebius, *Præpar. Evang.*, ix. 39. Under Persian rule the Chaldean himself joined the list of subjugated races in Babylonia, the whole forming a population ripe enough for insurrection, as history shows. See Rawlinson on Hdt., iii. 150.

In taking the Greeks this circuit, we perceive Tissaphernes securing two objects distinctly alluded to in the course of the narrative: to withdraw them as much as possible from the heart of Babylonia, lest the value of the prize and ease of acquisition should tempt them either to immediate occupation of this inviting province, or to future invasion (see ii. 4. 22, and iii. 2. 26); and also to gain time, by circuitous marching or protracted negotiation, for bringing up his distant forces, and maturing plans for cutting off in the retreat the enemy that had beaten him in the field (ii. 4. 3 and 25).

Ariæus' plan, if he had any plan beyond that of providing for his own safety, was apparently to march along the Tigris, on a line where they could get provisions, till they should strike into one of the great western roads across Mesopotamia, either at Mosul, or higher up, near the Carduchi, where was a road "carrying to Lydia and Ionia" (*Anab.*, iii. 5. 15), by which in fact Tissaphernes returned to his satrapy, after he gave up pursuit of the Greeks (*Diod. Sic.*, xiv. 27).

§ 9. SITTAKÉ (ii. 4. 13) was 15 stadia (about 1½ geographical miles) west of the Tigris, 8 parasangs from the Wall of Media, and 70 parasangs from the ford over the Zab. Ainsworth places Sittake at Akbara, the summer residence of the Caliphs of Baghdad, and this is probably very near the true position. [This Sittake is not to be confounded with the "Sittake GRÆCORUM *Ab Ortu*" of Pliny (*N. H.*, vi. 27), which is placed by Ptolemy the geographer (vi. 1. 3 and 6) 2 degrees (about 80 geographical miles) east of Ctesiphon: *Sittake Græcorum* was doubtless one of that cordon of Greek "colonies built by Alexander's orders round Media to keep the neighboring barbarians in check" (Polybius x. 17. 3).]

§ 10. The river PHYSCUS (ii. 4. 25). After crossing the Tigris (Shat Eidha²¹ at Sittake, the route *struck off from the river* (ii. 4. 25), and did

²¹ Both Chesney and Ainsworth identify the Shat Eidha with the Tigris of Xenophon. See Commentary, p. 300.

not return to it for the next 10 marches, 6 of which lay through a desert tract, the desert of Media (ii. 4. 27, 28). How did these two large armies get their supply of water all this time? We have no difficulty in answering the question, if we suppose Xenophon's river Physcus to be represented by the Bureich and Resas Canal, and that the route lay along its course. This identification of Canal with River was originally suggested as possible by Sir H. Rawlinson, and though subsequently abandoned by him from a misconception apparently respecting the site of Sittake, appears to be the true solution of the question. Compare the case of the Daradax (i. 4. 10), and Masca (5. 4), and Pallacopas Canals called *porapot* (note McMichael's *Anab.*, i. 4. 10).

§ 11. OPIS on the Physcus River (ii. 4. 25) was also on the Tigris (see Hdt. i. 189, and Strabo xvi. 1. 9, who perhaps — not by any means certainly — identified it with Selencia; which is irreconcilable with its recorded distance from the river Zabatus). Opis was 10 marches, 50 parasangs, from the ford over the Zab. Reckoning this distance back from that ford (see § 12), we are brought near to *Eski* (old) *Baghdad* for the site of Opis. [The following adds confirmation to this view: Alexander we know from Arrian (*Anab.*, vii. 7. 6, 8) removed the dikes of the Tigris as far up as Opis. Now Dr. Ross (*Journal of Royal Geogr. Soc.*, xi. p. 127) gives an account²² of the canal that leaves the Tigris at Kaim, which shows, I believe, certainly that a dike has been removed at this point; and if the age of this canal (which is said to be "of remote antiquity long before the Mohammedan era," Dr. Ross) goes back to Alexander's day, then Opis cannot have been lower than Kaim, and may have been higher.]

The reader will find the question touching the sites of Sittake and Opis discussed at length in the *Cambridge Journal of Philology*, vol. iv. no. 7, pp. 136-145.

§ 12. ΚΑΝΑΞ (ii. 4. 28). There are no ruins on the right bank of the Tigris to represent Kanæ, except those at Kalah Sherkat, or (as Sir H. Rawlinson writes the name) *Kileh Sherghat*. If the latter be the right spelling, we may recognize Xenophon's *Kanæ* phonetically²³ in *Kileh*, the nasal liquid *n* being often replaced by *l*, as it is in Bologna = Bononia; Labynetus = Nabonadius; and Zelebi = Zenobia, etc. *Kileh Sherghat* was, under the name of Aashur, the original Assyrian capital from 1273 B. C. to about 930 B. C., before the seat of government was transferred to Nineveh by Ashur-idannipal, the warlike Sardanapalus of the Greeks. See Rawlin-

²² "It is difficult to imagine how the water ever entered this canal, its ancient bed being seen in section above fifteen feet above the surface of the Tigris, which now (i. e. in June) nearly at its highest level sweeps along the high perpendicular banks."

²³ I. e. if Xenophon received the name "Kineh" orally (as he probably did under the circumstances of the march, see ii. 4. 10) he would be likely enough to give it in the form of a Greek word resembling it; just as in the case of the next city Nimrûd, which he calls *Larissa*, a name familiar to the Greek ear, supposed by Layard to be a corruption of *Al Asur*, by Bochart, of *Al Resen*. Khl, found in the inscriptions as an epithet of Ashur, may have some connection with the name. Rawlinson, *Hdt.*, i. p. 483.

son, *Hdt.*, i. pp. 373–377. *Konax* was passed somewhere “in the course of the first march”²⁴ from the villages of Parysatis, i. e. on the fourth day before reaching the ford over the Zab. That ford was only two marches distant from the Tigris, at *Larissa*; and of these the first was but 2½ miles (iii. 3. 11). Layard (pp. 60 and 226) identifies the ford with one 25 miles up the Zab, a little above the junction of the Gomar-sû (whose bed is the *ῥαπίδα* of iii. 4. 1). Beckoning back from this ford as a point pretty well ascertained (the first that is so in the route beyond the Tigris), we are brought opposite *Kûleh Sherghat* in the course of the 4th march from the ford.

The fact of their leaving the Tigris and marching up the Zab before crossing it, though not expressly stated, is sufficiently indicated by the remark that “they arrived at the Tigris” near *Larissa* (iii. 4. 6) after two marches from the ford. Nor is this the only instance in the narrative of mention of a river being reserved for the point where it was crossed. The Phrat itself, for instance, is first mentioned at *Thapsacus*, though both Chesney and Ainsworth are convinced that the three previous marches must have been along its banks (Ainsworth, *Travels in the Track*, p. 66). The same remark may be applicable to the march along the Physcus before crossing it, and also to the marches between the rivers Phasis and Harpasus, some of which lay along the banks probably of both rivers up to the point where they were found to be fordable (see iv. 6. 4, 5; 7. 1–15).

ROUTE THROUGH ARMENIA.

The Greek route after crossing the Kentritis — admitted to be the river of Sert (the *Bukhan Chai*) — is a point on which the judgment of geographers is divided. The point really at issue is which of the head-waters of the Tigris represents the Tigris of Xenophon, of which he says (iv. 4. 3) that the Greeks “came beyond its sources” after a three days’ march of 15 parasangs from the banks of the Kentritis.

We are to bear in mind that the Greeks were told on the frontiers of the Carduchi (iv. 1. 3) that “in *Armenia* they would either cross the head-waters (*πηγάς*) of the Tigris, if they liked, or if they did not like, would go round them.”

Now they entered Armenia after crossing the Kentritis; and if it can be shown, as I think it may, that the Greeks crossed this stream *before* its junction with the *Bitlis-su*, then I apprehend that the Bitlis-su (the Eastern Tigris) will aptly represent the Tigris of Xenophon and satisfy the conditions of the narrative better than any other stream; and the conclusion

²⁴ ἐν τῇ πρώτῃ σταθμῇ: cf. ἐν τοῦτοις τοῖς σταθμοῖς (i. 5. 5). Dindorf, however, has “ad castra prima,” “at the first station,” and so the English translators. But ἐν could not apply to a place beyond the river: they did not even cross over to it; so that in no way could it be conceived of as part of the encampment: they stopped only for provisions; the station was farther on.

will be that the Greek route followed the direct caravan-road between Sert and Bitlis, and that the plain of Mush where it is watered by the *Karu-su*²⁵ (Black water) represents the plain of the *Teleboas* (iv. 4. 7) "with its many villages on its banks" (iv. 4. 3). This view of the route is in the main that proposed by Major Rennell (*Retreat*, pp. 203-207).

The first question is where the Kentritis was forded. Layard's view (*Babylon and Nineveh*, pp. 49 and 63, 64) is, that the Greeks forded the *Buhtan Chai* (Kentritis) opposite Till or Tilleh, considerably *below* its junction with the *Bitlis-su*, at a point where he crossed it himself (with difficulty) at the end of September. But it is morally certain that the Eastern Tigris, the combined stream of the Bitlis-su and the Buhtan Chai, is not fordable *two months later*, the season at which the Greeks reached this quarter.

The state of this stream, as indeed of the entire river-system of the Niphates, varies regularly with the time of the year. The rivers rise in March and April with the melting of the mountain snows, are at their height by the end of May, and "commence gradually falling from the beginning of June to the end of July" (Kinneir, *Journey through Asia Minor, &c.*, p. 489). They are then at their lowest pitch, and continue so till the winter rains swell them in November and December. Kinneir on his way from Sert to *Redwan* crossed the *Bitlis-su* by bridge, at a point 12 miles from Sert, just above its junction with the Buhtan Chai, and found it even there "very rapid and *certainly not fordable anywhere near where I crossed it*" (p. 412). This was on the 12th. of July, when the stream would be getting low; but further, he tells us (p. 488 n.), "I crossed the Euphrates and Tigris in December (1810), and they were at that time much fuller than when I crossed them afterwards in July." Now it was at the end of November, or early in December, at any rate *after the rains had set in* (see iv. 1. 15), that the Greeks forded the Kentritis. Indeed, Layard himself, speaking of a period a week or 10 days earlier, when the Greeks crossed the *Khabour*, supposes them to have taken "*the more difficult road over the pass in order to cross the Khabour by a bridge or ferry; it must be remembered that it was winter, and that the rivers were consequently swollen*" (p. 61, note).

We conclude then that the Greeks crossed the Kentritis before its junction with the Bitlis-su. They forded it, we are told, at a point where the

²⁵ Layard (*Babylon and Nineveh*, p. 64) says, "I am convinced that the *Teleboas* cannot be identified with the *Karu-su*, which would be at least forty or fifty parasangs (eight to ten days' march) from Tilleh"; no doubt from Tilleh (or Till), supposing the Greeks to have crossed here, which, however, is more than questionable. Layard seems to have adopted this view from the belief that the river (*Buhtan Chai*) narrowed between rocky banks is not fordable higher up (than Till), p. 63. But this is an error, as Alnsworth has shown; cf. *Commentary*, p. 316. Layard supposes that the Greeks, after fording the river at Till, and finding no road into Armenia through the Charzan mountains, followed the course of the *Bitlis-su*, which he identifies with the *Teleboas*, observing that Xenophon says "*they came to (ἐνι)*, not that *they crossed* the *Teleboas*." But ἐνι is Xenophon's regular usage in speaking of rivers which certainly were crossed; cf. i. 4. 1 and 11.

Kurd mountains come down to within a mile of the river. The Greeks we presume came to the ford by a regular road, of which the made road (*ὁδὸς ὡς ἐπὶ χειρὸς ὁδὸς*), which they saw leading over the hills beyond the river, was a continuation (iv. 3. 5). Now Ainsworth, who visited this district in 1839-40, describes a ford (*Commentary*, p. 316) and "a road carried up the face of a limestone rock partly by steps cut out of the rock, and partly by a causeway paved with large blocks of stone. This is the highway to Sert, and appears to be of remote antiquity." He adds that there may very well be other fords in this quarter. But assuming that the Greeks crossed here, the neighborhood of Sert agrees well with Xenophon's description of the first day's march beyond the Kentritis, "*it was all plain and smooth hills, not less than 5 parasangs*" (iv. 1. 2). Fraser (*Mesopotamia*, xii. p. 239) describes Sert as situated in "*a large undulating plain without a single tree, surrounded at a considerable distance by mountains.*" Nor is this the only coincidence in the case. The Greek march of 5 parasangs ended at a "large village where the Satrap had a palace, and most of the houses had towers upon them." Now Kinneir (p. 403) describes Halisnu (a few miles north of Sert) as "*a large village unlike anything we had yet seen, built of stone and mortar, and each house is a castle, consisting of a square tower surrounded with a wall to protect the inhabitants from cavalry or musket-shot.*" Whether Halisnu represents Xenophon's village or not, still, Kinneir's description shows this style of building to be peculiar to the district; at the same time it seems to be not uncommon within it, for Ainsworth informs me that the same kind of structure is to be seen at Sert.²³ We can hardly then be far from the Greek track at this point, whether we have hit upon the exact ford or not.

From this plain (of Sert) there are four²⁷ roads leading to the plain of Mush, which it remains to show corresponds in distance and in other particulars with the plain of the Teleboas. Of these roads, three go by Bitlis, this being, doubtless, with all its difficulties, the most practicable route; one of them taken by Colonel Sheil and Ainsworth, goes by Bakia; another diverging a little to the east of these, was travelled by Kinneir, who describes it in detail, almost mile by mile; the passage over the mountain south of the Bakia River, he says, "*is one of the worst roads he ever saw.*"

²³ Sert will scarcely represent Xenophon's village, for it is hardly two miles from the river (Buhtan Chai), and Xenophon's remark that the Greeks were forced to make their long afternoon's march of five parasangs, because there were no villages near the river, owing to the wars with the Kurds, intimates more than two miles. As Xenophon's plain does not exclude "smooth hills" (iv. 1), he may be supposed to mean any place before reaching the mountains, which embosom the plain "at a considerable distance" from Sert (Fraser *sup.*) This undulating country, favorable for the growth of the vine, extends as far as Tasil, where are "extensive vineyards spread over the declivities of the neighboring hills" (Kinneir, p. 403).

²⁷ "From Sert to Bitlis there are three roads of 16, 18, 22 hours respectively. We travelled the road said to be 18 hours. Beside these there is a road of 38 hours to Mush direct, which does not pass through Bitlis. This must be the road which Kinneir supposed the Greeks to have taken." Col. Sheil, *Journ. of R. G. S.*, vol. viii. p. 77.

The third road crosses the *Bitlis-su* by one of the many bridges over this river, and strikes the road skirting the right bank of the Bitlis-su, by which Layard travelled from Bitlis to Tilleh, and where he saw the ancient causeway which, he thinks, "has probably been always the great thoroughfare between Western Armenia and the Assyrian plains." It is this last of the three roads that may very well have been meant by the captives when they told the Greeks "they might cross the head-waters of the Tigris if they liked."

Supposing *Halismu* to represent the Satrap's palace, two marches of 10 parasangs along the first or second of these roads, the last march being by a rugged mountain pass, would bring them fairly over the river of Bakia (the *Bakia-su*), to near Eulak, 8 miles short of Bitlis. It is hereabouts that they are said to have "come beyond²⁹ the sources of the Tigris." Hence they made three days' march, 15 parasangs, to the river Teleboas (the *Kara-su*), a "beautiful river, though not large, having many villages about it."³⁰

It is true that they would come upon the head-waters of the *Kara-su* in less than three marches, but it would be wholly out of character with Xenophon's brief lively narrative to take note of such an incident. Even in the case of large rivers, we have seen (see on the Zab, p. 17) that "three marches to a river" is Xenophon's ordinary form to express, not the point where the route first struck the river, but where it became a point of interest in the narrative, most commonly where it was crossed; and, in this case, also for its "beauty and many villages." In the present instance they would come upon the Teleboas (*Kara-su*) within a few miles of where they left the Bitlis River, the first two days' march lying over the eastern extremity of the great watershed between the Tigris and the Phrat, and the Teleboas would be the first tributary of the Phrat seen by them. It is possible that this narrow strip of land, within which they might observe their

²⁹ ὑπερῶλλον. The use of the aorist clearly, I think, implies some definite point at which Xenophon conceived that they "came beyond the sources." That point, to all intents and purposes, would be when they had crossed the last tributary stream, the *Bakia-su*.

³⁰ *Kara-su* is Turkish for "Black River." It may be a descriptive, but is certainly not a distinctive name; for there is at least one other *Kara-su* in this quarter. It is much to be regretted that such intruders should have been allowed to displace the old Armenian names. Possibly it is not too late to recover these latter, and to trace Xenophon's Teleboas in some local name containing the radical *Telb*. Teleboas is presumably, like Larissæ and Kenæ (sup. n. 23), an adaptation of a Greek word to the local name sounding like it. Mr. Consul Brandt crossed the *Kara-su* at Irishdir, where he found it "knee-deep and fifteen yards wide" (*Journal*, p. 379). There is no part of Armenia that answers to Xenophon's description of the Teleboas and the plain in connection with it (iv. 7), as does this part of the plain of Mush watered by the *Kara-su*. Lord Pollington (p. 445) describes it as "studded with villages," "excellent wine made in it." "It grows grapes, melons," etc. (Brandt). "Corn, horses of excellent breed, cows and sheep, are numerous" (Knight's Cyclopædia). Compare Xenophon's account (iv. 4. 9), "The Greeks found here all manner of good things, live-stock, corn, old wine of good flavor, raisins, and all sorts of pulse."

Tigris—the Bitlis-su—flowing one way, and the Teleboas flowing the other to join the Phrat, is the *στέγος* alluded to at iv. 1. 3.

This view of the six marches after crossing the Kentritis is, no doubt, like every other view that has been proposed, open to objections. In truth, the whole question resolves itself into a choice of difficulties. Layard and Ainsworth alike object to the badness of the road between Sert and Bitlis, carried as it is over steep and rugged mountains, and by a dangerous pass. This is no doubt true. Still the fact remains that, bad as the road may be, it is the regular caravan route between Sert and Bitlis travelled by Kineir, Sheil, and Ainsworth, and therefore presumably not so bad as the other by the Kharzan mountains. Brandt, who travelled by the *Kolb-su* route, thought *that* “the worst he ever saw”; but bad as it was, the Kharzan route, he was told, was still worse. If it be said that there is nothing in the narrative here that indicates the difficulties of a mountain pass, the answer is that it is not Xenophon's way to give descriptions of country, except as illustrating the incidents of the march, and there is a dearth of incident in this part of the *Retreat*, which it is not difficult to account for. We should no doubt have learnt more about the country, had the Satrap thought fit to oppose the invaders at any of the passes along the route. But he had got to know his enemy too well for that. He had learnt on the banks of the Kentritis that he had no force wherewith to oppose an army that had fought its way through the mountain passes of Kurdistan; and to try conclusions with them hopelessly in the heart of his Satrapy, would, in case of defeat, only place his province at the mercy of a victorious and reckless soldiery. Behind him was the plain of Mush, with its many villages and fertile soil. These he might hope to save by coming to terms with the invaders; and this, as the narrative tells us, he was wise enough to do.

ON THE GEOGRAPHY OF XENOPHON'S ANABASIS.

"This remarkable work has been read, and its geographical details have been either taken for granted, or referred to proximate delineations of territory and places, which communicated to the mind anything but a sensible or positive satisfaction in tracing the progress of the armies. In many cases the reader was compelled, after much examination, to take for granted what the mind naturally required to be verified; and, in others, to forego all inquiry as entirely hopeless. A reader of modern military history would regard as very imperfect a work which would be found deficient in the necessary details of geography. In books of travel the defect would be felt still more. The *Anabasis*, independent of its merits arising from the grandeur of the subject, the high reputation of its author, and the military exploits which it records, contains a great variety of incident to recommend it; it combines with the character of a military history that of a book of travels likewise; and if military operations generally receive their character from the nature of the ground on which they are performed, how much more must they do so when combined with a lengthened journey through hostile countries, and amid inclement seasons! Nor can the mind be satisfied except when such details are accompanied by representations and descriptions, which at once serve to render manifest the several movements, and to develop the causes which led to them. — W. F. AINSWORTH, F. R. G. S., author of "*Travels in the Track of the Ten Thousand Greeks*."

RECORD OF THE MARCHES, HALTS, ETC., DURING THE ANABASIS AND KATABASIS OF THE GREEKS.

I. THE EXPEDITION OF CYRUS.

'Ανάβασις. Ephesus to Cunaxa.

[February, a. c. 401, to September of the same year.]

	Days March.	Pur- suits.	Days Halt.
The march begun from the sea at Ephesus (ii. 2. 6), about first week in.....			<i>Feb.</i> B. C. 401.
To Sardis. Cyrus musters his forces as for an expedition against the Pisidians. Of the Greek generals, Xenias, Proxenus, Sophænetus, Socrates, and Pasion are present with their forces. Xenophon, having sailed from Athens, overtakes Cyrus and Proxenus at Sardis as they are about to set forth. ....	...	18	...
To the Mæander (i. 2. 5).....	3	22	...
To Colossæ (i. 2. 6). Menon arrives	1	8	7
To Celsæ, to the palace of Cyrus (i. 2. 7). Clearchus arrives. Greeks reviewed and numbered	3	20	30
To Peltæ (i. 2. 10). Lycæan games	2	10	3
To Ceramorum Forum, Κεραμῶν Ἀγορὰ (i. 2. 10)	2	12	...
To Caystri Campus (i. 2. 11).....	3	30	5
Soldiers demand pay, now due for more than three months. Epyaxa arrives with a large gift of money. Army paid for four months .....	...	...	...
To Thymbrium (i. 2. 13)	2	10	...
To Tyrizium (i. 2. 14). Army reviewed by request of Epyaxa	2	10	3
To Iconium (i. 2. 19).....	3	20	3
Through Lycaonia (i. 2. 19). Menon sent to escort Epyaxa through the western pass of Mount Taurus.....	5	30	...
To Dana	4	25	3
To the plain before the pass, Cilician gates (i. 2. 21).....	...	1	1
To Tarsus (i. 2. 23). Interview with Syennesis.....	4	25	20
The soldiers refuse to proceed, but are induced through the crafty management of Clearchus (i. 3) .....	...	...	...

24 RECORD OF THE MARCHES, HALTS, ETC.

To the Pærus (i. 4. 1).....	2	10	...
To the Pyramus.....	1	5	...
To Iasus. The fleet arrives, bringing Chirisophus and reinforcements.....	2	15	3
To the Syro-Cilician gates, Pylæ Syriæ (i. 4. 4). Abrocomas retreats.....	1	5	...
To Myriandrus (i. 4. 6). Xenias and Pasion desert, <i>July 6</i>	1	5	7
To the Chalus (i. 4. 9).....	4	20	...
To the springs of the Dardes (i. 4. 10).....	5	30	...
To Thapsacus on the Euphrates (i. 4. 11)..... <i>July 30</i>	3	15	5
Cyrus discloses the object of his expedition. Menon artfully induces his division to cross first.....	...	...	...
To the Araxes in Syria (i. 4. 19).....	9	50	3
To Corsote (Arabia) on the Mascas (i. 5. 1-4). Animals found.....	5	35	3
To Pylæ (i. 5. 5). Hunger. Persian discipline..... <i>Sept. 1</i>	13	90	...
Charmande. Danger and rage of Clearches. Orontes attempts to desert, is tried and executed (i. 6).....	...	...	...
Through Babylonian (i. 7. 1). Review and preparation for battle.....	3	12	...
March in battle array (i. 7. 14). Trench passed.....	1	3	...
March more negligently (i. 7. 19).....	1	4	...
To Cunaxa (i. 7. 20). Battle (i. 8). Success of the Greeks.....	1	4	...
Death of Cyrus..... <i>Sept. 7</i>.....	...	...	...
Panegyric on Cyrus (i. 9). Later movements of the day (i. 10). The surrender of the Greeks demanded and indignantly refused (ii. 1).....	...	...	...
	89	543	96

II. RETREAT OF THE TEN THOUSAND.

Κατάβασις. Cunaxa to Cotyora.

[Sept., a. c. 401, to May, a. c. 400.]

Night march to last station to join Arizæus (ii. 2. 8).....	1	4	...
The Cyrean Greeks and barbarians swear mutual fidelity..... <i>Sept. 10</i>.....	...	...	...
To Babylonian villages (ii. 2. 13). Truce with the king (ii. 3. 1, 9).....	1	...	...
To villages for obtaining supplies (ii. 3. 14). The dates now ripe and gathered or gathering. Treaty with the king through Tissaphernes.....	1	1	3

RECORD OF THE MARCHES, HALTS, ETC. 25

Waiting for Tissaphernes. More than 20 days' halt.....	...	...	20
To the Wall of Media, with Tissaphernes and Arisæus (ii. 4. 12). Entrance within it and passage of two canals	3	?	...
To the Tigris near Sittace (ii. 4. 13). Stratagem to hasten the crossing of the Greeks .....Oct. 11.	2	8	...
To the Phycus at Opis (ii. 4. 25). The bastard brother of Artaxerxes meets the Greeks	4	20	...
Through a desert region with Tissaphernes. To the villages of Parysatis (ii. 4. 27).....	6	30	...
Through a desert region passing by Cænæ (ii. 4. 28)	4	20	3
To the Zapatas (ii. 5. 1).....Oct. 29.	...	...	...
Five generals treacherously seized (ii. 5). Their characters (ii. 6). General dejection (iii. 1. 2). Xenophon arouses and reinspirits the army. Other generals chosen (iii. 1. 47) .....	...	...	...
To villages (iii. 3. 11)	1	?	1
To the Tigris at Larissa, crossing a ravine, etc. (iii. 4. 6).	1	?	...
To Mespila (iii. 4. 10)	1	6	...
To villages (iii. 4. 13-18)	1	4	1
Through a plain, pursued by Tissaphernes (iii. 4. 18)	1	?	...
To villages around a palace (iii. 4. 24-31)	5	?	3
To a village in a plain.....	1	?	...
Night march of 60 stadia (iii. 4. 37). Enemy dislodged from a height.....	...	2	...
To villages (iii. 5. 1) beside the Tigris. Progress stopped by mountains (iii. 5. 7)	3	?	...
Towards Babylon (iii. 5. 13). Consultation and inquiry ...	1	?	...
Night march to the mountains (iv. 1. 5) .....Nov. 20.	...	...	...
To villages of the Carduchi (iv. 1. 10). Baggage lessened.	1	?	...
Mountain march, with fighting (iv. 1. 14).....	1	?	...
March in heavy storm. Carduchi occupy the road. A party seize another path (iv. 2. 5)	1	?	...
Passage forced and villages reached (iv. 2. 22)	1	?	...
Marching without a guide. To the Centrites (iv. 3. 1) ...	3	?	1
Through Armenia to villages and satrap's palace (iv. 4. 2).	1	5	...
To the springs of the Tigris (iv. 4. 3).....	2	10	...
To the Teleboas.....	3	15	...
Through a plain followed by Tiribazus (iv. 4. 7).....	3	15	3
Much snow in night .....Dec. 6.	...	...	...
To camp of Tiribazus; but return to their own camp (iv. 4. 22).	1	?	...
To mountain pass (iv. 5. 1).....	1	?	...
To Euphrates (iv. 5. 2). Desert stages.....Dec. 13.	3	15	...
Through a plain, deep snow, severe wind (iv. 5. 3)	3	15	...

26 RECORD OF THE MARCHES, HALTS, ETC.

To a village, water-carriers, etc. (iv. 5. 9)	1	?	7
With a guide, through snow (iv. 6. 2)	3	?	...
To and along the Phasis (iv. 6. 4)	7	35	...
To a mountain pass defended by the Chalybes (iv. 6. 5, 27).	2	10	[15]
To village in a plain (iv. 6. 27)	1	...	...
Among the Taochi (iv. 7. 1). Capture of a stronghold stocked with cattle (iv. 7. 14)	5	30	...
Through the Chalybes, the bravest tribe found (iv. 7. 15).	7	50	...
To the river Harpasus .....Feb. 3, B. C. 400.	...	...	...
Through the Scythini, to provision villages (iv. 7. 18)	4	20	3
To the large city Gymnias; guide obtained for the moun- tain where the sea could be seen	4	20	...
To Mount Theches. The Euxine in sight (iv. 7. 21). Great joy, etc.	5	?	...
Through the Macrones, who aided their passage (iv. 8. 1).	3	10	...
To villages of the Colchi, forcing a passage (iv. 8. 9, 19)....	1	?	4?
To Trapezus (Trebisond), to the sea (iv. 8. 22). Sacrifices and games (cf. Diod. Sic., xiv. 30).....Feb. 23.	2	7	30
Chrisophus sails to Byzantium for vessels (v. 1. 4). Treach- ery of Dexippus. Expedition against the Drilæ (v. 2. 1).	...	...	...
The older men, women, children, sick, and the baggage sent by vessels to Cerasus. The rest march (v. 3. 1)....	...	...	...
To Cerasus (v. 3. 2). Review and numbering	3	?	10
Division of the consecrated tenth (v. 3. 4). Xenophon's disposition of his share.....	1	?	?
To the Mosynœci (v. 4. 2). Treaty with a part of the tribe. Storming the chief fortress. Through Mosynœci to the Chalybes (v. 5. 1).....	8	?	...
Through the Chalybes (v. 5. 1).....	1	?	?
Through the Tibareni, as friends, to Cotyora (v. 5. 3), May 7.	2	?	45
Embassy from Sinope. Xenophon's plan of a settlement frustrated (v. 6. 15). Defends himself before the army (v. 7. 4). Rebukes disorder. Purification of the army. Trial of the generals (v. 7. 1). Halt of 45 days at Cotyora.....	...	...	...
	118	92	
		(107)	

The army thence proceeded to Sinope and Heraclea, *July 1*. Advanced to Calpe and Chrysopolis (vi. 1. 6), *Aug. 7*. Sale of the spoils. Passed into Thrace, and occupied there for several months. Returned to Asia, and reached Lampsacus early in the following year. Joined Thibron (vii. 8. 24), *March 5*, B. C. 399.

LEXICON.

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PREFACE.

SHALL the student commence the reading of Greek with a general or a special lexicon? If the former is chosen, he must expect,

1. *Greater labor in finding words.* The time required for finding a word in a lexicon is nearly in the direct ratio of the size of the book, and the number of words in its list. The larger the book, the more pages must be turned over, or the more matter scrutinized on a page, — commonly both; and the longer its list, the more words must be looked at, before the right one catches the eye. This would seem quite too obvious for remark, were not its disregard so common, and so costly of time to the learner.

2. *More labor in finding the required signification.* How much time is often painfully spent in looking through a long article, — where various meanings, illustrative examples, translations of these examples, references, and remarks are commingled, — before the eye lights upon an appropriate signification; and even after this, not unfrequently, how much in addition, before the different admissible meanings can be brought together and compared for the selection of the best!

3. *A difficulty in finding some words at all.* This difficulty occurs in the Greek far more than in most languages, from the many euphonic and emphatic changes in its inflection, from crasis, and especially from the various forms of the augment and reduplication, which often render it uncertain even under what letter the search should be commenced. The considerations first presented have also a special application to the Greek, from the copiousness of its vocabulary, and from the variety of form and use which its words obtained through so many centuries, dialects, and kinds of literature.

If relief from these disadvantages is sought in the use of an abridged general lexicon, then a more serious evil is often substituted, — the absence of what is needed, in the place of labor in finding it.

The great use which is wisely made of Xenophon's *Anabasis* in elementary study seems to entitle it to all the advantages which a special lexicon can confer. In more advanced reading, when comparatively few words present themselves as strangers, and a more comprehensive view of the language is sought, there can, of course, be no adequate substitute for a good general lexicon.

It must also be confessed that special lexicons, in their appropriate sphere, have not been free from objections. One of their most common faults has been a defect in the vocabulary. It is exceedingly difficult, in the first attempt, to make a complete list of the words used in a particular book ; and the words of most frequent occurrence are precisely those which are most apt to pass the collector's eye without attracting notice. Yet it is none the less on this account a severe trial to the student's patience to be "sent to April," — to waste his time in searching for that which is not to be found, simply because it does not exist. Another frequent defect has been the meagreness of information respecting the words presented, both as to form and meaning, and especially as to that connection and explanation of meanings which are so important to the learner.

Some special lexicons have been rendered less useful to the student in quite a different way. Their authors, in seeking to make them commentaries upon the text, have so referred the different meanings to the passages in which they occur, as to leave little exercise for his own judgment in the choice, thus depriving him of one of the great benefits of linguistic study.

An earnest effort has been made in the present work to avoid, so far as might be, these defects. The list of words in the *Anabasis* was already nearly complete through the labors of others. To guard against the omission of required forms and meanings, the text has been read again and again with pen in hand ; and much pains has likewise been taken in tracing back derived to primitive senses, while the syntactic constructions found in the text have also been quite fully stated. The significations of words have been presented with much copiousness, and different modes of translation have been offered to the student's choice ; but that choice has been left, for the most part, uninfluenced, so that he should have the fullest benefit of the independent exercise of his own judgment. At the same time, every word has been referred to one or more places where it occurs, preference being given to the earliest place, as that with which the word should usually be most closely associated in the student's mind.

An asterisk (*) has been attached to many words which occur in tables of irregular verbs, or in respect to whose form or use the student may profitably consult other parts of his grammar. This consultation he will readily make through familiarity with its pages, or the use of a full Greek Index. This general mode of reference has been adopted as saving room, and as applying alike to different grammars. Even in cases where reference has been made to a particular grammar, others

can be consulted through their indexes. The author has also aimed at impartiality towards different editions of the *Anabasis*, by presenting their various readings.

Proper names are here treated with more fulness than has been usual in works of this kind ; chiefly by giving such information as the student might desire in addition to that which the text itself furnishes. The modern identifications of ancient places are in part quite certain ; but there are some in respect to which the most painstaking and reliable travellers and geographers so differ, that it must simply be understood that that is here given which seemed most probable after the comparison of different authorities. A similar remark should be made respecting dates ; in which there is this especial element of difference, that the Greek Olympic year was divided about equally between two years of our chronology.

It has been a pleasure to the writer, that in preparing this work he brings himself into direct competition or comparison with no one. No Greek and English lexicon to the *Anabasis*, beyond the first three books, has ever been published. To those who have written such lexicons in Greek and German, — Marbach, Theiss, Krüger, Matthiä, Vollbrecht, Strack (as successor to Theiss), and Holtzmann (for the *Anabasis* with the *Cyropædia*), — he gratefully acknowledges his obligations ; as also to that thesaurus of Xenophontic learning, the *Lexicon Xenophonteum*, and to the lexicons in Greek and English which have been prepared for the first two or three books, by Professor Boise, whom we rejoice to claim as an American scholar, and more briefly by Isbister and Fergusson. In making these acknowledgments to other works, however, it ought perhaps to be said, that the present lexicon is not a translation or compilation from these, but has been for the most part prepared directly from the *Anabasis* itself, the pages of which have been turned often enough, whatever may have been the success, to satisfy even the familiar precept of Horace,

“ Vos exemplaria Græca
Nocturna versate manu, versate diurna.”

Would that the graceful words of another were no more needed here than where they were first written ! “ I am not so sanguine as to hope that I have escaped errors. He would be a bold man, who, even after years of study, should suppose that he had eliminated all the chances of error in treating of a language which is so delicate, so exquisite, and so perfect a medium for the expression of thought, as the Greek language is felt to be by all who have studied it. Some critics may doubtless

regard as erroneous, views which I may have deliberately adopted, and which I believe I could adequately defend ; but independently of these I may doubtless have fallen into positive mistakes,

‘quas aut incuria fudit,
Aut humana parum cavit natura.’

For the correction of any such errors I shall be grateful.”

POSTSCRIPT. This work, announced a year and a half since, was all in type, with its preface, before the writer learned that another Greek and English Lexicon to the *Anabasis* was in preparation. He welcomes the attestation which is thus given to the need of such a work. — MAY, 1873.

EXPLANATIONS AND DIRECTIONS.

1. Words are to be here sought, as in other lexicons, under their **THEMES**; yet other forms have been placed in the alphabetic list, when direction to the theme seemed desirable. If an *augmented* or *reduplicated* form begins with η (not beginning the theme), look first, unless otherwise directed, under α ; with η , under α ; with ω , under ω ; with ϕ , under ϕ ; with ϵ before a consonant, under that consonant; with a consonant before ϵ , under the consonant following. Long α , ι , and υ are commonly marked where they might have been supposed short, except in familiar endings.

2. Methods of **INFLECTION** are denoted in the usual way: viz., in **NOUNS**, by showing the forms of the Nom. and Gen.; in **ADJECTIVES**, by showing the forms of the Nom., and in special cases of the Gen., the Compar. and Superl. being also noticed (often simply by c., s.), if they occur in the *Anabasis*; in **VERBS**, by showing the forms of the Pres., Fut., and commonly Perf., and sometimes also of other tenses, especially the 2 Aor., if they occur and require notice. The “Attic Future” is commonly noted, if in use. The familiar method of indicating forms by their endings has been usually followed, where it seemed to be quite sufficient; and some forms are marked as late or rare. Where a verb is compounded with a preposition, the forms added to the theme are commonly those of the simple verb; and in prefixing the preposition to these, there must be a careful regard to euphonic changes.

3. The **PART of SPEECH** to which a word belongs will appear from its inflection or use. Uninflected words, not marked as indeclinable, will be considered *adverbs*, unless otherwise stated or shown. The **GENDER** of nouns is marked in the usual way, except in Dec. 1, neuters of Dec. 2, and the names of persons, where the general rules render it needless.

4. The **COMPOSITION** of words is extensively indicated by hyphens separating their parts; and their **DERIVATION**, by obelisks pointing up (\dagger) or down (\ddagger) to the source, — several successive derivatives being sometimes so referred, and a double obelisk (\ddagger) showing that the word lies between a more immediate and a more remote source. Simples and primitives have been given in the usual manner, within parentheses, whenever there seemed to be need; and regularly translated, unless they also occur in the alphabetic list. A few words have been added to this list in brackets, simply for the sake of their derivatives or compounds.

5. Such MEANINGS as would be chosen in translation are usually printed in *Italics*, and explanatory meanings or remarks in Roman letters, — the stricter meanings leading. When a form of translation is equivocal, the sense in which it is here used will be inferred from adjoining forms. The student will, it is hoped, select carefully from the forms given, and often seek for himself others, perhaps more idiomatic. Latin cognates or equivalents have been often added in Roman letters for comparison; and a few have been drawn from other languages specially stated. Attention has been often called to English derivatives or cognates by printing them in small capitals; even though some of them, it will be observed, come to us more immediately from the Latin. Proper names in *-ov*, g. *-ovos*, admit a double form in Latin: as, *Ménov*, *Menon* or *Meno*.

6. Much effort has been used so to state and arrange the MEANINGS that the student shall be aided in the work, which is earnestly commended to him, of constantly tracing derived from original senses; of observing the force of each element of a compound, even when not distinctly translated; and of discerning the distinction of words which may be translated alike. The prepositions, for example, give full range for each part of this work; and, while they seem to be often translated without discrimination or not to need translation, their original distinctions should not be lost sight of, — that *ἐν*, *ἐς*, *ἐξ*, and *ἐκ* refer primarily to the *interior*, and are hence so greatly used with names of places; *ἀπὸ* and *σύν* to mere *outward connection*; *παρά* to the *side*, and *πρός* to the *front*, whence they are so much used with the names of persons; &c. Other familiar illustrations are found in the distinctions between demonstrative pronouns in *-ros* and those in *-δε*; between the substantive verbs *εἶμι* and *γίνομαι* (*be* and *become*); between the negatives *οὐ* and *μή*; the conjunctions *καί*, *δέ*, and *ἀλλά*; &c.

7. The CONSTRUCTION of words, so far as presented in the Anabasis, is usually shown, after their translation, by small capitals or by particles; — c. showing that the word is grammatically followed by the Gen.; D., by the Dat.; A., by the Acc. (Æ. marking the Acc. of Effect); I., by the Inf. (sometimes, in strict analysis, rather the subject), while I. (A.) shows that this Inf. may have a subject Acc.; P., by a Participle; CP., by a Complementary (in a few cases, Final) Clause; *ἀπὸ*, *ἐς*, *ἐξ*, &c., by these particles. The sign A. sometimes occurs where the Acc. is only indicated by the use of the passive voice. Signs not separated by a comma indicate constructions that are found together. In the citations, some words which may be expressed or omitted, or may take the place of others, are inclosed in parentheses: see *ἀμα*, *νύξ*, *δ*, *ὁπότε*.

8. REFERENCES are made to the Anabasis by giving the book in Roman, and the chapter and section in Arabic numerals; a period, according to the English system, separating the chapter from the section, and a comma separating two sections of the same chapter. The interrogation-point here indicates a various reading, of more or less claim to regard. Special references to the writer's Revised and Compendious Grammars are made by figures in the older style (as 238). The letter s is often added to a reference to signify *and the following*; and rarely, a small * above the line, to show that the reference is to the Revised Grammar only.

9. Parallels (||) are used to mark a PLACE in modern geography, which is believed to correspond closely or nearly with the ancient place spoken of in the paragraph (cf. page v.). It is well known how various is the orthography of modern names within the region of the Anabasis. In the pronunciation of these names as here printed, *a* is usually pronounced as in *father*, *fast*, or *man*, *e* as in *ste* or *men*, *i* as in *marine* or *pin*, *o* as in *hope* or *hop*, *u* like *oo* in *cool* or *book*, *ch* as in *chin*, and *j* as in *jet*. In the Turkish, these names have so little distinctive accent, that, like French names, they are apt to

impress the English ear as if accented upon the last syllable; and hence they are often so marked. Rurun here signifies *promontory*, Chai or Irmak *river*, Dagħ *mountain*, Dereh *valley*, Hissar *castle*, Keui or Koi *village*, Ovah *plain*, Shehr *city, town*, Su *water, stream*, Ak *white*, Eski *old*, Kara *black*, &c. Among the Greeks, there is now a strong tendency to preserve or revive the ancient names of places.

10. A full LIST OF ABBREVIATIONS follows, though they are generally such as to require no explanation:—

A., acc., accusative: 2 A., two accusatives.	euphon., euphonic.	orig., originally.
A., a., act., active.	exc., except.	oz., ounces.
a., aor., aorist.	Ezek., Ezekiel.	P., pt., part., participle.
A. D., Anno Domini.	f., fut., future: f. pf., future perfect.	P., p., pass., passive.
abs., absolute.	fem., feminine.	periphr., periphrasis.
acc. to, according to.	Fr., French. — fr., from.	Pers., Persian.
adj., adjective, -ly.	ft., feet.	pers., person, -al, -ally.
adv., adverb, -ial, -ially.	g., g., gen., genitive: 2 o., two genitives.	pf., perf., perfect.
Æ., accusative of effect.	Gen., Genesis.	pl., plur., plural.
Æsch. Prom., Prometheus of Æschylus.	Germ., German.	pleon., pleonastically.
Anab., Anabasis.	Hdt., Herodotus.	plp., plup., pluperfect.
apostr., apost., apostrophe.	Heb., Hebrew. [ophon.	poet., po., poetic.
art., article.	Hel., Hellenica of Xen.	pos't'pos, post-positive.
Att., Attic.	Hom., Homer: — Apoll., Hymn to Apollo; Il., Iliad; Od., Odyssey.	pr., pres., present.
attr., attraction.	L., inf., infinitive: I. (A.), infinitive with subject accusative.	prep., preposition.
aug., augment.	i. e., id est, <i>that is</i> .	pret., preterite, -ly.
B. C., before Christ.	impers., impersonal, -ly.	proh., probably.
bef., before.	inv., imperative.	pron., pronoun.
c., compar., comparative.	in., inches.	prop., proper, -ly.
cf., confer, <i>compare</i> , <i>con-</i>	ind., indicative.	r. v., quod vide, <i>which see</i> .
ch., chiefly. [sult.	indecl., indeclinable.	r., rare, -ly.
cog., cogn., cognate.	indef., indefinite.	*, Revised Grammar.
comm., commonly.	interrog., interrogative.	redupl., reduplication.
complem., complementary.	intrans., intransitive, -ly.	refl., reflex., reflexive, -ly.
compos., composition.	Ion., Ionic.	rel., relative.
conj., conjunction.	ipf., imperfect.	s, sequens, and the follow-
constr., construction:	l., late.	ing. [tive.
const. præg., constructio prægnans.	Lat., Latin.	s., sup., superl., superla-
contr., cont., contracted.	lbs., pounds.	Sans., Sanskrit.
cop., copulative.	Lucr., Lucretius.	sc., scilicet, <i>namely, under-</i>
CP., complementary clause.	M., m., mid., middle.	stand.
Cyr., Cyropædia.	masc., masculine.	sing., singular: 2 sing., 2d
D., d., dat., dative.	metath., metathesis.	person singular, &c.
Dan., Daniel.	meton., metonymy.	sp., specially. [tion.
dec., declension.	mss., manuscripts.	spec., specif., specifica-
demonst., demonstrative.	Mt., Mount.	subj., subjunctive.
dep., deponent.	neg., negative.	subj. A., subject accus-
der., derivative.	Neh., Nehemiah.	tive.
dim., diminutive.	neut., neuter.	subst., substantive, -ly.
Diod., Diodorus Siculus.	nom., nominative.	sync., syncopated.
Dor., Doric.	Numb., Numbers.	Thuc., Thucydides.
e. g., exempli gratia, <i>for example</i> .	om., omitted.	trans., transitive, -ly.
encl., enclit., enclitic.	opp., opposed.	usu., usually.
Eng., English.	opt., optative.	v. l., varia lectio, <i>various reading</i> .
Ep., Epic.		Virg., Virgil: — Æn., Æne-
esp., especially.		id; G., Georgic.
		voc., vocative.
		w., with.
		Xen., Xenophon.

For the signs †, ‡, as here used, see 4 above; for †, 8; for ‡, 9; for *, page iv.

LEXICON.

δ

Α

Ἀγισθλαος

[ἀ-, * an inseparable particle, commonly denoting *privation* or *negation*, and then called *a-privative* (akin to *ἀν without*, the Lat. *in-*, and the Eng. and Germ. *un-*, and having commonly the fuller form *ἀν-* before a vowel); but sometimes denoting *union*, *likeness*, or *intensity*, and then called *a-copulative* (akin to *ἀμα together*, and having also the form *ἀ-*); 385 a.]

ἀ, ἀ-πρ, see δς, δσ-πρ, i. 2. 27.

ἀ-βατος, *ov*, (*βαίνω*) *impassable* (on foot, by fording, for a horse, &c.), *inaccessible*, *not fordable*, iii. 4. 49: v. 6. 9.

Ἀβροζέλης, *ov*, *Abrozelmēs*, interpreter to Scæthes, vii. 8. 43?

Ἀβροκόμας, *a*, *Abrocomas*, satrap of Phœnicia, and commander of a fourth part of the army of Artaxerxes. On the approach of Cyrus, he appears to have considered the result doubtful, and to have pursued a course of selfish policy. As if a friend to Artaxerxes, he burned the boats for crossing the Euphrates, and marched as to aid the king; but, as if no enemy to Cyrus, he nowhere opposed his march, and did not reach the king till five days after the battle of Cunaxa. i. 3. 20.

Ἀβύδος, *ov*, ἡ, *Abýdus*, a city built by the Milesians upon the Asiatic side of the Hellespont, where the strait is narrowest. This spot, now Cape Nagara, is famed for the bridge of Xerxes, and the loves of Hero and Leander. i. 1. 9.

ἀγάγῃ, &c., see ἀγω, i. 3. 5, 17.

ἀγαθός, ἡ, *ov* (akin to Germ. *gut*, our good, with *ἀ-* intensive or euphonic); c. and s. * *ἀμείνων*, *ἀριστος*· *βελτίων*, *βέλτιστος*· *κρείττων*, *κράτιστος*· *λύων*, *λῦτος*· good, virtuous; good in war (*εἰς πόλεμον* i. 9. 14 s), brave, valiant; beneficial, advantageous, useful, serviceable, desirable, valuable; good for

producing, fertile; ii. 4. 22; 6. 19: iv. 4. 9:— neut. subst., a good thing, good, benefit, advantage, blessing, service, favor; also pl. goods, provisions, supplies, possessions; *ἐπ' ἀγαθῷ* for one's good; ii. 1. 12; 3. 20: iii. 1. 20 s; 5. 1: v. 8. 18. See *καλός*.

ἀγάλλω, * *αλῶ*, to adorn: *M. to take pride in*, be proud of, glory in, D., *ἐπὶ*, ii. 6. 26.

ἀγαμαι, * *ἀγάσομαι* Ep., a. p. as *m. ἡγάσθην*, to admire, A., i. 1. 9.

ἰδῶν adv., very, very much, exceedingly, vii. 6. 39.

ἰγάπῃ, ἥσω, *ἡγάπηκα*, to love, treat with affection, A.; be content or well pleased, *δτι*: i. 9. 29: v. 5. 13.

ἰγασίας, *ov*, *Agasias*, a lochage under Proxenus, from Stymphālus in Arcadia. He was one of the bravest and most enterprising of the Cyreans, and a firm friend of Xenophon. iii. 1. 31: iv. 1. 27.— 2. *V. l.* for *Βασίας*, vii. 8. 10.

ἰγαστός, ἡ, *ov*, admirable, worthy of admiration, i. 9. 24.

ἀγγεῖον, *ov*, (*ἀγγος* vessel for containing) a vessel, receptacle, pail, jar, vi. 4. 23: vii. 4. 3.

† ἀγγελία, *as*, a message, report, announcement, ii. 3. 19.

† ἀγγέλλω, * *ελῶ*, *ἡγγέλκα*, to announce, report, A. P. D., i. 7. 13: ii. 3. 19.

ἀγγελος, *ov*, ὁ ἡ, (*ἀγω*) a messenger, i. 2. 21: ii. 3. 3. Der. ANGEL.

ἀγε, see ἀγω, ii. 2. 10.

ἀγείρω, * *a. ἡγεῖρα*, (*ἀγω*) to bring together, collect, assemble, A., iii. 2. 13.

ἀ-γένειος, *ov*, (*γένειον*, chin, beard) beardless, ii. 6. 28.

Ἀγισίλαος, *ov*, *Agesilāus*, one of the most eminent of the kings of Sparta, succeeding his brother Agis, B. C. 398, to the exclusion of his nephew Leotychides, and reigning with great fame for military prowess,

simplicity of manners, integrity, and patriotism, till his death in the winter of 361-0, at the age of 80. He was lame, and insignificant in general appearance. He was sent into Asia Minor, B.C. 396, to prosecute the war against the Persians; but was recalled from the plans and promise of great accomplishment, in 394, to sustain Sparta against the Thebans, Athenians, &c., over whom he gained the battle of Coronæa. Xenophon served under him in Asia, and returned with him to Greece. v. 3. 6.

Ἄγλις, *ov*, *Agias*, a Cyrean general from Arcadia, slain through the treachery of Tissaphernes. He prob. commanded troops left by Xenias or Pasion. ii. 5. 31; 6. 30.

ἀγκος, *eos*, τό, a bend or hollow, valley, glen, dell, iv. 1. 7. Cf. Lat. *uncus*, *angulus*.

ἀγκυρα, *as*, *ancōra*, an ANCHOR, iii. 5. 10.

ἀ-γνός, *ἦσω*, ἡγρήκα, (*γνo*-in *γινώσκω*) not to know or recognize, to be ignorant or in doubt, CP., iv. 5. 7: vi. 5. 12: vii. 3. 38.

†ἀγνοοσύνη, *ης*, want of sense; pl. misunderstandings, ii. 5. 6.

ἀ-γνώμων, *ov*, *g. onos*, (*γνώμη*) devoid of sense, thoughtless, inconsiderate, ignorant, vii. 6. 23, 38.

ἀγορά, *ās*, (*ἀγέρω*) an assembly; place of assembly (Lat. *forum*), market-place (the same open place in a city being commonly used for both purposes); market, provisions or supplies for sale; i. 2. 10; 3. 14: v. 7. 3: vi. 6. 3: παρέχειν ἀγορὰν to afford or provide a market, offer provisions for sale, ii. 3. 26 s: οἱ ἐκ τῆς ἀγορᾶς ἐφειργον those in the market fled from it, or the market-men fled, 704 a, i. 2. 18: ἀγορὰ πλεθούσα, the time of full market, the middle of the forenoon, and from that time till noon, i. 8. 1. See Κεραμῶν.

†ἀγοράζω, *άσω*, ἡγόρακα, to buy, purchase: *M.* to buy for one's self: A.: i. 3. 14; 5. 10: vii. 3. 5.

†ἀγορὰ-νόμος, *ov*, ὁ, (*νέμω*) a superintendent or inspector of the market, market-director, market-master; having the general care and direction in respect to order, fairness of dealing, the quality of the provisions, and often their price; v. 7. 2, 23 s.

†ἀγορεύω, *εύσω*, ἡγρεύω, (comm. f. ἐρῶ, pl. ἐλέγκα, 2 a. εἶπον) to address an assembly, harangue, speak; introduce a subject, A. eis, v. 6. 27.

†ἀγρεύω, *εύσω*, (*ἀγρo* field-roaming, hunting) to hunt, take in the chase, A., v. 3. 8.

†ἀγριος, *a*, *ov*, living in the field, wild, i. 2. 7; 5. 2. Cf. *agrestis*.

ἀγρός, *ov*, ὁ, (cog. *ager*, Germ. *acker*, our acre) field, land, country as opp. to city, v. 3. 9: vi. 2. 8.

ἀγρ-υπνός, *ἦσω*, (*ἀγρ-υπνo* sleep-hunting? sleepless) to lie awake, watch, πρὸ, vii. 6. 36.

ἀγω, ἄω, ἤκα, 2 a. ἡγαγον, *ago*, to put in motion, to lead a person, army, animal, &c.; conduct, direct, bring, carry, convey; lead on, advance; A. eis, ἐπὶ, &c.; i. 3. 5; 6. 10: 9. 27: iv. 3. 5; 8. 12: vi. 3. 18: ἡσυχίας or εἰρήνης ἀγεω to lead a quiet or peaceful life, iii. 1. 14: φέρω καὶ ἀγεω *ferre et agere*, to carry and lead off, to plunder, spoil, despoil, harry, by carrying off things and leading off cattle, A. (of booty taken or persons robbed), v. 5. 13: ii. 6. 5: ἀγε (δὴ), ἀγετε (δὴ), come (now)! ii. 2. 10: v. 4. 9: ἀγων bringing, with, 674 b, v. 4. 11: *M.* to bring one's own things, A., i. 10. 17.

†ἀγώγιμος, *or*, portable; τὰ ἀγώγια, the things to be carried, freight, v. 1. 10.

†ἀγών, *ωνος*, ὁ, a bringing together, gathering, assembly, especially to witness a game or contest; hence a game or games, contest, strife, encounter, struggle, i. 2. 10; 7. 4. Der. AGONY.

†ἀγωνίζομαι, *ισομαι* *ιούμαι*, ἡγωνίζομαι, to contend, strive, struggle, fight, A. πρὸς, περὶ, ii. 5. 10: iii. 1. 43: iv. 27. Der. AGONIZE.

†ἀγωνο-θέτης, *ov*, (*τίθημι*) an instructor, director, or judge of a contest, umpire, iii. 1. 21.

ἀ-δελπνος, *ov*, (*δείκνω* q. v.) superfluous, i. 10. 19: iv. 5. 21.

ἀ-δελφός, *ov*, (*ἀ-δop*, *δελφός* MATR.) a brother, i. 3. 8: vii. 2. 25, 38.

ἀ-δέως adv., (*δέος* fear) without fear, fearlessly, securely, i. 9. 13: vi. 3. 1.

ἀ-δηλος, *ov*, uncertain, doubtful, *κνo*urn, D., v. 1. 10: vi. 1. 21.

ἀ-διάβατος, *ov*, impassable, *κνo*able, ii. 1. 11: iii. 1. 2.

†ἀδικία, *ἦσω*, ἡδίκηκα, to be unjust

act unjustly, do wrong, be in the wrong; to treat unjustly, wrong, injure, harm; A. A. E., P.; i. 3. 10; 4. 9; 6. 7 s: vii. 7. 3: pr. as pf. to be guilty of doing wrong, to have wronged, 612, i. 5. 11: v. 7. 28, 29: μηδὲν δ. to do no wrong, be guilty of no crime, i. 9. 13.

† *ἀδικία*, as, *injustice, wrong-doing*, ii. 6. 18.

ἀδικος, or, s., (δική) *unjust, guilty, criminal, wicked, unprincipled, rept.*, i. 6. 8; 9. 13: ii. 6. 20: τὸ ἀδικόν *injustice*, i. 9. 16.

† *ἀδικως*, s.† *unjustly, wrongfully*, v. 7. 29: vii. 1. 16 (or adj.).

ἀδολως adv., (δολος *guile, fraud*) *without guile or treachery, faithfully*, ii. 2. 8; 3. 26; iii. 2. 24.

† *Ἀδραμύττιον*, see *Ἀτραμύτιον*.

ἀδύνατος, or, *impossible, impracticable; unable, powerless, inefficient*; ii. 4. 6: iv. 1. 25: v. 6. 10; vii. 7. 24.

ᾄδω, * *ᾄδωμαι*, to sing, A., iv. 3. 27; 7. 16: vi. 1. 6.

αἰεῖ, less Att. *αιεῖ*, *always, continually; at any time* (esp. between the art. and a pt., or after a rel. w. *ὅν*), *on each occasion, successively*; i. 9. 19: iii. 2. 31, 38: iv. 7. 23: v. 4. 15.

ἰαερός, less Att. *αιερός*, οὐ, ὁ, *an eagle*. This bird was regarded by the Greeks as sacred to Zeus, and as sent by him to give omens of the future. It gave to the Assyrians and Persians, as to some modern nations, a symbol of royalty or power. i. 10. 12: vi. 1. 23.

ἄθεος, or, s., (θεός) *godless, impious*, ii. 5. 39. Der. ATHEIST.

[*Ἀθηνᾶ*, *ᾱ*, *Athēna, Pallas, or Minerva*; in Greek mythology the daughter of Zeus, sprung from his head, the goddess of wisdom and warlike prowess, and the especial patroness of Athens.]

† *Ἀθῆναι*, *ᾱ*, *ai*, *Athens*, the capital of Attica, and the city in which Greek, indeed ancient civilization culminated (799), "the eye of Greece." According to tradition, it was founded by Cecrops, named for the goddess *Athēna* (who bestowed upon it the gift of the olive), and greatly enlarged by Theseus, who united the people of Attica as its citizens. At its zenith, it is supposed to have contained, with its harbor the Piræus, about 200,000 inhabitants, or about two fifths of the

whole population of Attica. From the Persian wars, in which it acquired such glory at Marathon and Salamis, and was burned by Xerxes, to the Peloponnesian war, in which it was conquered by Sparta, it was the leading state of Greece. In politics, it was the head of the democratic, as Sparta of the aristocratic interest. The latter war had closed, with the prostration of Athens and the exaltation of Sparta, B. C. 404, about three years before the expedition of Cyrus. Preserved from destruction through the desolations of so many centuries, it became, A. D. 1834, the capital of the new kingdom of Greece. iii. 1. 5. † *Ἀθηνᾶ*, as, poet. for *Ἀθηνᾶ*, chosen as a password, from the kinship which Seuthes claimed to the Athenians, vii. 3. 39?

† *Ἀθηναῖος*, or, ὁ, *an Athenian*: e. g. Xenophon, Lycius, Polycrates, &c. No Athenian is mentioned in the Anabasis dishonorably. i. 8. 15: iii. 3. 20.

† *Ἀθήνησι* or *-σι*, old d. pl. as adv., *at Athens*, 380 c, iv. 8. 4: vii. 7. 57.

ἄλλων, or, (ἄλλος *contest*) *prize of a contest*, i. 2. 10. Der. ATHLETE.

† *ἀθροῖν*, *οἶσω*, *ἡθροικα*, *to assemble, collect, muster, levy*, esp. troops, A.: *M.*, *to assemble, muster, intrans.*: i. 1. 2, 6 s; 2. 1; 10. 5: ii. 1. 1.

ἀ-θρόος, α, or, (ἀ- cop., *θρόος* *noise*) *rustling together, close or thick together, in a body, collected, assembled*, esp. of persons, i. 10. 13: iv. 6. 13: vii. 3. 9.

† *ἀθυμία*, *ἦσω*, *to be discouraged, disheartened, dispirited, or dejected; to despond, want courage or heart*; D., *πρός*, *ἐνεκα*, *ὅτι*: iii. 2. 18; 4. 20: v. 4. 19: vi. 2. 14: vii. 1. 9.

† *ἀθυμητόν* (*ἐστὶν ἡμῖν*) *we must be disheartened* [there is to be discouragement to us], 682, iii. 2. 23.

† *ἀθυμία*, as, *discouragement, despondency, dejection, faintheartedness*, iii. 2. 8; 3. 11.

ἀ-θυμός, or, c., (θυμός), *without spirit or courage, dispirited, discouraged, dejected, desponding, fainthearted, spiritless, disinclined*, *πρός*, i. 4. 9: iii. 1. 36.

† *ἀθυμῶς* *despondingly, dejectedly, dispiritedly, without heart*: *ἀθυμῶς ἔχειν* *to be disheartened or dejected*: iii. 1. 3, 49: vi. 4. 26.

αι, *αι*, *αις*, see ὁ, *δς*, i. 1. 6: v. 4. 33.

8. 16 : ii. 5. 15 s, 26 : iii. 5. 16 : iv. 7. 24 : εἰς ἀκοῦσθαι bene audire, *to be spoken well of*, ὑπὸ, 575 a, vii. 7. 23 : pr. as pf., ἀκούομεν *we hear* = *we have heard*, are informed, 612, v. 1. 13 ; 5. 8. Der. ACOUSTIC.

ἀκρα, ας, (fem. of ἀκρος) *arx*, a fortified summit, stronghold or fortress on a height, *citadel*, v. 2. 17 s.

ἀ-κράτος, ον, (κεράννυμι) *unmixed*, pure, strong. The use of wine without mixture was accounted barbaric by the ancient Greeks, who usually tempered it with a much larger portion of water. iv. 5. 27 : v. 4. 29.

ἀ-κρίτως, ον, (κρίνω) *unjudged*, *untried*, *without trial*, v. 7. 28 s.

†ἀκροβόλιος, ἰσμοι, (βάλλω) *to throw from a height or a distance*, *fight with missiles*, *skirmish*, D., iii. 4. 18, 33 : v. 2. 10.

†ἀκροβόλιος, εως, ἡ, a *skirmish*, *skirmishing*, iii. 4. 16, 18.

†ἀκρό-πολις, εως, ἡ, (πόλις) *the [top-most city] citadel*, *acropolis*, i. 2. 1, 8 s.

ἀκρος, α, ον, s., (ἀκ-) *at the point*, *tip*, or *top* ; *highest*, *topmost*, *extreme* : τὸ ἀκρον *the highest point*, *height*, *top*, *summit*, *eminence*, *peak* ; often τὰ ἀκρα *the heights*, *summits*, *hills* ; i. 2. 21 : iii. 4. 49 s : τὸ ἀκρότατον *the loftiest summit*, v. 4. 15. Der. ACROSTIC.

†ἀκρο-ονυχία, ας, (ονύχ *claw*, *nail*) *nail-tip* ; hence, *extreme edge*, *sharp ridge or spur of a mountain*, iii. 4. 37 s.

ἀκτὴ, ἥς, (ἀγνύμι *to break*) *where the sea breaks*, *promontory*, *headland*, *shore*, vi. 2. 1.

ἀ-κύρος, ον, (κύρος *authority*) *without authority or force*, *null*, *void*, vi. 1. 28.

ἀκων, ουσα, ἀκων, g. οντος, ούσης, (ἀ-, ἐκὼν) *unwilling*, *reluctant*, vii. 7. 14 : w. pt., involuntarily, unintentionally, iv. 8. 25 : ἀκοντος Κύρου [C. being unwilling] *against the will of C.*, or *without his consent*, i. 3. 17.

ἀλαλάω, ἀζομαι, a. ἡλάλας, ch. poet., (ἀλαλά *war-cry*) *to raise the war-cry*, *shout for battle*, D., iv. 2. 7 : v. 2. 14 ? vi. 5. 26.

ἀλειπνός, ἡ, ὦν, (ἀλέα *warmth*) *warm*, iv. 4. 11 ?

ἀλέξω,* ἀλεξήσω Ep., f. m. ἀλεξήσομαι or ἀλέξομαι, a. m. ἡλεξάμην or ἡλεξήσαμην, (akin to ἀλκή *prudence*) *to ward off* or *keep off* : M. *to keep off from*

one's self, *defend one's self*, *repel*, *repulse*, A., i. 3. 6 ; 9. 11 : iii. 4. 33.

ἀλέτης, ου, (ἀλέω *to grind*) a *grinder* : as adj., 506 f, ὄντος ἀλέτης a [grinder] mill-stone, i. 5. 5.

ἀλευρον, ου, (ἀλέω *to grind*) *flour*, esp. *wheat-flour*, comm. pl., i. 5. 6.

†ἀλήθεια, ας, *truth* ; *reality* ; *sincerity*, *uprightness* ; ii. 6. 25 ; vi. 2. 10.

†ἀληθεύω, εἰσω, *to tell or speak the truth* ; *to speak*, *state*, *report*, *predict*, or *promise truly*, A. ; i. 7. 18 : iv. 4. 15.

ἀ-λήθης, ἐς, (λαθάνω or λήθω) *unconcealed*, *true*, *real*, *sincere* : τὸ ἀληθές [the true] *truth*, 507 a : ii. 5. 24 ; 6. 22 : v. 5. 24.

†ἀληθινός, ἡ, ὦν, *truthful*, *trusty*, *genuine*, i. 9. 17.

†ἀληθῶς *truly*, *in truth*, iv. 7. 7 ?

ἀλιευτικός, ἡ, ὦν, (ἀλιεύω *to fish*, fr. ἄλις *sea*) *for fishing* : ἄ. πλοῖον *fishing-boat*, vii. 1. 20.

ἄλίσσας, a. p. ἡλίσσθη, (ἄλῃς *crowded*) *to collect or assemble* (trans.) : M. *to collect or assemble* (intrans.), *rendezvous* : ii. 4. 3 : vi. 3. 3.

ἀ-λίθος, ον, (λίθος) *free from stones*, *not stony*, vi. 4. 5.

ἄλις adv., in crowds, heaps, or abundance ; *abundantly*, *sufficiently*, enough : subst., G., v. 7. 12.

Ἀλίσσάρνη, ης, *Halissarne*, a small town in southwestern Mysia, not far from Pergamum, belonging to the principality of the descendants of the Spartan Damarátus, vii. 8. 17 ?

ἀλίσκομαι,* ἀλώσσομαι, ἐδάσκω & ἡλώκα, 2 a. ἐδάων & ἡλων, (as pass. of αἰρῶ) *to be taken*, *captured*, or *caught*, P. ; *to be taken prisoner* ; i. 4. 7 ; 5. 2 : iii. 4. 8, 17 ; 5. 14 : vii. 1. 36.

ἀλκιμος, ον, s., (ἀλκή *prudence*, *courage*) *brave*, *valiant*, *warlike*, iv. 3. 4. ἄλλ' ἢ * exceptive conj., (fr. ἄλλα or ἄλλο ἢ, cf. ἄλλὰ) *other than*, *except*, iv. 6. 11 : vii. 7. 53.

ἀλλά,* sometimes adv., but comm. adversative conj., (ἄλλα neut. pl. of ἄλλος, w. accent changed) *otherwise*, *on the other hand*, *on the contrary*, *but*, *yet*, *still*, *however*, *nay*, *but only* ; often after a negation ; and often in transitions, to introduce questions, commands, exhortations, &c. ; i. 1. 4 ; 4. 18 ; 6. 3 : ii. 5. 18 s, 22 : iv. 7. 7 : d. (καί) *but also*, *but even*, iii. 2. 19 ; 5. 16 : v. 6. 10 : d. (μᾶλλον) *but rather*,

iii. 1. 35 : vii. 8. 16 : *δ. ὁμῶς but yet, yet nevertheless*, i. 3. 13 : *δ. οὐδέ nay (or yet) not even, nor yet*, i. 3. 3 ? 4. 8. A speaker, from reference to something before expressed or mutually understood, often commences with ἄλλὰ, which may then be frequently translated adverbially (*well, well indeed, indeed, for my part, &c.*) or omitted in translation (sometimes, w. *μέν*, seeming almost as if used prospectively, cf. ἄλλος, 567), i. 8. 17 : ii. 1. 4, 10, 20 : iii. 1. 45. See *δέ, γάρ, μὲν*.

ἄλλας (ἄλλος, 380e) v. l. for ἄλλη, ii. 6. 4 : so ἄλλη or -η, vii. 3. 47.

ἄλλη (dat. of ἄλλος, as adv., 380c) in another place, direction, way, or manner ; elsewhere, otherwise ; i. 9. 14 ! ii. 6. 4 ? iv. 2. 4, 10 : *δ. καὶ δ. here and there*, v. 2. 29 ? See ἄλλος c.

ἄλληαν * g. pl., *οἱ, αἱ, &c.*, reciprocal pron., (ἄλλος) one another, each other, i. 2. 27. Der. PAR-ALLEL.

ἄλλοθεν (ἄλλος) from another place or point, i. 10. 13. See ἄλλος c.

ἄλλομαι, * ἀλούμαι, a. ἡλάμην & ἡλόμην, to leap, jump, iv. 2. 17 : vi. 1. 5.

ἄλλος, * ἡ, ο, alius, other, another, else, remaining, rest, besides ; *one, pl. some* : (a) other than has been mentioned, i. 1. 7 ; 4. 14 ; 8. 9 : *δ. στράτευμα another army*, τὸ δ. στράτευμα the [remaining] rest of the army, 523 f, i. 1. 9 ; 2. 25 : τὰ ἄλλα or τὰλλα [as to the rest] in other respects, i. 7. 4 : τὶ καὶ ἄλλο ὅλης also [any thing else] any other kind of shrub, i. 5. 1 : τῇ ἄλλῃ, sc. ἡμέρᾳ, the next day, ii. 1. 3 : οὐδὲ ἄλλο οὐδὲν δένδρον nor, besides, a single tree, 567 e, i. 5. 5 : — (b) other than is to be mentioned, i. 3. 3 : ii. 1. 7 : οὐδὲν ἄλλο ἢ nothing else than, iii. 2. 18 : ἄλλο τι [sc. ἔστιν] ἢ ; [is there aught else than this ?] is it not certain that ? 567 g, iv. 7. 5 : οἱ ἄλλοι Κρήτες the rest, the Cretans, 567 e, v. 2. 31 : (b, a) ἄλλος ἄλλος εἶλε one drew up another (alius alium), v. 2. 15 : — (c, repeated or joined with a der., 567 d) different from each other, as ἄλλοι ἄλλως alii aliter, [different persons in different ways] some in one way and others in another, i. 6. 11 : ἄλλοι ἄλλοθεν some from one point and others from another, in various directions, i. 10. 13 : ἄλλος (ἄλλοι) ἄλλη one (some) one way and another (others) another, in dif-

ferent directions, iv. 8. 19 : ἄλλος ἄλλα λέγει one says one thing, another another, ii. 1. 15.

ἄλλοτε at another time, at other times, iv. 1. 17 : *δ. καὶ δ. at one time and at another, now and then, from time to time*, ii. 4. 26 : v. 2. 29 ?

ἄλλοτριος, a, *ov*, alienus, belonging to another or others, another's, foreign, iii. 2. 28 ; 5. 5 : vii. 2. 33.

ἄλλως in another or any other manner or way, otherwise, differently ; on any other condition ; [otherwise than should be] at random ; i. 6. 11 (see ἄλλος c) : iii. 2. 39 : v. 1. 7 : vi. 6. 10 (pleon.) : *δ. πως ἢ in any other way than*, iii. 1. 20, 26 : *δ. ἔχειν to be otherwise*, iii. 2. 37 : *δ. τε καὶ both otherwise and in particular, especially*, v. 6. 9. Cf. Lat. aliter.

ἀλόγιστος, *ov*, (λογίζομαι) inconsiderate, unreasoning, ii. 5. 21.

ἄλος, *eos, τό*, (ἀλδαίνω to make grow) a grove, esp. a sacred grove, v. 3. 11 s.

Ἄλυς, *vos, ὁ*, the Halys, the largest river of Asia Minor. It flows into the Euxine, and formerly separated the Lydian and Persian kingdoms (and afterwards Paphlagonia and Pontus). Cræsus crossed this river, trusting to a deceptive oracle, and fought near it a great battle with Cyrus. v. 6. 9. || The Kizil-Irmak, i. e. Red River.

ἄλιτον, *ov*, comm. in pl., groats, esp. barley-groats, barley-meal, i. 5. 6.

ἄλωπηκῃ, -ῆς, or -λε, ἴδος, ἡ, (ἀλώπηξ fox) a fox-skin, fox-skin cap, vii. 4. 4.

ἄλῃ, ἄλῶσμαι, see ἄλίσκομαι, i. 4. 7.

ἄλῶσιμος, *ov*, easy to take, liable to be taken, easily captured, v. 2. 3.

ἄμα at the same time ; at the same time with, together with, with, *v. ; i.* 2. 9 : ii. 4. 9 : ἄμα (τῇ) ἡμέρᾳ at the same time with the day, at daybreak, at the dawn of day, ἄμα ἡλίου ἀνίσχοντι or ἀνατέλλοντι (δύοντι or δυομένῳ) at sun-rise (-set), i. 7. 2 : ii. 1. 2 s ; 2. 13. It is often joined with the earlier of two words or clauses, when acc. to the Eng. idiom, it would rather be joined with the later ; or with both, instead of one only ; vii. 6. 20 : iii. 4. 19 : so with a pt., rather than the verb, ἄμα ταῦτ' εἰπὼν ἀνέστη [having said this, he at the same time rose] as soon as he had said this, he rose, 662, iii. 1. 47 :

ἐμάχοντο ἀμα πορευόμενοι, fought [at the same time] while marching, vi. 3. 5.

Ἀ-μαζών, ὄνος, ἡ (μαζών breast) an Amazon (so called as wanting a breast, the right breast having been removed for the better use of arms). The Amazons were fabled as a nation of female warriors, dwelling about the Thermodon in the north part of Asia Minor, and having as their capital Themiscyra (now Thermes?). iv. 4. 16.

ἄμαξα, ἡς, (ἀμα, δῶν) a wagon, esp. for freight (cf. ἄμμα); wagon-load; i. 5. 7 s; 7. 20: iv. 7. 10.

ἄμαξιτος, α, ὄν, large enough to load a wagon, each a wagon-load, iv. 2. 3.

ἄμαξιτος, ὄν, (ἴρος, verbal of εἶμι) passable by wagons: ὁδὸς δ. a wagon-road, carriage-road, i. 2. 21.

ἁμαρτάνω, ἁμαρτῆσθαι, ἡμάρτηκα, 2 a. ἡμαρτον, to fail of hitting, miss, o.; to fail or err in conduct, do wrong, sin against one, A.E. περί; i. 5. 12: iii. 2. 20; 4. 15: μικρὰ ἁμαρτήματα small things done wrong, small errors or mistakes, v. 8. 20.

ἀμαχεῖ adv., (μάχομαι) without fighting, resistance, or a battle, i. 7. 9: iv. 6. 12: vi. 5. 15 (v. l. ἀμαχι).

ἰδ-μαχητή = ἀμαχεῖ, iv. 2. 15 (v. l. ἀμαχητή).

Ἀμβρακίτης or Ἀμπρακίτης, ὄν, an Ambraciot or Ambracian. Ambracia (now Arta), the most celebrated city in Epirus, was a colony of Corinth, about seven miles north of the Ambracian Gulf. Siding with Sparta in the Peloponnesian war, it suffered greatly. It was chosen by Pyrrhus for his capital, and won much fame by its brave and resolute defence against the siege of the Romans, B. C. 189. The entrance of the gulf was the scene of the decisive victory of Augustus over Antony, B. C. 31. i. 7. 18: v. 6. 16.

ἀμείνων, ὄν, as c. of ἀγαθός, better, superior, braver: for emphasis, ἀμείνων καὶ κρείττων better and more efficient, nearly = far better: ἀμείνων as adv., c. of εἶν, in a better way, better: i. 7. 3: ii. 1. 20: iii. 1. 21, 23.

ἰδμέλεια, as, neglect, carelessness in guarding, o., iv. 6. 3.

ἰδμέλω, ἥσω, ἡμέλῃκα, to be careless or negligent of, neglect, slight, G., i. 3. 11: v. 1. 15: vii. 2. 7.

[ἀ-μέλῃς, εἰ, (μέλει) careless, heedless, negligent.]

ἰδμελώς carelessly, heedlessly, without caution, incautiously, v. 1. 6.

ἄ-μετρος, ὄν, (μέτρον) measureless, immense, im-mensus, iii. 2. 16.

Ἀμυσικλείδης, see Ναυσικλείδης.

ἀ-μήχανος, ὄν, (μηχανή) without means, resources, or expedients: of persons, destitute of means or resources, resourceless, helpless: of things, impracticable, impossible, insurmountable, inextricable; i. 2. 21: ii. 3. 18; 5. 21.

ἀμιλλόμεαι, ἥσομαι, ἡμιλλῆμαι, (ἀμύλλα strife, competition) to compete, contend; w. ἐπὶ or πρὸς, to race for or towards, vie for the attainment of, struggle to reach, iii. 4. 44, 46.

ἀμπελος, ὄν, ἡ, (ἀμφὶ ἐλίσσω to twine round) a vine, i. 2. 22: vi. 4. 6.

Ἀμπρακίτης, see Ἀμβρακίτης.

ἀμυγδαλίνος, ἡ, ὄν, (ἀμυγδαλή almond) of almonds, made from almonds, iv. 4. 13.

ἀ-μύζω, see μύζω, iv. 5. 27?

ἀμύνω, ἀμύνω, 1 a. ἡμύνα, (cf. μῦνιο) to ward or keep off: M. to [keep off from one's self] defend one's self, act in self-defence, one means of which is retaliation; hence to avenge one's self upon, requite, punish, A.; ii. 3. 23: iii. 1. 14, 29: v. 4. 25.

ἀμφὶ prep.,* (akin to ἀμφο and Lat. ambo, amb-) on both sides of, hence on different sides of, about, around: (a) w. Acc. of place, i. 2. 3: of person (the person himself often included, 527 a), or ἀμφὶ Τισσαφέρνην [thos about T.] T. and those with him, iii. 5. 1: of object of concern or relation, τὰ δ. τάξεις [the things about] matters relating to tactics, ii. 1. 7; δ. εἶναι or εἶχειν to be busy about or occupied with, iii. 5. 14: v. 2. 26: of time or number, about, i. 8. 1; δ. τὰ εἰκοσὶν about [the] twenty, 531 d, iv. 7. 22: — (b) w. GEN., poet. or r.: of object sought or cause, about, iv. 5. 17. In compounds, as above. Cf. περί.

ἀμφι-γνόω, ἥσω, ipf. ἡμφιγνόω or ἡμφιγνόου, (γνο- in γίγνομαι) to think on both sides, to be puzzled, in doubt, or at a loss, to wonder, CP., ii. 5. 33.

Ἀμφίδημος, ὄν, Amphidēmus, an Athenian, father of Amphicrates.

Ἀμφικράτης, *eos*, *Amphicrates*, a lochage from Athens, iv. 2. 13, 17.

ἀμφι-λέγω, λέγω, λέλεχα I, to speak on both sides, to dispute or quarrel about, A., i. 5. 11.

Ἀμφιπολίτης, *ου*, (Ἀμφι-πολις) *an Amphipolite*, i. 10. 7. Amphipolis was a city of western Thrace mostly surrounded by the Strymon near its mouth (whence its name), a greatly prized colony of the Athenians, for the loss of which in the Peloponnesian war the historian Thucydides was banished. || Neokhorio.

ἀμφορεύς, *εως*, ὅ, (shortened from ἀμφι-φορεύς, a vessel carried on both sides, i. e. with two handles; φέρω) *amphora*, a two-handled vessel (commonly of clay and with a small neck), *jar*, v. 4. 28.

ἄμφω, *α*, *ον*, *both* (taken or viewed together); from its signification rarely in the sing.: of two individuals, pl. or dual: ἀμφότεροι *both or the two persons or parties*. With the article, it is placed acc. to the order of statement, as τῶ παῖδε ἀμφότερα *both the children*, ἀμφότερα τὰ ὦτα *both ears*, 523 b. i. 1. 1; 4. 4; 5. 14, 17; ii. 4. 10; iii. 1. 31; iv. 7. 14.

ἄμφωθεν *from or on both sides, at both ends*, c. i. 10. 9; iii. 4. 29; 5. 10.

ἀμφω, * *ον*, *both*, ch. substantively, and of two persons, ii. 6. 30; iv. 2. 21.

ἀν * *adv.*, a contingent particle which has no corresponding word in Eng. (though it may sometimes be expressed by *perhaps*, or, if joined with a rel. pron. or *adv.*, by *ever* or *soever*); but verbs with which it is connected are commonly translated by the potential mode. It is post-positive, and is thus distinguished from *ἀν* if. i. 1. 10. See 618 a.

ἀν * *conj.*, (contr. fr. ἔαν q. v.) if, i. 3. 20; 7. 4; 8. 12; ii. 1. 8 f.

ἀν, see ἀ- and ἀν.

ἀνέ, * by *apostr.* ἀν', *prep.*, *up*, *opp.* to *κατά*: w. Acc. of place, *up through*, *along*, *upon*, iii. 5. 16: of standard, ἀνὰ κράτος [*up to one's strength*] *at full speed*, i. 8. 1; 10. 15: of number (distributively), ἀνὰ ἑκάστῳ *by the hundred, each a hundred*, iii. 4. 21; v. 4. 12: ἀνὰ πέντε παρασάγγας τῆς ἡμέρας *at the rate of 5 parasangs a day*, iv. 6. 4. In compos., *up*, *up again*, *again*, *back*.

ἀνα-βαίνω, * *βήσομαι*, βέβηκα, 2 a. ἔβην, *to go up*, *march up*, *climb up*, *ascend*, *mount*, as a height, horse, ship, &c.; *to go on board* a vessel, *embark*; often, *to go up from the coast of Asia into the interior*; ἐπι, &c.; i. 1. 2; 2. 22; 8. 3; vi. 1. 14.

ἀνα-βάλλω, * *βαλῶ*, βέβληκα, 2 a. ἔβαλον, *to throw up*; *to lift or put upon* a horse, A. ἐπι: iv. 4. 4; v. 2. 5.

ἀνά-βασις, *εως*, ἡ, (ἀνα-βαίνω) *ascent*, *upward-march*, *expedition into the interior*, i. 4. 9; iv. 1. 1, 10.

ἀνα-βιβάζω, *βιβάζω* βιβῶ, (βιβάζω *to make go*) *to lead up*, i. 10. 14.

ἀνα-βοάω, ἦσομαι, βεβόηκα, *to raise a cry*, *call or shout aloud*, v. 4. 31.

ἀνα-βολή, ἡς, (ἀνα-βάλλω) *earth thrown up*, *rampart*, v. 2. 5.

ἀν-αγγέλλω, * *ελῶ*, ἤγγελκα, a. ἤγγεila, *to bring back word*, *re-port*, A. D., i. 3. 19, 21.

ἀνα-γινώσκω, * *γνώσομαι*, ἔγνωκα, 2 a. ἔγνω, [to know again, as persons or characters before seen] *to recognize*, *read*, i. 6. 4; iii. 1. 5; v. 8. 6.

ἄναγκάζω, ἄνω, ἠνάγκακα, *to compel*, *force*, *oblige*, *require*, *constrain*, A. I., ii. 1. 6; iii. 3. 12; 4. 19, 49.

ἄναγκαῖος, *α*, *ον*, or *ος*, *ον*, *necessary*, *indispensable*, *inevitable*: ἀναγκαῖον τι *some necessity*: οἱ ἀναγκαῖοι [those connected by necessary ties] *necessarii*, *kinsmen*, *relatives*: i. 5. 9; ii. 4. 1.

ἀνάγκη, ἡς, *necessity*, *constraint*, *necessary cause*: ἀνάγκη (ἔστιν) *there is a necessity*, *it is necessary*, *indispensable*, or *unavoidable*, *it must be*, i. (A.): i. 3. 5; ii. 4. 26; iv. 5. 15.

ἀνα-γνοῖς, see ἀνα-γινώσκω, i. 6. 4.

ἀν-άγω, * *ἔξω*, ἤγα, 2 a. ἤγαγον, *to lead up*, *bring or carry up*, A., ii. 3. 21; 6. 1: *to bring upon the high sea*; M. *to put out to sea*, *weigh anchor*, *set sail*, v. 7. 17; vi. 1. 33 a. Cf. *κατ-άγω*.

ἀνα-ζεύγνυμι, * *ζεύξω*, ἔξευξα I., *to yoke up*, *harness up*, *break up the camp*, *prepare to start*, iii. 4. 37; iv. 6. 1.

ἀνα-θάρρην, ἦσω, τεθάρρηνκα, *to become confident again*, *regain confidence* or *courage*, vi. 4. 12.

ἀνα-θεῖναι, -θεῖς, see ἀνα-τίθημι.

ἄνα-θημα, *ατος*, τῷ, a *sacred gift* or *votive offering set up in a temple*, as a statue, tripod, &c., c., v. 3. 5.

ἀνα-θορυβία, ἦσω, τεθορύβηνκα, (θόρυβος) *to raise a shout or clamor*, *cry*

out, shout, cheer, applaud, *ἀν*: v. 1. 3: vi. 1. 30.

ἀνα-βρίθης, see *ἀνα-τρέφω*, iv. 5. 35.

ἀν-αίρῃς, * *ἦσω*, ἦρκα, 2 a. εἶλον, to take up; sp. to take up a question for reply, hence, through an oracle or omen, to respond, answer, signify, direct, point out, A. D., i., iii. 1. 6 s: vii. 6. 44: *M.* to take or pick up for one's self, undertake; sp. to take up or carry off one's dead for burial (to which the Greeks attached great importance, believing that the souls of the unburied dead were long debarred from repose; so *A.* rarely, vi. 4. 9); A., iv. 1. 19; v. 7. 21, 27.

ἀνα-καίω & Att. *καίω*, * *καύσω*, κέκαυκα, to light up a fire, kindle, A., iii. 1. 3.

ἀνα-καλέω, * *καλέσω* καλῶ, κέκληκα, to call [with raised voice] aloud, A., vi. 6. 7: *M.* to call back to one's self, summon, sound a retreat, iv. 4. 22.

ἀνα-καθῶ or *ἀνα-καθῶν*, *οὐ*, (κείμεαι) an upper floor, v. 4. 29!

ἀνα-κοινώ, ὥσω, pf. m. κεκοίνωμαι, to bring up from concealment in the breast and communicate to another; to consult, as a god: *M.* to consult or confer with, as with a friend, to communicate: D. A., περί: iii. 1. 5: v. 6. 36: vi. 1. 22.

ἀνα-κοιζέω, ἴσω ἰῶ, κεκόμηκα, to bring up: *M.* to lay up for one's self, store, A., iv. 7. 1, 17.

ἀνα-κράζω γ., κράζω l., κέκραγα, 2 a. ἐκράγον, to raise a cry, cry out, cry aloud, exultant, shout, AE., ὡς οἱ δοί, iv. 4. 20: v. 8. 10, 12: vii. 3. 33.

ἀν-αλαλάζω, ἀζομαι, to raise the battle-shout, to shout the war-cry, iv. 3. 19.

ἀνα-λαμβάνω, * *λήφωμαι*, εἴληφα, 2 a. ἔλαβον, to take up, take with one or among, rescue, A., i. 10. 6: iv. 7. 24.

ἀνα-λάμπω, * *ψω*, λαλαμπα, to blaze up, burst into flames, v. 2. 24.

ἀνα-λέγω, * *λέξω*, to gather up, recount, relate, report, A., ii. 1. 17!

ἀν-αλόσκω, * *αἰλώσω*, -ἤλωκα, a. -ἤλωσα, (αἰλόσκω to take, *A.* as trans. not in use) to take up, use up, expend, spend, consume, A., iv. 7. 5, 7, 10.

ἀν-αλωτός, *οὐ*, (αἰλόσκομαι) not to be taken, impregnable, v. 2. 20.

ἀνα-μένω, * *μενῶ*, μεμένηκα, to remain, wait for, A. i., iii. 1. 14.

ἀνα-μίγνῃς, * *μίξω*, μέμικχα l., pf. p. μέμικμαι, to mix up, mingle, *ἐν*, iv. 8. 8.

ἀνα-μνησκαίω, * *μνήσω*, a. p. ἐμνήσθην, to remind of, make mention of, 2 A., iii. 2. 11: *P.* and *M.* to be reminded of, call to mind, remember, reminiscor, A. P., CP., vi. 1. 23; 5. 23.

ἀν-ανδρῶς, *οὐ*, (ἀνὴρ) *αν*-manly, weak, cowardly, ii. 6. 25.

Ἀναξίβιος, *οὐ*, Anaxibius, a Spartan admiral, false, corrupt, and cruel. He was afterwards sent out to oppose the Athenians on the Hellespont, and having been surprised by the Athenian general Iphicrates, died fighting like a Spartan, B. C. 358. v. i. 4: vii. 1. 28.

ἀναξυρίδης, ἴδω, ai (fr. Pers.), troubler, such as the Persians wore, i. 5. 8.

ἀνα-παύω, *παύσω*, πέπαυκα, to refresh: *M.* to refresh or rest one's self, take one's rest, go to rest (as for the night), repose, rest, take breath; to desist, G.; i. 10. 16: ii. 2. 4: v. 6. 31!

ἀνα-πείθω, * *πείσω*, πέπεικα, to bring over to another opinion, gain over, persuade, induce, A. i., i. 4. 11.

ἀνα-πετάννυμι or *-ύω*, * *πετάσω* πετώ, (πετάννυμι to spread out) to let loose orken again, A., vii. 1. 17.

ἀνα-πηδάω, ἥσμαι, πεπήδηκα, (πηδάω to leap) to leap or spring up, spring upon or mount a horse, iii. 4. 27! vii. 2. 20.

ἀνα-πνέω, * *πνέσομαι*, πέπνευκα, a. ἐπνευσα, to breathe again, take or recover breath, iv. 1. 22.

ἀνα-πράττω, * *πράξω*, πέπραχα, to [make up] exact, A. D. παρά, vii. 6. 40.

ἀνα-πτύσσω, * *ύξω*, (πτύσσω to fold) to fold back, swing back, wheel round, A., i. 10. 9. [v. 2. 24 s!]

ἀν-άπτω, * *άψω*, to light up, kindle, *ἀνα-πνιδάνομαι*, * *πνέσομαι*, πένυσμαι, 2 a. *ἀν*-ενπιδόμην, to inquire again or closely, learn by close inquiry, A. P., περί, v. 5. 25! 7. 1.

ἀν-αριθμητός, *οὐ*, (αριθμέω to number, fr. αριθμός) innumerable, countless, iii. 2. 13.

ἀν-άριστος, (δριστην) without breakfast, i. 10. 19: iv. 2. 4: vi. 5. 21.

ἀν-αρπάξω, * *άσω* or *άσομαι*, ἥρπαξα, to snatch up, seize, carry off, A., i. 3. 14! vii. 1. 15.

ἀν-αρχία, as, (ἀρχή) want of government, ANARCHY, iii. 2. 29.

ἀνα-σκηάω, ὥσω, *to rack up, re-*
more, A., vi. 2. 8.

ἀνα-στής, -στήναι, see ἀν-ίστημι.

ἀνα-σταυρός, ὥσω, (σταυρός) *to fix*
or *exhibit on a stake or pole*, A., iii.
1. 17.

ἀνα-στᾶλναι, * ἐλῶ, ἔσταλκα, *to send*
or *drive back, keep back or in check*,
A., v. 4. 23.

ἀνα-στήσας, -στήσομαι, see ἀν-ίστη-
ἀνα-στρέψαι, * ἔψω, ἔστρεψα l., 2 a.
p. as m. ἔστράφην, *to turn back, re-*
treat, retire, turn or wheel round : M.
to move round, carry one's self; face
about, rally: i. 4. 5; 10. 8, 12: ii. 5. 14.

ἀνα-σχέσθαι, -σχωμαι, see ἀν-έχω.

ἀνα-ταράττω, * ἄξω, τετάραχα l., *to*
stir up, confuse: pf. p. pt. [having
been put] in disorder, i. 7. 20.

ἀνα-τείνω, * τενῶ, τέτακα, α. ἔτευνα,
to stretch or lift up, hold up, raise,
elevate, A.: ἀνα-τεταμένως, *elevated*,
acc. to some *with expanded wings*: i.
10. 12: iii. 2. 9: vii. 4. 9?

ἀνα-τέλλω, * τελῶ, τέταλκα, (τέλλω
to raise, rise) *to rise up*, ii. 3. 1.

ἀνα-τίθημι, * θήσω, τέθεικα, α. ἔθη-
κα (θήω, &c.), *to put up; put, place, or*
lay upon: sp. to set up as a sacred
gift, consecrate, deposit: A. ἐπί, eis:
ii. 2. 4: iii. 1. 30: v. 3. 5 a.

ἀνα-τρέφω, * θρέψω, τέτροφα, *to [feed*
up] fallen, iv. 5. 35.

ἀνα-φείγω, * φεύξομαι, πέφειγα, 2 a.
ἐφυγον, *to flee or escape up*, ἐπί, vi. 4. 24.

ἀνα-φρονέω, ἦσω, πεφρόνηκα, *to be-*
come rational again, come to one's
senses, iv. 8. 21.

ἀνα-χάξω, * χράσω drive back, ch.
poet.) M. *to draw back, retire, retreat*,
iv. 7. 10: so A. iv. 1. 16.

ἀνα-χωρέω, ἦσω, κεχώρηκα, *to go*
back, retreat, retire, withdraw, return,
iii. 3. 13: iv. 3. 6: vi. 4. 10.

ἀνα-χωρίζω, ἰσώ ἰω, *to separate again,*
draw off, A., v. 2. 10.

ἀνδρα, -ός, &c., see ἀνῆρ, i. 1. 6.

ἀνδρ-αγαθία, ας, (ἀγαθός) *virtus,*
manly excellence, esp. *valor*, v. 2. 11.

ἀνδρά-ποδον, ον, (ποός) [a man's
footstool, as the captive often fell at
the feet of the conqueror, and the foot
of the latter was sometimes placed on
his neck] *a slave*, esp. one made in
war, *a captive*, i. 2. 27: ii. 4. 27.

ἀνδρείος, α, or, *manly, brave, val-*
iant, vi. 5. 24.

ἀνδρείότης, προς, ἡ, *virtus, manli-*
ness, bravery, valor, vi. 5. 14.

ἀνδρίζω, ἰσώ, *to make one a man:*
M. *to make one's self a man, to act*
the man, act manfully, display one's
valor, iv. 3. 34: v. 8. 15.

ἀν-έβην, see ἀνα-βαίνω, i. 1. 2.

ἀν-εγείρω, * ἐγερῶ, ἐγήγερκα l., α. p.
ἠγέρθη, *to wake up another, rouse:*
P. *to be aroused, to awake*, iii. 1. 12 s.

ἀν-έλλον, see ἀν-αιρέω, iii. 1. 6.

ἀν-είναι, see ἀν-ίστημι, vii. 6. 30?

ἀν-επεῖν, 2 a. inf. (see εἰπεῖν), *to*
[speak up] *proclaim, announce*, ἱ. (A.),
δτι, ii. 2. 20: v. 2. 18.

ἀν-εκ-πιμπλήσω, * πλήσω, πέπληκα,
to fill out again, fill up, A., iii. 4. 22?

ἀν-ελέσθαι, see ἀν-αιρέω, iv. 1. 19.

ἀνεμος, ου, ὁ, (akin to Lat. animus,
anima) *wind*, iv. 5. 3 s.

ἀν-επιλήπτως, (ἐπι-λαμβάνω) in a
way not to be taken hold of, *blameless-*
ly, without blame or censure, vii. 6. 37.

ἀν-ερεθίζω, ἰσώ ἰω, ἠρέθικα, (ἐρέθω
irrito, to provoke) *to stir up, excite, in-*
flame, instigate, A., vi. 6. 9.

ἀν-ερωτάω, * ἐρωτήσω & ἐρίσομαι,
ἠρώτηκα, *to ask [up] directly and as*
one who has a right to know, demand,
question, inquire of, A. CP., ii. 3. 4:
iv. 5. 34.

ἀν-ίστην, see ἀν-ίστημι, iii. 2. 1.

ἀν-ιστράφην, see ἀνα-στρέφω.

ἀνευ adv. as prep., *without*, α., i. 3.

ἀν-ευρίσκω, * εὐρήσω, εὐρηκα or ηὐ-
ρηκα, *to find again, discover, find*, A.,
vii. 4. 14.

ἀν-έχω and ἀν-ίσχω, * ἔξω and σχή-
σω, ἔσχηκα, 2 a. ἔσχον, *to hold or lift*
up; of the sun, to [lift itself up] rise,
ii. 1. 3: M. (ipf. w. double aug. ἠνει-
χόμεν, 2 a. ἀν-εσχόμεν, oftener ἠνεσχό-
μην, 282 b) *to hold up under, sustain,*
endure, bear, tolerate, hold firm against,
restrain or control one's self, A., α.
(661 b), P., i. 7. 4; 8. 11, 26: ii. 2. 1.
ἀνεψιός, ου, ὁ, a cousin, kinsman
(in Byzantine law, NEPHEW), vii. 8. 9.

ἀν-ήγαγον, -ηγμένως, see ἀν-άγω.

ἀν-ηγέρθην, see ἀν-εγείρω, iii. 1. 12.

ἀν-ήκεστος, ου, (ἀκέομαι *to heal*) *in-*
curable, irremediable, irreparable, ii.
5. 5: vii. 1. 18.

ἀν-ήκω, ἤξω, *to [come up to] reach,*
extend, eis, vi. 4. 3, 5.

ἀνῆρ, * ἀνδρός, vir, a man in dis-

tion from a woman or child (as *ἀνθρώπος* is a man in distinction from a higher or a lower being, as from a god or a beast); hence a man emphatically, as a husband, a warrior or soldier (though hostile, or even cowardly, vi. 6. 24), a brave man, a man of full age, a man to be honored. A more specific name with adjective force is often joined with it (esp. in address, where *ἀνδρες* is the term of respect in addressing a company of men), and it need not then be always translated. i. 1. 6, 11; 2. 20; 3. 3; 7. 4: iv. 5. 24.

ἀν-θρώπων, see *ἀν-ερωτάω*, ii. 3. 4.

ἀν-ήχθην, see *ἀν-άγω*, ii. 6. 1.

ἀνθ', by apostroph. for *ἀντί*, i. 3. 4.

ἀνθέμων, ου, (*ἀνθος* flower) a flower, figure of a flower, patten of flowers, v. 4. 32.

ἀνθ-ίστημι, * *στήσω*, *ἔστηκα*, to set against: *M.* to stand against, withstand, resist, vii. 3. 11.

† *ἀνθρώπινος*, η, ου, human, ii. 5. 8.

ἄνθρωπος, ου, ὁ ἢ, homo, a man (one of the race, see *ἄνθρω*), human being, person, fellow; pl. men, persons, people, mankind; i. 3. 15; 5. 9; 6. 6. In the expression of respect, *ἄνθρω* is the rather used; of contempt, *ἄνθρωπος*, i. 7. 4: iii. 1. 27, 30; and in speaking of one's self, it is more modest to use *ἄνθρωπος*, vi. 1. 26. Yet, without special expression, *ἄνθρωπος* is often used as a more general and unemphatic term, where *ἄνθρω* might have been used, as in speaking of soldiers, i. 8. 9; with a more specific name, vi. 4. 23; &c. Der. PHILANTHROPY. See *ἀψ*.

ἀνιάω, ἔσω, *ἠνιάκα* I., (*ἀνία* grief, distress) to annoy, trouble, A.: *M.* to be grieved, troubled, or distressed: i. 2. 11: iii. 3. 19: iv. 8. 26.

ἀν-ίημι, * *ἦσω*, *εἶκα*, α. *ἦκα* (ᾶ, &c.) to [let one get up] let go or escape, A. F., vii. 6. 30?

ἀν-ιμάω, (*μάς* leathern strap used in drawing) to draw up, A., iv. 2. 8.

ἀν-ίστημι, * *στήσω*, *ἔστηκα*, 1 a. *ἔστησα*, 2 a. *ἔστην*, to raise, rouse, or start up another, A.: *M.*, w. pf. and 2 a. act., to raise one's self up, stand up, get up, rise (sp. for speaking): i. 3. 13; 5. 3; 6. 10: iv. 5. 8, 19, 21.

ἀν-ίσχω, see *ἀν-έχω*, ii. 1. 3: v. 7. 6.

ἀν-όδος, ου, ἡ, (*ἀνά*, ὁδός), = *ἀνά-*

βασις, the way up, upward march, ascent, ii. 1. 1.

ἀν-όδος, ου, (ἀ-, ὁδός) pathless, inaccessible, or difficult of access, iv. 8. 10.

ἀ-νόητος, ου, (νόεω) senseless, demented, foolish, ii. 1. 13.

ἀν-όλγω, * *ἀν-οίξω*, *ἀν-έωχα*, ipf. *ἀν-έγωω*, (οίγω to open) to [open up or again] open, A., v. 5. 20: vii. 1. 16.

ἀνομία, ας, (ἀ-νομος) lawlessness, v. 7. 33 s.

ἀν-ομιλῶς, (ἀν-όμιλος un-like) differently: α. *ἔχων* to be differently situated or esteemed, vii. 7. 49.

ἀ-νομος, ου, (νόμος) lawless, vi. 6. 13.

ἀντ' or *ἀνθ'*, by apostroph. for *ἀντί*.

ἀντ-αγοράζω, ἄσω, *ἡγόρακα*, to buy or purchase in return, A., i. 5. 5.

ἀντ-ακούω, * *ακούσσομαι*, *ἀήκω*, to hear in return, listen in turn, ii. 5. 16.

Ἀντανδρος, ου, ἡ, *Antandros*, an old town of Troas, south of Mt. Ida and on the north shore of the Adramyttian Gulf, where Virgil makes Aeneas build his fleet (Æn. 3. 6). It was later colonized by Æolians, and was sometimes under Greek, and sometimes under Persian power. vii. 8. 7. || *Avjilar*.

ἀντ-εμπλήρω, * *πλήρω*, *πέπληκα*, to fill in return, A. G., iv. 5. 28.

ἀντ-επιμελέομαι, * *ἡσμαι*, *ἐπιμετέλλομαι*, to take heed or care in return, δπως, iii. 1. 16.

ἀντ-ενοποιέω, ἦσω, *ενοποίηκα*, to do well or a service in return, v. 5. 21; also written, through tmesis, *ἀντ' ἐθ ποιέω*, 699 i.

ἀντί, * prep., over against, against (behind, iv. 7. 6); instead of, in place of, in preference to, in return for; G.: in compos., against, instead, in turn or return: i. 1. 4; 3. 4. 21; 7. 3 s.

ἀντι-δίδωμι, * *δώσω*, *δίδωκα*, α. *έδωκα* (δῶ, &c.), to give instead or in return, A., iii. 3. 19.

ἀντι-θέω, * *θεύσσομαι*, to run against, ἐπεί, iv. 8. 17?

ἀντι-καθ-ίστημι, * *στήσω*, *ἔστηκα*, α. *π. ἐστάρθην*, to appoint instead, α., iii. 1. 38.

ἀντι-λέγω, * *λέξω*, to speak or say against or in opposition, gainsay, oppose, object, D. I. (A.), ὡς, ii. 3. 25; 5. 29.

Ἀντι-λέον, ορος, *Antileon*, a Cyprian from Thurii, a flourishing Athenian colony in Italy, on the Tarentine Gulf. Among its colonists were the historian Herodotus and the orator Lysias. v. i. 2.

ἀντίος, α., ὦν, (ἀντί) set against; *opposite, fronting, over against*; ἐκ τοῦ ἀντίου [sc. μέρου] from the opposite part, in front; w. λέγειν, &c., as adv., *against: opposed, contrary, different* (other than, ἢ): D.: i. 8. 17, 23 s† 10. 10: iv. 3. 26: vi. 6. 34.

ἀντι-παρα-θεῖν, * θεύσομαι, *to run [along against] sideways to meet or oppose*, ἐπὶ, iv. 8. 17?

ἀντι-παρα-σκευάζομαι, ἀσσομαι, ἐσκευασμαι, *to prepare in turn, make preparation against*, i. 2. 5.

ἀντι-παρα-τάττοιμαι, τάττοιμαι, τέταγμα, *to [array one's self] draw up or form against*, A. or κατά, iv. 8. 9.

ἀντι-πέρα-εἶμι, * ἵπφ. ἦεν, *to march [along over against] abreast*, iv. 3. 17.

ἀντι-πέσσω, * πέσσομαι, πέπονθα, *to suffer in turn or return*, ii. 5. 17.

ἀντι-πέρας or **ἀντι-πέραν**, *over against, on the other side of*, G., i. 1. 9: iv. 8. 3: see κατ-αντιπέρας.

ἀντι-ποιέω, ἥσω, πεποίηκα, *to do or act in return, retaliate*, A., iii. 3. 7, 12: M. *to [make for or claim in opposition to another] contest, dispute, contend, or strive with one about or for; to vie in, seek distinction for*; D. G., πεπλ.: ii. 1. 11; 3. 23: iv. 7. 12: v. 2. 11.

ἀντι-πορεύομαι, εὔσομαι, &c., *to march against*, iv. 8. 17?

ἀντι-πορος, ὦν, ch. poet., *opposite to, over against*, D., iv. 2. 18.

ἀντι-στασιάζω, ἀσω, *to form a party against, to contest or contend with*, D., iv. 1. 27.

ἀντι-στασιώτης, ὦν, (στασιώτης part.) one of an opposite party, opponent, adversary, antagonist, i. 1. 10.

ἀντι-στοιχέω, ἥσω, (στοιχος row) *to stand in opposite rows, front each other*, D., v. 4. 12.

ἀντι-στρατοπεδεύομαι, εὔσομαι, ἐστρατοπεδεύωμαι, *to encamp or take the field against*, vii. 7. 33.

ἀντι-τάττω, * τάττω, τέταξα, *to array against, draw up or marshal against, oppose to*, A. D.: M. *to array one's self against*, D.: pf. p. as pret. *to [have been marshalled] stand in array or be drawn up against*: i. 10. 3: ii. 5. 19: iii. 2. 14: iv. 8. 5.

ἀντι-τίμω, ἥσω, τετίμηκα, *to honor in return*, A. ἀντί, v. 5. 14.

ἀντι-τοξεύω, εὔσω, *to shoot in return, shoot back*, iii. 3. 15: v. 2. 32.

ἀντι-φυλάττω, * ἔδω, πεφύλαχα, *to guard in turn*; M. *to be on one's guard in turn*, ii. 5. 3.

ἀντρον, ὦν, antrum, cave, cavern, grot, ANTRE, i. 2. 8. [3. 11.]

ἀντροάδης, es, (εἶδος) cavernous, iv. 8. 11.

ἀνυστός, ὦν, practicable, possible, i. 8. 11.

ἀνῶ & Att. **ἀνῶτα**, * ὤσω, ἤνκα, *to accomplish, effect*; M., for one's own advantage, A., vii. 7. 24.

ἀνω, c. ἀνωτέρω, s. -τάτω, adv., (ἀνά) up, upwards, high up, above, in the ascent; into the air; up the country, from the sea-coast into the interior, in the interior: ὁ ἀνω the upward, upper, inland: τὸ ἀνω [sc. μέρος] the part or division above: οἱ ἀνω those above: τὰ ἀνω the [places above] high ground, heights: G.: i. 2. 1; 4. 17: iii. 1. 8; 4. 17: iv. 3. 3, 23, 25; 6. 26; 8. 28.

ἀνώ-γαιον, ὦν, or **ἀνώγειον**, ὦν, (γαῖα = γῆ) an upper floor, v. 4. 29?

ἀνωθεν, from above, from the interior, iv. 7. 12: v. 2. 23: vii. 7. 2.

ἄξια, as, (fem. of ἄξιος) value, desert, due, vi. 6. 33. [i. 5. 12.]

ἄξινη, ης, (ἀγνῆμι to break) an axe, ἄξιος, α., ὦν, c., s., (ἀγω to bring or weigh) [bringing or weighing so much] worth, worthy, deserving, worth one's while, befitting, adequate, G. D., i.: πολλοῦ ἄ. worth much, valuable, of great value: i. 3. 12; 4. 7; 7. 3; 9. 1, 29: ii. 1. 14; 3. 25: vii. 3. 27.

ἄξιο-στράτηγος, ὦν, c., worthy to be a general or to command, iii. 1. 24.

ἄξιός, ὤσω, ἤξιωκα, *to deem worthy*, A. G., i.; *to deem fit, proper, or reasonable, to approve*, A.; hence *to claim, demand, ask, request, or desire*, as fit, proper, or reasonable, A., i. (A.): i. 1. 8; 7. 8; 9. 15† iii. 2. 7: v. 5. 12.

ἄξιωμα, ατος, τό, dignity, vi. 1. 28. Der. AXIOM.

ἄξω, f. of ἀγω, ii. 3. 6.

ἄξων, ὦν, ὁ, (ἀγω) axis, Germ. Achse, an AXLE, i. 8. 10.

ἀσπλος, ὦν, (ἄσπλον) without armor, unarmed, ii. 3. 3.

ἀπ', ἀφ', by apostrophe for ἀπό, i. 7. 18.

ἀπ-αγγέλλω, ἐλῶ, ἠγγέλλω, *to bring or carry word, a message, or tidings from a person or place; to bring or carry back word, a message, or tidings, to re-port, announce*: A. D., CP., παρά, περί, &c.; i. 4. 12s; 10. 14s.

tion from a woman or child (as *ἄνθρωπος* is a man in distinction from a higher or a lower being, as from a god or a beast); hence a man emphatically, as a husband, a warrior or soldier (though hostile, or even cowardly, vi. 6. 24), a brave man, a man of full age, a man to be honored. A more specific name with adjective force is often joined with it (esp. in address, where *ἄνδρες* is the term of respect in addressing a company of men), and it need not then be always translated. i. 1. 6, 11; 2. 20; 3. 3; 7. 4: iv. 5. 24.

ἀν-ηρώτων, see *ἀν-ερωτάω*, ii. 3. 4.

ἀν-ήχθην, see *ἀν-άγω*, ii. 6. 1.

ἀνθ', by apostroph. for *ἀντ'*, i. 3. 4.

ἀνθέμιον, ου, (*ἀνθος* flower) a flower, figure of a flower, puller of flowers, v. 4. 32.

ἀνθ-ίστημι, * *στήσω*, *ἔστηκα*, to set against: *M.* to stand against, withstand, resist, vii. 3. 11.

† *ἀνθρώπινος*, η, or, human, ii. 5. 8.

ἄνθρωπος, ου, ὁ ἢ, homo, a man (one of the race, see *ἄνθρω*), human being, person, fellow; pl. men, persons, people, mankind; i. 3. 15; 5. 9; 6. 6. In the expression of respect, *ἄνθρω* is the rather used; of contempt, *ἄνθρωπος*, i. 7. 4: iii. 1. 27, 30; and in speaking of one's self, it is more modest to use *ἄνθρωπος*, vi. 1. 26. Yet, without special expression, *ἄνθρωπος* is often used as a more general and unemphatic term, where *ἄνθρω* might have been used, as in speaking of soldiers, i. 8. 9; with a more specific name, vi. 4. 23; &c. Der. PHILANTHROPY. See *ὤψ*.

ἀνιάω, άσω, *ἡνιάκα* l., (*ἄντα* grief, distress) to annoy, trouble, A.: *M.* to be grieved, troubled, or distressed: i. 2. 11: iii. 3. 19: iv. 8. 26.

ἀν-ιγμι, * *ἦσω*, *ἔικα*, a. *ἦκα* (ᾠ, &c.) to [let one get up] let go or escape, A. P., vii. 6. 30?

ἀν-ιμάω, (*ἱμάς* leathern strap used in drawing) to draw up, A., iv. 2. 8.

ἀν-ίστημι, * *στήσω*, *ἔστηκα*, 1 a. *ἔστηκα*, 2 a. *ἔστην*, to raise, rouse, or start up another, A.: *M.*, w. pf. and 2 a. act., to raise one's self up, stand up, get up, rise (sp. for speaking): i. 3. 13; 5. 3; 6. 10: iv. 5. 8, 19, 21.

ἀν-ίσχω, see *ἀν-έχω*, ii. 1. 3: v. 7. 6.

ἀν-όδος, ου, ἡ, (*ἀνά*, ὁδός), = *ἀνά-*

βασις, the way up, upward march, ascent, ii. 1. 1.

ἀν-όδος, ου, (ἀ-, ὁδός) pathless, inaccessible, or difficult of access, iv. 8. 10.

ἀ-νόητος, ου, (νόηω) senseless, demented, foolish, ii. 1. 13.

ἀν-όλγω, * *ἀν-όλω*, *ἀν-έρω*, ipf. *ἀν-έρω*, (ὄλω to open) to [open up or again] open, A., v. 5. 20: vii. 1. 16.

ἀνομία, ας, (ἀ-νομος) lawlessness, v. 7. 33 s.

ἀν-ομοίως, (ἀν-ομοιος un-like) differently: a. *ἔχειν* to be differently situated or esteemed, vii. 7. 49.

ἀ-νομος, ου, (νόμος) lawless, vi. 6. 13.

ἀντ' or *ἀνθ'*, by apostroph. for *ἀντ'*.

ἀντ-αγοράζω, άσω, *ἡγόρακα*, to buy or purchase in return, A., i. 5. 5.

ἀντ-ακούω, * *ἀκούσομαι*, *ἀκήκα*, to hear in return, listen in turn, ii. 5. 16.

Ἀντανδρος, ου, ἡ, Antandros, an old town of Troas, south of Mt. Ida and on the north shore of the Adramyttian Gulf, where Virgil makes Aeneas build his fleet (Æn. 3. 6). It was later colonized by Æolians, and was sometimes under Greek, and sometimes under Persian power. vii. 8. 7. || Avjilar.

ἀντ-επιπλήρωμι, * *πλήσω*, *πέπληκα*, to fill in return, A. G., iv. 5. 28.

ἀντ-επιμελέομαι, * *ἥσομαι*, *ἐπιμελέσθην*, to take heed or care in return, *ὅπως*, iii. 1. 16.

ἀντ-επιποιέω, ἦσω, *πεποίηκα*, to do well or a service in return, v. 5. 21; also written, through tmesis, *ἀντ' ἐπιποιέω*, 699 i.

ἀντ' prep., over against, against (behind, iv. 7. 6); instead of, in place of, in preference to, in return for; C.: in compos., against, instead, in turn or return: i. 1. 4; 3. 4. 21; 7. 3 a.

ἀντ-δίδωμι, * *δώσω*, *δέδωκα*, a. *έδωκα* (δῶ, &c.), to give instead or in return, A., iii. 3. 19.

ἀντ-θέω, * *θεισομαι*, to run against, *ἐπ'*, iv. 8. 17?

ἀντ-καθ-ίστημι, * *στήσω*, *ἔστηκα*, a. *πεστάθην*, to appoint instead, A., iii. 1. 38.

ἀντ-λέγω, * *λέξω*, to speak or say against or in opposition, gainsay, oppose, object, D. I. (A.), *ὥς*, ii. 3. 25; 5. 29.

Ἀντι-λέων, ὄντος, Antileon, a Cyprian from Thurii, a flourishing Athenian colony in Italy, on the Tarentine Gulf. Among its colonists were the historian Herodotus and the orator Lysias. v. i. 2.

ἀπ-ήλασα, -ήλανον, see ἀπ-ελάω. ἀπ-ήλαον, 2 a. of ἀπ-έρχομαι, i. 9. 29.

ἀπ-ήλλωγην, see ἀπ-αλλάττω, i. 10. 8.

ἀπ-ήρα, a. of ἀπ-αίρω, vii. 6. 33?

ἀπ-ιέναι, -ιθεῖν, -ιμεν, -ισμεν, &c., see ἀπ-εμι (εἰμι), i. 3. 11.

†ἀπιστία, ἡσω, ἡπιστήκα, to distrust, mistrust, suspect; to disobey; D.; ii. 5. 6, 15 s; 6. 19: v. 6. 13.

†ἀπιστία, ας, ὡανί of faith; distrust, mistrust; faithlessness, perfidy, treachery, πρὸς; ii. 5. 4, 21: iii. 2. 4, 8.

ἀπιστος, ον, void of faith; void of credit, distrusted, D.; ii. 4. 7: vii. 7. 23 s.

ἀπ-ιένον ἐστιν (ἀπ-εμι) it is necessary to depart, 682; v. 3. 1.

ἀπ-ιεν, -ιάν, &c., see ἀπ-εμι (εἰμι).

ἀ-πλετος or ἀ-πλύτος, ον, (πελάω to approach) [un-approachable] immense, vast, prodigious, iv. 4. 11.

ἀ-πλός, * ὁη, ὅον, contr. οὖς, ἦ, οὖν, simplex, simple, sincere; τὸ ἀπλοῦν simplicity, sincerity, 507 a; ii. 6. 22: v. 8. 18.

ἀπό, * by apostrophe ἀπ' or ἀφ', prep., ab, from; w. GEN. of PLACE, from, away from, i. 1. 2; 2. 5 (so of persons or things from which a separation takes place, i. 8. 3, 28): of TIME, from (either before or after), i. 7. 18: ii. 6. 5; ἀφ' οὗ [from the time when, 557 a] since, iii. 2. 14: of SOURCE (origin, cause, means, &c.), from, by means of, by, with, through, upon, i. 1. 9; 5. 10: ii. 5. 7. In compos., from, away, off, back (hence where something is due); sometimes strengthening, and sometimes reversing the idea of the simple.

ἀπο-βαίνει, * βήσομαι, βέβηκα, 2 a. ἐβην, to [step off from a vessel] disembark, eis, ἐπὶ: to [come off] be fulfilled or prove true: v. 7. 9: vii. 8. 22.

ἀπο-βάλλω, * βαλῶ, βέβληκα, 2 a. ἐβαλον, to throw away, lose, A., iv. 6. 10: vi. 1. 21: vii. 6. 31.

ἀπο-βιβάζω, βιβάσω βιβῶ, (βιβάζω to make go, causative of βαίω) to disembark or land another, A., i. 4. 5.

ἀπο-βλέπω, ἐψομαι, βέβλεφα l., to look off to, as one does to a quarter from which help is expected; hence to look expectantly or intently upon, gaze at, watch, eis, i. 8. 14: vii. 2. 33.

ἀπο-γινώσκω, * γινώσκω, ἐγνώκα, 2 a. ἐγνων, to decide away from something, i. e. to abandon or relinquish the idea of it, to renounce or give up

the thought or intention of, α., i. 7. 19.

ἀπο-δεδράκα, see ἀπο-διδράσκω, i. 4. 8.

ἀπο-δείκνυμι, * δείξω, δεδειχα. a. p. ἐδείχθη, to point off or out, show, direct, declare, publish, A. D., i., CP., to designate, appoint, 2 A.; i. 1. 2: ii. 3. 14: iii. 2. 36: v. 8. 7: M. to express or show one's opinion or feeling, A. I. (A.), CP., v. 2. 9; 5. 3; 6. 37.

ἀπο-δέρω, * δερῶ, 2 a. p. ἐδάρην (δέρω to skin) to take off the skin, to skin, flay, A., iii. 5. 9.

ἀπο-δέχομαι, δέξομαι, δέδεγμα, to receive from one, accept, vi. 1. 24.

ἀπο-δημέω, ἡσω, (ἀπό-δημος away from one's people) to leave home, vii. 8. 4.

ἀπο-διδράσκω, * δράσομαι, δέδρακα, 2 a. ἐδρᾶν, to run off or away, flee, desert, withdraw, escape, esp. by stealth, secretly, or unobserved (cf. φεύγω, ἀποφεύγω); to escape by concealment, slip away, hide one's self; A., eis, ἐκ, &c.; i. 4. 8: ii. 2. 13; 5. 7: vi. 4. 8.

ἀπο-δίδωμι, * δώσω, δέδωκα, a. ἔδωκα (δῶ, &c.), to give back, restore or return, give or deliver up; hence esp. to give or pay what has been borrowed or is due, A. D., i. 2. 11 s; 4. 15: iv. 2. 19, 23: M. to [give up for one's own profit] sell, A., vii. 2. 3, 6; 8. 6.

ἀπο-δοκέω, * δόξω, to seem away from one's interest; only as impers., ἀποδοκεῖ, it does not seem good or expedient, it is decided not to, D. I., ii. 3. 9.

ἀπο-δοῦναι, see ἀπο-δίδωμι, i. 7. 5.

ἀπο-δραίνω, -δράναι, -δράς, see ἀπο-διδράσκω, ii. 2. 13; 5. 7.

ἀπο-δραμούμαι, f. of ἀπο-τρέχω.

ἀπο-δύω, * δύσω, δέδυκα, 2 a. as m. ἔδυν, to take off from or strip another, despoil, A.; M. to strip one's self, take off one's own clothes; iv. 3. 17: v. 8. 23.

ἀπο-δώσω, f. of ἀπο-δίδωμι, i. 4. 15.

ἀπο-θανέν, -θανάν, see ἀπο-θνήσκω.

ἀπο-θαρήν, ἡσω, to be confident, v. 2. 22?

ἀποθνήν or ἀπυθεν, (ἀπό) from a distance, i. 8. 14?

ἀπο-θνήσκω, * θανοῦμαι, τέθνηκα, 2 a. ἔθανον, to die off, die, fall in battle; as p. of ἀποκτείνω, to be killed, slain, or put to death, ὑπό: i. 6. 11; 8. 27: ii. 6. 29 s; iii. 2. 39.

ἀπο-θῶ (ῶ), * θῆσω, τέθῶκα, to sacrifice in payment of a vow, πη a sacrifice, A. D., iii. 2. 12: iv. 8. 25.

ἀπο-πιγνυμί, πήξω, πέπηχα l., to form curds from a liquid: *M.* to curdle, become congealed - *fr.* 2. 15.

ἀπο-πηδάω, ἤσομαι, πεπήδηκα, (πηδάω to leap) to leap or spring off, away, or back, iii. 4. 27 †

ἀπο-πλέω,* πλεύσομαι or πλευσοῦμαι, πέπλευκα, α. ἐπλευσα, to sail off, away, or back, to sail for home, ἐκ, &c., i. 3. 14; 4. 7: vi. 6. 9: vii. 1. 38.

† **ἀπό-πλοος**, contr. οὐς, οὐ, ὅ, a voyage back or home, v. 6. 20.

ἀπο-πορεύομαι, εὔσομαι, πεπόρευμαι, to go away, depart, vii. 6. 33.

† **ἀπορία**, ἤσω, ἠπόρηκα, to be without resource or means; to be at a loss what to do, to be perplexed, puzzled, or in doubt, D. (M. in like sense, CP., i.); to be destitute or in want, to want, lack, u.: i. 3. 8; 7. 3: vi. 1. 22; vii. 3. 29.

† **ἀπορία**, ας, lack of resource or means; perplexity, embarrassment, distress; difficulty, i.; want, lack, G.; i. 3. 13: ii. 5. 9: iii. 1. 2, 11 s.

ἀ-πορος, or, without way, resource, or means; impracticable, impossible, difficult; of places, impassable; of persons, without resource, devoid of means, i.; subst. **ἀπορον** something impassable, an insuperable obstacle, pl. obstacles, difficulties, straits: ii. 4. 4; 5. 21: iii. 2. 22; 3. 4: v. 6. 20.

ἀπό-β-ήτος, or, (β- to speak) [away from speaking] not to be spoken, forbidden to be told, secret, i. 6. 5: vii. 6. 43. See ποίω.

ἀπο-β-ράξ, ὤγος, ὁ ἦ, ch. poet., (ἀπο-β-ρήνυμι to break off) broken off, abrupt, sleep, vi. 4. 3.

ἀπο-σῆπτω,* ψω, 2 pl. as m. σέσσηπα, (σῆπτω to rot) to rot off (trans.): M. to rot off (intrans.), be mortified; τοὺς δακτύλους ἀποσσηπότες [mortified as to] having lost their toes, ὑπό, iv. 5. 12.

ἀπο-σκάπτω,* ἀψω, ἔσκαφα, (σκάπτω to dig) to trench off, dig a trench to intercept, A.E., ii. 4. 4.

ἀπο-σκεδάννυμι,* σκεδάσω σκεδῶ, to scatter abroad (trans.): P. and M. to be scattered or dispersed, scatter or disperse (intrans.), stray or straggle: οἱ ἀποσκεδαννύμενοι the stragglers: iv. 4. 9, 15: vii. 6. 29.

ἀπο-σκηνίω, ἤσω, or -σκηνώ, ὥσω, to encamp at a distance from, iii. 4. 35.

ἀπο-σπᾶω,* ἄσω, ἐσπᾶκα, α. π. ἐσπᾶσθην, to draw off, separate, α. ἀπό: also intrans. to separate one's self from, οὐλstrip (or M.), 577c: P. to be separated or removed from, G.,

ἀπό: i. 5. 3; 8. 13: ii. 2. 12: vii. 2. 11; 3. 41.

ἀπο-σταίην, -στάς, see ἀφ-ίστημι.

ἀπο-σταυρόω, ὥσω, to stake or pali-

sade off, A., vi. 5. 1.

ἀπο-στέλλω,* στέλω, ἔσταλκα, to send away or back, A., ii. 1. 5.

ἀπο-στερέω,* ἤσω, ἐστέρηκα, to deprive, rob, de-fraud, 2 A., vi. 6. 23.

ἀπο-στήναι, see ἀφ-ίστημι, i. 1. 7.

ἀπο-στρατοπεδεύομαι, εὔσομαι, ἐστρατοπεδεύομαι, to encamp at a distance, G., iii. 4. 34: vii. 7. 1.

ἀπο-στρέφω,* ψω, ἐστροφά 1., to turn back, recall, A. ἐξ, ii. 6. 3.

† **ἀπο-στροφή**, ἦς, a [turning aside or back] retreat, refuge, resort (place as well as act), ii. 4. 22: vii. 6. 34.

ἀπο-σῦλάω, ἤσω, (σῦλάω to strip) to strip off, despoil, rob, 2 A., i. 4. 8.

ἀπο-σχαίνω, -σχω, see ἀπ-έχω, ii. 2. 12.

ἀπο-σώζω,* σώσω, σέσωκα, to lead or bring back in safety, to restore safe, A. eis, ii. 3. 13.

ἀπο-ταφρεύω, εὔσω, (τάφρος) to trench off, complete a trench, v. 5. 1.

ἀπο-τείνω,* τενώ, τέτακα, pl. p. τέταμαι, to stretch off, extend, eis, i. 8. 10.

ἀπο-ταχίζω, ἴσω ἰώ, τετείχικα, to wall off, build a wall to intercept, ii. 4. 4.

ἀπο-τέμνω,* τεμῶ, τέτμηκα, 2 a. ἐτεμον, α. p. ἐτεμήσθην, to cut off, intercept, A.: ἀποσηθέντες τὰς κεφαλὰς beheaded, 481: i. 10. 1: ii. 6. 1: iii. 1. 17; 4. 29.

ἀπο-τίθημι,* θήσω, τέθεικα, α. ἔθηκα (θῶ, &c.), to put away, lay up, store, A., ii. 3. 15.

ἀπο-τίνω,* τίσω, τέτικα, (τίνω to pay) to pay back, or what is due, A. D.: M. to get pay from, take vengeance, requite, punish, A.: iii. 2. 6: vii. 6. 16.

ἀπο-τμηθεῖς, see ἀπο-τέμνω, ii. 6. 1.

† **ἀπότομος**, or, cut sharp off, precipitous, iv. 1. 2; 7. 2 †

ἀπο-τρέπω,* ψω, τέτροφα, 2 a. m. ἐτραπέμην, to turn off or back, trans.: M. to turn off, aside, or back, intrans., iii. 5. 1: vii. 3. 7; 6. 11.

ἀπο-τρέχω,* δραμοῦμαι, δεδράμικα, 2 a. ἐδραμον, to run off or back, retreat, return, v. 2. 6: vii. 6. 5.

ἀπο-φαίνω,* φανῶ, πέφαγκα, α. ἔφηναι, to show off or forth: M. to show one's self or one's own; appear; express, A.; i. 6. 9: v. 7. 12.

ἀπο-φεύγω,* φεύξομαι, πέφευγα,

†ἀποικία, αἰ, a colony, iv. 8. 22.

ἀπ-οικος, or, transplanted from home, colonized: subst. ἡ ἀποικος [sc. πόλις] colony; οἱ ἀποικοὶ colonists; v. 3. 2; 5. 10: vi. 1. 15; 2. 1.

ἀπο-καίω & Att. ἀπο-κάω,* καύσω, κέκαυκα, to burn off; also of intense cold (ne frigus adūrat, Virg. G. 1. 92), to blast, freeze off, A., iv. 5. 3: vii. 4. 3.

ἀπο-καλέω,* καλέσω καλῶ, κέκληκα, to call aside or apart, A., vii. 3. 35.

ἀπο-κάνω,* καμύομαι, κέκμηκα, 2 a. ἔκαμον, to fall off from work through fatigue, become fatigued, grow tired or weary, iv. 7. 2.

ἀπο-κειμαι,* κείσομαι, to be laid away or laid up, to be reserved, stored, or kept in store, D., ii. 3. 15: vii. 7. 46?

ἀπο-κλείω,* κλείσω, κέκλεικα, to shut off or out, intercept, exclude, A. G.; to shut, A.; iv. 3. 20s: vi. 6. 13: vii. 6. 24.

ἀπο-κλίνω,* κλινῶ, κέκλικα I., to turn aside, ii. 2. 16.

ἀπο-κόπτω,* κόψω, κέκοφα, 2 a. p. ἐκόπη, to cut off, strike off, beat off, A., iii. 4. 39: iv. 2. 10, 17: vii. 4. 15.

ἀπο-κρίνομαι,* κρίνομαι, κέκριμαι, a. ἐκρίναμην (later απ-εκρίθην), to [decide back] reply, answer, D. A.E., C.F., πρόσ, i. 3. 20; 4. 14; 6. 7s: ii. 1. 15, 22s.

ἀπο-κρύπτω,* κρύψω, κέκρυφα, to hide away, conceal, cover, A.: M. to conceal one's own, hoard: i. 9. 19: iv. 4. 11.

ἀπο-κτείνω,* κτενῶ, 2 pf. ἔκτενα, a. ἔκτενα, (P. supplied by ἀποθνήσκω) to kill off, kill, slay, put to death, A., i. 1. 3, 7; 2. 20: ii. 1. 8.

ἀπο-κτείνω,* ἀποκτείνω, vi. 3. 5.

ἀπο-κωλύω (ὄ), ὄσω, κεκώλυκα, to hinder or prevent from, A. G., I., iii. 3. 3? vi. 4. 24.

ἀπο-λαμβάνω,* λήψομαι, εἴληφα, 2 a. ἔλαβον, a. p. ἐλήφθην, to take or receive back, re-take, recover: to receive what is due; to take or cut off, intercept, arrest: A.; i. 2. 27; 4. 8: ii. 4. 17: vii. 7. 21, 33, 55?

ἀπο-λείπω,* λείψω, 2 pf. ἔλειπα, 2 a. ἔλιπον, to leave behind, forsake, desert, quit, fail; to leave [out] a space: A.: P. and M. to be left behind, fall behind, fail to observe, G.: i. 4. 8: ii. 6. 12: iv. 3. 22: v. 4. 20: vi. 3. 26; 5. 11.

ἀπό-λεκτος, on, (λέγω) picked out, select, choice, ii. 3. 15.

ἀπο-ληφθῶ,* λήψομαι, see ἀπο-λαμβάνω, i. 4. 8: ii. 4. 17.

ἀπ-δύω,* δλέσω δλώ, δλώλεκα, (δύω to destroy) to destroy [off or utterly], slay, A.; to lose, be deprived of, A. ὑπό: M. (f. ὀδοῦμαι, 2 a. ὠδύμην) to perish, die, ὑπό: 2 pf. as m. ἀπ-ὄλωλα perii, I have perished, I am lost or undone: i. 2. 25; 5. 5: ii. 5. 17, 39, 41: iii. 1. 2; 4. 11: vi. 6. 23.

Ἀπόλλων,* ὤπος, ὠνι, ὠνα and ω, Ἀπόλλων, Apollo, son of Jupiter and Latōna, and twin-brother of Diāna, one of the chief divinities of the Greeks, and regarded as the patron of divination, music, poetry, archery, &c. His oracles were numerous, and that at Delphi in Phocis was the most famous of all the Greek oracles. "Apollo had more influence upon the Greeks than any other god. It may safely be asserted that the Greeks would never have become what they were, without the worship of Apollo: in him the brightest side of the Grecian mind is reflected." Dr. Schmitz. i. 2. 8.

† Ἀπολλωνία, as, Apollonia, a small town of Mysia near Lydia, vii. 8. 15.

† Ἀπολλωνίδης, on, Apollonides, a mean-spirited lachage, a Lydian by birth, but serving as a Greek in the division of Proxenus, iii. 1. 26.

ἀπο-λογέομαι,* ἡσομαι, -λελόγημαι, (λόγος) to plead off from a charge, speak or say in defence, ΑΠΟΛΟΓΙΖΕ, περί, ὅτι, v. 6. 3.

ἀπο-λύω,* λύσω, ἔλυκα, to loose from, acquit, A. G., vi. 6. 15.

ἀπ-ολώλεκα, see ἀπ-δύω, ii. 5. 39.

ἀπο-μάχομαι,* χέσομαι χούμαι, μεμάχημαι, to fight-off, resist, refuse, vi. 2. 6.

ἀπό-μαχος, on, (μάχη) Fr. hors de combat, kept from fighting, disabled, non-combatant, out of the ranks, iii. 4. 32: iv. 1. 13.

ἀπο-νοστήω,* ἥσω, (νόστος a return) to return [back] home, iii. 5. 16.

ἀπο-πέμπω,* πέμψω, πέπομφα, to send off, away, or back; to send what is due, re-mit: A. D., εἰς, ἐπι, &c.: M. to send away or back from one's self, dismiss, A.: i. 1. 3, 5, 8; 2. 1. 20.

ἀπο-πέτομαι,* πετήσομαι, comm. πτήσομαι, 2 a. a. ἔπτην or ἐπταν, to fly off or away, i. 5. 3?

ἀπο-πήγνυμι,* πήξω, πέπηγα I., to form curds from a liquid: M. to curdle, become congealed, freeze, v. 8. 15.

ἀπο-πηδάω, ἤσομαι, πεπήδηκα, (πηδάω to leap) to leap or spring off, away, or back, iii. 4. 27†

ἀπο-πλέω,* πλεύσομαι or πλευσοῦμαι, πέπλευκα, α. ἐπλευσα, to sail off, away, or back, to sail for home, ἐκ, &c., i. 3. 14; 4. 7: vi. 6. 9: vii. 1. 38.

† **ἀπὸ-πλοος**, contr. οὐς, οὐ, ὅ, a voyage back or home, v. 6. 20.

ἀπο-πορεύομαι, εἴσομαι, πεπόρευμαι, to go away, depart, vii. 6. 33.

† **ἀπορία**, ἥσω, ἠπόρηκα, to be without resource or means; to be at a loss what to do, to be perplexed, puzzled, or in doubt, D. (M. in like sense, CP., I.); to be destitute or in want, to want, lack, &c.; i. 3. 8; 7. 3: vi. 1. 22† vii. 3. 29.

† **ἀπορία**, as, lack of resource or means; perplexity, embarrassment, distress; difficulty, i.; want, lack, &c.; i. 3. 13: ii. 5. 9: iii. 1. 2, 11 s.

ἀ-πορος, or, without way, resource, or means; impracticable, impossible, difficult; of places, impassable; of persons, without resource, devoid of means, i.; subst. ἀπορος something impassable, an insuperable obstacle, pl. obstacles, difficulties, straits: ii. 4. 4; 5. 21: iii. 2. 22; 3. 4: v. 6. 20.

ἀπὸ-β-ρήτος, or, (ρε- to speak) [away from speaking] not to be spoken, forbidden to be told, secret, i. 6. 5: vii. 6. 43. See ποίω.

ἀπο-β-ρέξω, ὤγος, ὁ ἦ, ch. poet., (ἀπο-β-ρήνυμι to break off) broken off, ab-rupt, sleep, vi. 4. 3.

ἀπο-σῆπω,* ψω, 2 pl. as m. σέσπηα, (σῆπω to rot) to rot off (trans.): M. to rot off (intrans.), be mortified: τοὺς δακτύλους ἀποσεσηπότες (mortified as to) having lost their toes, ὑπὸ, iv. 5. 12.

ἀπο-σκάπτω,* ἀψω, ἔσκαφα, (σκάπτω to dig) to trench off, dig a trench to intercept, A.E., ii. 4. 4.

ἀπο-σκεδάννυμι,* σκεδάω σκεδῶ, to scatter abroad (trans.): P. and M. to be scattered or dispersed, scatter or disperse (intrans.), stray or straggle: οἱ ἀποσκεδαννύμενοι the stragglers: iv. 4. 9, 15: vii. 6. 29.

ἀπο-σκηνέω, ἥσω, or -σκη-ῶ, ὥσω, to encamp at a distance from, iii. 4. 35.

ἀπο-σπάω,* ἄσω, ἔσπακα, α. π. ἐσπάσθην, to draw off, separate, A. ἀπὸ: also intrans. to separate one's self from, outstrip (or M.), 577c: P. to be separated or removed from, &c.,

ἀπὸ: i. 5. 3† 8. 13: ii. 2. 12: vii. 2. 11; 3. 41.

ἀπο-σταίην, -στάς, see ἀφ-ίστημι. **ἀπο-σταυρόω**, ὥσω, to stake or paddle off, A., vi. 5. 1.

ἀπο-στέλλω,* στελῶ, ἔσταλκα, to send away or back, A., ii. 1. 5.

ἀπο-στέρω,* ἥσω, ἐστέρηκα, to deprive, rob, de-fraud, 2 A., vi. 6. 23.

ἀπο-στήναι, see ἀφ-ίστημι, i. 1. 7.

ἀπο-στρατοπεδεύομαι, εἴσομαι, ἐστρατοπεδεύομαι, to encamp at a distance, &c., iii. 4. 34: vii. 7. 1.

ἀπο-στρέφω,* ψω, ἔστρεφα l., to turn back, recall, A. ἐξ, ii. 6. 3.

† **ἀπο-στροφῆ**, ἦς, a [turning aside or back] retreat, refuge, resort (place as well as act), ii. 4. 22: vii. 6. 34.

ἀπο-σῦλλω, ἥσω, (σῦλλω to strip) to strip off, despoil, rob, 2 A., i. 4. 8.

ἀπο-σχεῖν, -σχω, see ἀπ-έχω, ii. 2. 12.

ἀπο-σώζω,* σώσω, σέσωκα, to lead or bring back in safety, to restore safe, A. eis, ii. 3. 18.

ἀπο-ταφρεύω, εἴσω, (τάφρος) to trench off, complete a trench, vi. 5. 1.

ἀπο-τείνω,* τενώ, τέτακα, pf. p. τέταμαι, to stretch off, ex-tend, eis, i. 8. 10.

ἀπο-ταχίζω, ἴσω ὡ, τετείχικα, to wall off, build a wall to intercept, ii. 4. 4.

ἀπο-τέμνω,* τεμῶ, τέτμηκα, 2 a. ἐτεμον, α. p. ἐτεμήθην, to cut off, intercept, A.: ἀποτεμθέντες τὰς κεφαλὰς beheaded, 481: i. 10. 1: ii. 6. 1: iii. 1. 17; 4. 29.

ἀπο-τίθημι,* θήσω, τέθεικα, α. ἔθηκα (θῶ, &c.), to put away, lay up, store, A., ii. 3. 15.

ἀπο-τίνω,* τίσω, τέτικα, (τίνω to pay) to pay back, or what is due, A. D.: M. to get pay from, take vengeance, requite, punish, A.: iii. 2. 6: vii. 6. 16.

ἀπο-τμηθεῖς, see ἀπο-τέμνω, ii. 6. 1.

† **ἀπότομος**, or, cut sharp off, precipitous, iv. 1. 2; 7. 2?

ἀπο-τρέπω,* ψω, τέτροφα, 2 a. m. ἐτραπήην, to turn off or back, trans.: M. to turn off, aside, or back, intrans., iii. 5. 1: vii. 3. 7; 6. 11.

ἀπο-τρέχω,* δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run off or back, retreat, return, v. 2. 6: vii. 6. 5.

ἀπο-φαίνω,* φανῶ, πέφαγκα, α. ἔφηνα, to show off or forth: M. to show one's self or one's own; appear; express, A.; i. 6. 9: v. 7. 12.

ἀπο-φεύγω,* φεύξομαι, πέφευγα,

2 a. ἐφύγον, to flee away, escape, esp. through speed (cf. ἀπο-διδράσκω), ἐκ, els, i. 4. 8: ii. 5. 7: iii. 4. 9: iv. 2. 27.

ἀποφράξεις, εως, ἡ, (ἀπο-φράττω to fence off, obstruct) obstruction, blockade, G., iv. 2. 25 s.

ἀπο-χωρέω, ἥσω or ἥσομαι, κεχώρηκα, to go back, retreat, return, i. 2. 9.

ἀπο-ψηφίζομαι, ἴσομαι ἰούμαι, ἐψηφισμαι, to vote [off from] otherwise or against, i. 4. 15.

ἀ-πρόθυμος, ον, not inclined, disinclined, un-willing, vi. 2. 7.

ἀ-προσδόκητος, ον, (προσ-δοκάω) unexpected, sudden; ἐξ ἀπροσδοκήτου ex improviso, of a sudden, suddenly, unexpectedly, by surprise, iv. 1. 10.

ἀ-προφασίστως adv., (προφασίζομαι) without making excuses, promptly, without hesitation, ii. 6. 10.

ἄπτω,* ἄψω,* to fasten, kindle: M. to fasten one's self to, touch, engage in, G., i. 5. 10: v. 6. 28.

ἀπ-αλόμην, see ἀπ-δάλμω, i. 5. 5.

ἀπ-άν, see ἀπ-εμι (εἰμι), ii. 5. 37.

[ἀπ-, to fit, suit, please, unile.]

[ἀρα*] postpos. adv., a particle expressing inference or relation, and often throwing force upon the preceding word. It is variously translated: accordingly, therefore, then, ποιο, indeed, in truth; it seems; perhaps (as w. εἰ or ἐάν); i. 7. 18: ii. 2. 3; 4. 6: iv. 6. 15?

ἴδρα* interrog. adv., (a stronger form of ἀρα) indeed! surely! often not expressed in Eng., except by the mode of utterance. Ἀρ' οὐ expects an affirmative, and ἀρα μὴ a negative answer. iii. 1. 18: v. 5. 18: vii. 6. 5.

Ἀραβία, ας, (Ἀραψ Arab) Arabia, the great southwestern peninsula of Asia, so extensively desert, and mostly occupied in ancient as in modern times by nomadic and predatory tribes. Its limits on the north were not fixed, and Xenophon so extends them as to include a desert region beyond the Euphrates. i. 5. 1: vii. 8. 25.

Ἀράξης, ον, the Araxes, prob. the same with the Χαβώρας, now Khabûr (the Chebar, the scene of the prophet Ezekiel's sublime visions, Ezek. 1. 1), the largest affluent of the Euphrates above its junction with the Tigris, i. 4. 19.

ἀράτω, sec αἰρω, v. 6. 33.

Ἀρβάκης, or Ἀρβάκης, ον, Arbaces or -ces, satrap of Media, and commander of a fourth part of the army of Artaxerxes, i. 7. 12: vii. 8. 25.

Ἀργεῖος, ον, ὁ, (Ἄργος) an Argive. Argos was the chief city of Argolis, the most eastern province of Peloponnesus; and according to tradition was the oldest city in Greece. Its early importance was such that its name is applied by Homer, not only to the surrounding district, of which Mycenæ was the Homeric capital, but even to the whole Peloponnesus; and sometimes the name Ἀργεῖος, to the Greeks in general. Other cities afterwards so eclipsed and depressed it, that it played no great part either in Greek politics or civilization. In the Persian wars, it was inactive; in domestic wars, as the Peloponnesian, it was generally inclined to side with the enemies of Sparta. It worshipped Héra (Juno) as its especial patroness. iv. 2. 13, 17.

ἀργός, ὢς, (contr. fr. ἀ-εργός, fr. ἔργον) without work, at ease, idle, iii. 2. 25.

† ἀργύρεος, α, ον, contr. ἀργυροῖς, ὦν (772 c), of silver, iv. 7. 27.

† ἀργύριον, ον, dim., silver in small pieces for money, silver-money, money, i. 4. 13: ii. 6. 16: iii. 2. 21.

† ἀργυρό-πους, ὁ ἡ, g. -ποδος, silver-footed, iv. 4. 21.

[ἀργυρός, ον, ὁ, (ἀργός shining, white) silver.]

Ἀργά, ὅς, ἡ, the Argo, the vessel, small in size but great in mythic fame, in which Jason with his band of fifty heroes sailed from Iolcos in Thessaly to Æa in Colchis, in quest of the golden fleece, about a generation before the Trojan war, vi. 2. 1.

ἀρδην adv., (αἰρω) [all taken up] altogether, wholly, quite, vii. 1. 12?

ἀρδω (in Att. only pr. and ipf.) to water, irrigate, A., ii. 3. 13.

ἀπέρω,* ἀπέρω, (ἀπ-) to please, satisfy, suit, D., ii. 4. 2.

† ἀρετή, ἡς, goodness, excellence, virtue, magnanimity; good service, merit; esp. goodness in war (virtus), manhood, valor, prowess, courage; i. 4. 8 s: ii. 1. 12 s: iv. 7. 12.

ἀρήγω, ἤλω, ch. poet., (akin to ἀράτω) to give aid or succor, esp. in war, i. 10. 5.

† Ἀρχήτων, *uros*, *Arxion*, a soothsayer in the Cyrean army, from Parthasia in Arcadia, vi. 4. 13; 5. 2. 8.

Ἀρσιος, *ov*, *Arizius*, chief commander under Cyrus of the barbarian troops, but treacherous to the Greeks after the battle of Cunaxa. He is mentioned as in command at Sardis, B. C. 395. i. 8. 5; 9. 31: ii. 4. 1 s.

ἀριθμός, *οὔ, δ*, *number*; *numbering*, *enumeration*; *summary*, *total*, *whole extent*, τῆς οδοῦ: i. 2. 9; 7. 10: ii. 2. 6. Der. ARITHMETIC. From ἀρ-

Ἀρισταρχος, *ov*, *Aristarchus*, Spartan harmost at Byzantium, corrupt and cruel, vii. 2. 5 s, 12 s. — 2. See Ἀριστεας.

ἀριστεύω, *ῥω*, *ἡριστηκα*, (*ἀριστον* q. v.) *to breakfast*, *take the first or morning meal*, iii. 3. 6: iv. 3. 10.

Ἀριστεας, *ov*, *Aristeas*, of Chios, a brave and useful commander of light-armed troops, iv. 1. 28 (v. l. Ἀρισταρχος); 6. 20.

ἀριστερός, *δ, ὅς*, (fr. *ἀριστος* by euphemism? cf. *εὐώνυμος*) *left* in distinction fr. *right*: ἡ ἀριστερὰ χεὶρ *the left hand*, *the left* (in the art. and χεὶρ oftener omitted): ii. 3. 11; 4. 28: iv. 8. 2.

Ἀριστηππος, *ov*, *Aristippus*, of Larissa in Thessaly, one of the noble family of the Aleuadae. Obtaining money from Cyrus, he enlisted troops to withstand an opposing party, and from these sent a force under his favorite Menon to the service of Cyrus. i. 1. 10; 2. 1: ii. 6. 28.

ἄριστον, *ov, τό*, (cf. *ἥρι early*) *the first* of the two usual and regular Greek meals, *the morning or forenoon meal*, *breakfast*; not usually taken very early, and sometimes corresponding to our early dinner, or the English lunch (Lat. prandium); i. 10. 19.

ἄριστο-ποιέω, *ῥω*, *to prepare breakfast*: *M. to prepare one's own breakfast*, *get breakfast*, iii. 3. 1, cf. 6.

ἄριστος, *ῆ, ὅς*, s. to ἀγαθός, (*ἀρ*) *most fitting*, *best*, *most useful* or *advantageous* (often coupled with κάλλιστος, ii. 1. 9, 17); *best* or *first* in rank, *noblest*, *most eminent*; *best* in war, *bravest*: ἀριστα adv. (s. to εἶδ), *in the best way*, *best*, *most successfully* or *advantageously*: i. 3. 12; 5. 7; 6. 1, 4; 9. 5: iii. 1. 6. Der. ARISTOCRAT.

† Ἀρίστων, *uros*, *Ariston*, an Athe-

nian sent by the Cyreans on an embassy to Sinōpe, v. 6. 14.

† Ἀριστ-ώνυμος, *ov*, *Aristonymus*, a lochage from Methydrum in Arcadia, one of the bravest and most adventurous of the Cyreans, iv. 1. 27.

† Ἀρκαδικός, *ῆ, ὅς*, *Arcadian*: τὸ Ἀρκαδικόν [sc. στρατεύμα or πλῆθος] *the Arcadian force*, iv. 8. 18.

Ἀρκάς, *ἄδος, ὅς, ἄν* *Arcadian*. Arcadia was the mountainous central province of the Peloponnese, inhabited by a brave and energetic but not wealthy people, many of whom, like the modern Swiss, sold their services abroad for more liberal rewards than could be obtained at home. Their pastoral habits led to the especial worship of Pan and culture of music. Arcadia was the Greek province most largely represented in the army of Cyrus; and its modern inhabitants are said to be the bravest people in the Morea. i. 2. 1: vi. 2. 10.

ἀρκέω, *έρω*, *to be sufficient* or *enough*; *to suffice*, *content*, *satisfy*: ἀρκῶν as adj., *sufficient*, *enough*: D., πρὸς: ii. 6. 20: v. 6. 1; 8. 13: vi. 4. 6.

ἄρκτος, *ov, ῆ*, *comm. epicene*, *a bear*; *the Northern Bear* (Ursa Major), *the north*; i. 7. 6; 9. 6. Der. ARCTIC.

ἄρμα, *αρος, τό*, (*ἀρ*) *a yoked vehicle*, *a chariot*, esp. for war, with two wheels, and open behind. Its use in battle (except as scythe-armed among barbarian nations) belonged rather to the Homeric than to later times. i. 2. 16; 7. 10 s, 20; 8. 3, 10. Cf. ἄμαξα & ἰάμμ-ἄμαξα, *ῆς*, *a covered carriage*, esp. for women and children, i. 2. 16.

† Ἀρμενία, *ας*, *Armenia*, an elevated region of Western Asia, containing the head-waters of the Euphrates, Tigris, and several other rivers. Here the garden of Eden seems to be most naturally located; here the ark of Noah is comm. supposed to have rested; and this region prefers strong claims to be regarded as an especial cradle of Caucasian civilization. The Cyreans found its winter climate severe; and its heights occupied by hardy and brave, but rude tribes. iii. 5. 17.

Ἀρμένιος, *α, ὅς*, *Armenian*: οἱ Ἀ. *the Armenians*: iv. 3. 4, 20; 5. 33.

Ἀρμήνη, *ῆς*, *Harmēne*, a village and harbor about five miles west of

Sinöpe and belonging to it: v. l. Ἀρμήνη: vi. 1. 15, 17. || Ak-Liman, i. e. *White Haven*.

ἀρμοστής, οὐ, (ἀρμόζω to regulate) a regulator, director, governor of a dependent state, *harmost*; a title esp. given to the officers who were sent by Sparta during her supremacy to regulate and control the affairs of subject states, and whose arbitrary and corrupt conduct brought so much odium upon the Spartan rule; v. 5. 19 s.

ἀρναός, α, ον, (ἀρῆς lamb's) of a lamb, lamb's, iv. 5. 31.

ῥάπαις, ἡς, seizure, robbery, rapine, pillage, plunder; καθ' ῥάπαις [with reference to] for plunder: iii. 5. 2.

ῥάπαις, ὅς, ὄσως, oftener ὄσωμα, ἡρπαια, pl. p. ἡρπασμαί, rapio, to snatch up, seize, carry away, capture; to plunder, pillage, rob: οἱ ῥάπαιστές the pillagers: α.: i. 2. 25, 27; 10. 3 s.

Ἀρπασός, ον, ὁ, the Harpasus, prob. the same river with the Acampsis (now Choruk-Su), flowing into the south-eastern Euxine, iv. 7. 18.

[Ἀρτα-, great or honored, a common prefix in Persian names.]

Ἀρτα-γέρξης, ον, Artagerxes, commander of the body-guard of Artaxerxes, i. 7. 11; 8. 24.

Ἀρτακάμας, α, Artacamas, satrap of Phrygia, vii. 8. 25.

Ἀρτάοτος, ον, Artaozus, a follower of Cyrus, who made his submission to the king, ii. 4. 16; 5. 35.

Ἀρταξέρξης, ον, (translated by Herodotus μέγας ἀρτίος great warrior, 6. 98, see Σέξης) Artaxerxes II., surnamed Mnemon from his great memory, eldest son of Darius Nothus, and his successor upon the Persian throne, reigning B. C. 405–359. Before his accession, his name was Arsaces. Of natural mildness and easy temper, he was a weak king, yielding undue power to his mother, the unprincipled and cruel Parysatis, and leaving the government too much to slaves and eunuchs. His subjects were rebellious; his arms had little success; and his last years were embittered and shortened by the quarrels and crimes of his sons. i. 1. 1, 3 s.

Ἀρταπάτης or -ας, ον or α, Artapates or -as, the personal attendant in whom Cyrus most confided, i. 6. 11.

ἀρτάω, ἦσω, ἤρταα I., to fasten, hang, or suspend one thing to another, α., iii. 5. 10.

Ἀρτεμις, ἰδος, ἰδέ, υ or ἰδα, ι, Artemis or Diāna, twin-sister of Apollo, the goddess of virginity and of the chase. She was greatly worshipped by the Greeks, and with especial honor at Ephesus and in Arcadia. i. 6. 7.

ἄρτι adv., (ἀρ-) exactly, just, just now, iv. 6. 1: vii. 4. 7.

Ἀρτίμας, α, Artimas, satrap of Lydia, vii. 8. 25.

ἄρτο-κόπος, ον, ὁ ἡ, (κίπτω) a [bread-beater] baker, iv. 4. 21: τ. l. ἄρτο-ποιός, οὐ, (ποιέω) a bread-maker.

ἄρτος, ον, ὁ, a loaf of bread, esp. of wheat, bread, i. 9. 26: ii. 4. 28.

Ἀρτιάχης, ον or α, Artichas, a commander of forces for the king, prob. a ruler of the Mardouii or Mardi, iv. 3. 4.

Ἀρίστας, ον or α, Arystas, an Arcadian, a great eater, vii. 3. 23 s: τ. l. Ἀριστος, Ἀρυστος.

Ἀρχ-αγέρας, ον or α, Archagoras, a lochage, an exile from Argos, iv. 2. 13.

ἄρχαίος, α, ον, [in the beginning] old, ancient: Κύρος ὁ α. C. the Elder: τὸ ἀρχαίον, as adv., of old, formerly: i. 1. 6; 9. 1: iii. 1. 4: iv. 5. 14.

ἄρχῃ, ἡς, beginning; rule, command, dominion, sovereignty, &c.; government, realm, empire, principality, satrapy, province: ἀρχῇ, as adv., in the first place, at all (followed by a negative): i. 1. 2 s: ii. 1. 11: vi. 3. 1: vii. 7. 25, 28.

ἄρχ-ηγός, οὐ, ὁ, (ἄγω) a leader, commander, officer, iii. 1. 26?

ἄρχικός, ἡ, ὁ, filled to command, qualified for command, ii. 6. 8, 20.

ἄρχω, ἄρξω, ἤρξα τ., to be foremost, take the lead; in time, to begin or commence, esp. for others to follow, &c., 1.; in rank or office, to lead, command, rule, govern, reign, &c.; ἄρχω subst., a leader, commander, officer, ruler, governor, prince, chief: P. to be ruled, governed, or commanded, hence to submit to authority, to obey or serve, ἡνέοι ἀρχόμενοι those under command, the common soldiers, "the men"; πρὸς ἄλλους ἀρχομένους ἀπένειναι to go as soldiers to other officers (ii. 6. 12; τ. l. ἀρχοντας, ἀρχομένους, &c.): M. to begin or commence for one's self, i., &c.; w. ἀπὸ, to begin [from] at or with (ἀπὸ θεῶν with the gods, i. e. by consulting them,

vi. 3. 18): i. 1. 2, 8; 4. 10, 15: ii. 1. 3; 6. 14, 19: vi. 4. 1. Der. ARCH-, -ARCH, -ARCHY, in compounds.

ἄρωμα, ατος, τό, an AROMATIC, *spice*, i. 5. 1.

† **ἀσέβεια**, as, *impiety, ungodliness*, iii. 2. 4.

ἀσεβής, ἐς, (σέβομαι to revere) *irreverent, impious, ungodly*, πρὸς, ii. 5. 20: v. 7. 32.

† **ἀσθενία**, ἥσω, *to be sick, feeble, or infirm*, i. 1. 1: iv. 5. 19, 21.

ἀσθενής, ἐς, (σθένος strength) *weak, feeble*, i. 5. 9.

Ἀσία, as, *Asia*, a name sometimes applied by the Greeks to Asia Minor (Anatolia) or the nearer part of it, and sometimes to all they knew of the grand division now bearing this name. The latter was sometimes divided into ἡ κάτω Ἀσία *Lower Asia*, the part west of the Halys, and ἡ ἄνω Ἀσία *Upper Asia*, the part east of this river. v. 3. 6: vii. 1. 1; 2. 2.

Ἀσιδάτης, ου, *Asidates*, a Persian of rank and wealth, vii. 8. 9, 12, 21.

Ἀσινάιος, ου, ὁ, (Ἀσίνη, a small town on the Laconian gulf, nearly south of Sparta) an *Asinean*, v. 3. 4: vi. 4. 11. || *Passava*?

ἀσινῶς adv., s. ἀσυνέστατα, (ἀσινής harmless, fr. ἀνομαι) *without doing harm, without injury or depredation, harmlessly*, ii. 3. 27: iii. 3. 3.

ἄσitos, ου, (σιτος) *without or in want of food, fasting*, ii. 2. 16: iv. 5. 11.

ἀσκήω, ἥσω, ἡσκηκα, *to practise, cultivate, observe, maintain*, ii. 6. 25.

ἀσκής, οὔ, ὁ, a *skin*, esp. of a goat, a *leathern bag*, iii. 5. 9 s: vi. 4. 23.

ἀσμενός, η, ου, (ἡδω) *well-pleased, glad*: always with a verb, and like an adv. in force, *gladly, willingly, cheerfully*, ii. 1. 16: iii. 4. 24.

ἀσπάζομαι, ἀσπασμαι, (σπᾶω) *to [draw to one's self] embrace: to salute, greet, welcome, take leave of*; A.; vi. 3. 24.

Ἀσπενίδος, ου, ὁ, (Ἀσπενδος) an *Aspendian*. Aspendus was a city of Pamphylia on the Eurymedon (now Capri-Su), about six miles from the sea, an Argive colony. Here Thrasybulus, the deliverer of Athens from the tyranny of the Thirty, lost his life, b. c. 389. i. 2. 12. || *Balkésu*.

ἀσπίς, ἰδός, ἡ, a *shield*: here sp. applied to the large oval shield of the

Greek hoplites, comm. made of several thicknesses of stout leather strengthened by a metallic front and rim, and convex outwardly (so that it could even be used as a vessel to receive blood, ii. 2. 9): as a collective noun, *heavy-armed infantry*; ἀσπίς μυρία 10,000 [shield] *shield-men* or *hoplites* (cf. "10,000 horse," i. e. horse-men): παρ' ἀσπίδας [by the shields] *by or to the left*, since the shield was carried on the left arm (while, in a posture of waiting in readiness for action, it was also supported in part by the bent knee, i. 5. 13): i. 2. 16; 7. 10; 8. 9, 18: iv. 3. 26.

† **Ἀσσυρία**, as, *Assyria* (the kingdom of Asshur, Gen. 10. 11), a name applied, with varying extent, to the famous country of which Nineveh was the capital; in a narrower sense confined to the region between Media and the Tigris, but in a wider sense extending over Mesopotamia to the Euphrates. It was the seat of one of the greatest of the early empires, which was overthrown by the Medes and Babylonians about 625 B. C. vii. 8. 25.

Ἀσσύριος, α, ου, *Assyrian*, pertaining to Assyria, vii. 8. 15.

ἀσταφίς, ἰδός, ἡ, = σταφίς (d-euphon.) a *dried grape, raisin*, iv. 4. 9?

ἀστράπτω, ἀψω l., (akin to ἀστήρ star) *to gleam, flash, glisten*, i. 8. 8.

† **ἀσφάλεια**, as, *safety, security*, v. 7. 10: vii. 6. 30.

ἀσφαλής, ἐς, c. ἑσπερος, s. ἑστατος, (σφάλω) not liable to fall, firm, *safe, secure*: ἐν ἀσφαλει in a *safe place* or *position, in safety*: i. 8. 22: iii. 2. 19.

ἀσφαλτος, ου, ἡ, ASPHALT, *bitumen*, much used of old for mortar, ii. 4. 12.

ἀσφαλώς, c. ἑσπερον, s. ἑστατα, (ἀσφαλής) *safely, securely*, i. 3. 11, 19.

ἀσχολία, as, (ἀσχολος without leisure, busy, fr. σχολή) *occupation, engagement*, vii. 5. 16.

† **ἀτακτίω**, ἥσω, *to be disorderly or out of order*, v. 8. 21.

ἀτακτος, ου, (τάττω) *disarranged, out of order, in disorder or confusion, disorderly*, i. 8. 2: iii. 4. 19: v. 4. 21.

ἀταξία, as, (τάττω) *want of order or discipline, disorder, leaving the ranks*, iii. 1. 38; 2. 29: v. 8. 13.

ἀτάρ conj., *but, yet*, as in a question expro sing objection, τί; iv. 6. 14.

Ἀταρνέες, *έως*, *δ*, *Atarneus*, a city in southwest Mysia, on the Aegean, over against Lesbos, vii. 8. 8. || Di-keli-Koi.

ἀτασθαλία, *ας*, (*ἀτη infatuation*) recklessness, wantonness, iv. 4. 14†

ἀ-ταφος, *ος*, *un-buried*, vi. 5. 6.

ἄτε * (neut. pl. of the relative *δοτε*, used as an adv. of manner) *just as*, as; w. p., expressing cause and = *inasmuch as* w. verb; iv. 2. 13; 8. 27.

ἀτέλεια, *ας*, (*δ-τελής exempt from tax*, fr. *τέλος*) *immunities, exemption, immunity*; *ἀλλην τινά d. some exemption from other service*, iii. 3. 18.

†ἀτιμάω, *ας*, *ητιμακα*, *to dishonor, disgrace, hold in dishonor*, A., i. 1. 4.

ἀ-τιμος, *ος*, c., (*τιμή*) *without honor, dis-honored, in dis-honor*, *ετ*, vii. 7. 24, 46, 50.

ἀτμίζω, *ισω*, (*ἀτμός vapor*) *to exhale or send up vapor, to steam*, iv. 5. 15.

Ἀτραμύτιον, *ον*, *Adramyttium*, a city in Mysia, at the head of the gulf bearing its name, and called by Strabo an Athenian colony: v. l. Ἀδραμύτιον, Ἀτραμύτειον, &c.: vii. 8. 8. || Adramiti or Edremiti.

ἀ-τριβής, *ές*, (*τριβή*) *without wear, un-worn, untrodden, non tritus*, iv. 2. 8: vii. 3. 42.

Ἀττικός, *ής*, *ων*, (*ἀτκή*) *Attic, Athenian*, i. 5. 6.

αἰ post-*pos* adv., *again, back*, in respect either to time, or to the order or relations of the discourse (often w. *δέ*: *δ' αὖ*); *further, moreover, on the other hand, in turn*; i. 1. 7, 9 s; 6. 7; 10. 5, 11: ii. 6. 7, 18.

αἰαίνω, *αἰανῶ*, ch. poet. & Ion., (*αἰω to dry*) *to dry*, trans.: *M.* (ipf. *αἰαίνωμην & ἡσπαιόμην*, 278 d) *to dry up, wither, intrans.*, ii. 3. 16†

αὐθ-αἰρετος, *ος*, (*αὐτός*) *self-chosen, self-elected, self-appointed*, v. 7. 29.

αὐθ-ἡμερόν or αὐθῆ-ἡμερον adv., (*αὐτός, ἡμέρα*) *on the same day*, iv. 4. 22 s.

αὐθίς adv., (*αὖ*) *again, back; moreover, besides; at another time, afterwards, hereafter*; i. 10. 10: ii. 4. 5.

αὐλίζω, *ῖσω*, (*αὐλός*) *to play on a flute or other wind instrument: M.* *to have the flute played for one's self*, 581, *πρός*: vi. 1. 11: vii. 3. 32.

αὐλιζομαι, *ισμαι*, *ἡλισμαι* l., a. *ἡλίσσμαι* in Thuc., but *ἡλίσθην* in Xen., (*αὐλή court*) *to lodge or be lodged,*

encamp, quarter, be quartered, take quarters, δινοῦαι, ii. 2. 17: iv. 3. 1 s.

αὐλός, *οῦ*, *δ*, (*αὖ to blow*) *a flute*, differing from that common with us, in having a mouthpiece and a fuller tone; *a pipe, oboe, clarinet*; vi. 1. 5. *αὐλόν, ὕδρος*, *δ*, *a water-pipe, canal*, ii. 3. 10.

αὔριον adv., *to-morrow*: *ἡ αὔριος* [sc. *ἡμέρα*] *the morrow, the next day*: ii. 2. 1† iv. 6. 8: vi. 4. 15.

αὐστηρότης, *ητος*, *ἡ*, (*αὐσθρός harsh*, AUSTERE, fr. *αὖ to dry*) *harshness, roughness, strength*, of wine, v. 4. 29.

αὐτή, *αὐται*, see *οὗτος*, i. 1. 7.

†αὐτίκα at the very time, at once, immediately, forthwith, directly, speedily, presently, i. 8. 2: iii. 2. 32 s; 5. 11.

†αὐτόθεν from the very spot, from this or that place, hence, thence, iv. 2. 6: v. 1. 10.

†αὐτόθι ibidem, in the very place, here, there, i. 4. 6: iv. 5. 15; 8. 20.

†αὐτο-κλειστός, *ος*, (*κλειώω*) *self-bidden, self-prompted, of one's own impulse*, iii. 4. 5.

†αὐτο-κράτωρ, *ορος*, *δ* *ἡ*, (*κρατέω*) *ruling by one's self, sole, absolute* (cf. AUTOCRAT), vi. 1. 21.

†αὐτό-ματος, *η*, *ος*, or *ος*, *ων*, (*μάμαι to seek*) *self-moved, or prompted: ἀπό or ἐκ τοῦ αὐτομάτου of one's own motion or accord, of one's self, spontaneously, by chance*: i. 2. 17; 3. 13: iv. 3. 8: vi. 4. 18. Der. AUTOMATON.

†αὐτο-μόλις, *ῖσω*, *ἡτομόλῃκα*, *to desert*: *οἱ αὐτομολοῦντες, the deserters*: *παρά, πρὸς*, &c.: i. 7. 13: ii. 1. 6; 2. 7.

†αὐτό-μολος, *ος*, (*μολ to go*) [going off of one's self] *a deserter*, i. 7. 2.

†αὐτό-νομος, *ος*, *self-ruling, independent*, vii. 8. 25. Der. AUTONOMY.

αὐτός, * *ἡ*, *δ*, (*αὖ*, old definitive *τός*) *very, same*: (a) preceded by the art., *ὁ αὐτός* idem, *the same*, D.: *τὰ αὐτὰ ταῦτα these same things, the same cause*: *ἐκ τοῦ αὐτοῦ, ἐν τῷ αὐτῷ, εἰς ταῦτ*, *from (in, into) the same place*: i. 1. 7; 8. 14: ii. 6. 22. (b) Not preceded by the art., it is either the common pron. of the 3d pers. (*him, her, it, them*, but only in the oblique cases, and not beginning a clause); or is used as an adjective or appositive, with an emphatic or reflexive force, as in Lat. *ipse*, and in Eng. the compounds of *self* (*myself, himself,*

ἔκ.), the adjectives *very*, *separately*, &c. (sometimes expressed by *alone*, *apart*, *simply*, *quite*, *close*, *directly*, as *χωρεῖ αὐτὸς he goes [himself only] alone*, iv. 7. 11; *ἐν αὐτῷ τῶν ποταμῶν to the very river, quite to the river*, iv. 3. 11); i. 1. 2 s; 3. 7 s; 9. 21: *αἰταῖς ταῖς τριήρεσι [with the triremes themselves] triremes and all*, 467 c, i. 3. 17; *ἡμεῖς αὐτῶν our own*, 498, vii. 1. 29. Distinguish carefully the adv. αὐτοῦ, the forms of οὗτος (αὐτῇ, αὐταί), and those of the contr. reflexive αὐτοῦ. Der. AUTO- in compounds.

↓ αὐτόρος to the very place, *thither*, iv. 7. 2.

↓ αὐτοῦ adv., in the very place, in *this or that place, here, there*, often followed by a prepositional phrase defining the place, i. 3. 11: iv. 3. 28.

↓ αὐτοῦ contr. fr. ἐ-αυτοῦ q. v., i. 3. 2.

↓ αὐτὸς or αὐτός, see ὡσαύτως, v. 6. 9.

αὐχὴν, ἐνός, ὁ, the neck; neck of land, *isthmus*, vi. 4. 3.

ἀφ' οὗ apostroph. for ἀπὸ, before the rough breathing, iii. 2. 14.

ἀφ' αἰρέω, * αἰρῶ, ἤρκα, 2 a. εἶλον, a. p. ἤρεθον, to take from or away, detach, A.: oftener M. to take to one's self from another, take away; to rescue from another; to deprive or rob another of; 2 A., A. G., 485 d: P. to be taken away or rescued; to be deprived of, A.: i. 3. 4: iv. 4. 12: vi. 5. 11; 6. 23, 26 s: vii. 2. 22.

ἀφανής, ἐς, (φαίω) not appearing, unseen, unobserved; out of sight, gone; secret, private, doubtful, little known; i. 4. 7: ii. 6. 28: iv. 2. 4.

ἀφανίζω, ἴσω ὡ, ἠφάνικα, to make invisible, hide from view, annihilate, A., iii. 2. 11; 4. 8.

ἀφ' ἀρπάξω, * ἄρω or ἄρομαι, ἠρπάκα, to plunder from, pillage, A., i. 2. 27.

ἀφειδώς, c. ἔσπερον, s. ἔστατα, (ἀφειδής, fr. φειδομαι to spare) unsparingly, without mercy, i. 9. 13: vii. 4. 6.

ἀφ' εἰκα, εἶμαι, εἶναι, εἰς, see ἀφ' ἔμμι.

ἀφ' εἰλόμην, εἰλόν, see ἀφ' αἰρέω.

ἀφ' ἔσθω, see ἀτ' ἔχω, ii. 6. 10.

ἀφ' ἔστηκα, -εστήκειν or -εστήκειν, -εστήξω, see ἀφ' ἔστημι, i. 1. 6: ii. 4. 5.

ἀφ' ἡγέομαι, ἡγήσομαι, ἡγημαί, to lead off in conversation, relate, tell, D. CP., vii. 2. 26.

ἀφ' ἦσω, -ἦκα, see ἀφ' ἔμμι, v. 4. 7.

† ἀφθονία, as, abundance, i. 9. 15.

ἀφθονος, ον, c., (φθόνος) without grudging, bounteous; of land, fertile; abundant, copious, plentiful; iii. 1. 19: v. 6. 25: ἐν ἀφθόνοις amid abundant supplies, in abundance, iii. 2. 25; ἐν πᾶσι ἀφθόνοις in [all things abundant] great abundance, iv. 5. 29: ἐν ἀφθονότεροις [sc. πλοίοις] in vessels more abundantly provided, or in a more abundant supply or greater number of them, v. 1. 10.

ἀφ' ἔμμι, * ἦσω, εἶκα, a. ἦκα (ᾶ, &c.), pf. p. εἶμαι, to send off, away, or back; to dismiss, let go, allow to depart, suffer to escape; to let loose, set free, release, give up; to let flow, as water; to let sink or drop, as anchors; i. 3. 19: ii. 2. 20; 3. 13, 25: iii. 5. 10.

ἀφ' ἔκμμι, * ἔξομαι, ἔγμαι, 2 a. ἔκμμη, (ἔκω), to arrive, reach, come to, or return to, from another place, D. εἰς, πρὸς, &c., i. 1. 5; 2. 4, 12; 5. 4: iii. 1. 43.

ἀφ' ἔκπυς, εἶσω, (ἔκπος) to ride away or back, i. 5. 12.

ἀφ' ἔστημι, * ἔστησω, ἔστηκα, 2 a. ἔστην, f. pf. ἔστηξω, to withdraw (trans.), alienate from, A. ἀπὸ, vi. 6. 34: M., w. act. complete tenses and 2 a., to stand off or aloof, forsake, desert, revolve from, go over to another, withdraw or retire (intrans.), G., πρὸς, εἰς: i. 1. 6 s: ii. 6. 27. Der. APOSTATE.

ἀφ' ὁδός, ου, ἡ, (ὁδός) a [way back or off] retreat, departure, iv. 2. 11.

ἀφροντιστέα, ἦσω, (ἀφροντιστός heedless, fr. φροντίσω) to be heedless of or indifferent to, neglect, make light of, G., v. 4. 20: v. l. ἀμελέω.

† ἀφροσύνη, ης, folly, insatiation, want of consideration, v. 1. 14.

ἀφρων, ον, g. ονος, (φρήν mind) without understanding, senseless, foolish, insatiated, delirious, iv. 8. 20.

† ἀφυλακτέα, ἦσω, to be off one's guard, vii. 8. 20.

ἀφύλακτος, ον, (φυλάσσω) unguarded, ii. 6. 24: v. 7. 14.

† ἀφυλακτός, unguardedly, v. 1. 6.

Ἀχαιῶς, οὔ, an Achaean, a man of Achaia, the hilly province on the north of the Peloponnese, along the Corinthian Gulf. In the early history of Greece, the Achaeans were so dominant a race that the name most frequently applied by Homer to the Greeks in general is Ἀχαιοί. On the conquest of their old seats in the

Peloponnese by the Dorians, many of the Achæans retired to the northern shore, expelling from it, it is said, Ionian settlers, and giving to it their own name. Here they formed a confederacy of twelve cities, none of which attained any great power or distinction. For a long time, the Achæans took little part in the general affairs of Greece, remaining for the most part neutral in the great contests, whether foreign or internal. In a later period of its history, the Achæan League became eminent. The Arcadians and Achæans constituted more than half of the Greek army of Cyrus. i. 1. 11.

ἀ-χάριστος, or, (χαρίζομαι) without grace or thanks: of things, *unpleasing, disagreeable; unrewarded*: of persons, *ungrateful, els: λέγεις οὐκ ἀχάριστα you speak [things not without grace] quite rhetorically or entertainingly*: i. 9. 18: ii. 1. 13: vii. 6. 23.

ἀχαρίστως adv., *without thanks, gratitude, or reward; ungratefully*: ii. 3. 18: vii. 7. 23.

ἀ-χάρις, i, g. ιτος, or ἀ-χάριτος, or, (χάρις) = ἀχάριστος, ii. 1. 13!

Ἀχερουσιᾶς, ἄδος, ἡ, ('Αχέρω, a fabled river in Hades) as an adj., *Acherusian*. Ἀ. Χερρόνησος the *Acherusian Peninsula*, a promontory near the Bithynian Heraclea, with a very deep mephitic hole, fabled as the place of Hercules' descent to Hades, vi. 2. 2. | Baba-Burun.

ἀχθομαι, ἀχθέσθαι, ἡχθημαι i., a. p. ἡχθέσθην, *to be [burdened] vexed, displeased, offended, provoked, troubled, distressed, nettled, or chagrined*, D., G. P., A.E., **τοῦτο** (483 b), **ὅτι, ἐπὶ**, i. 1. 8: iii. 2. 20: vii. 5. 5 s; 6. 10; 7. 21.

ἀ-χρεῖος, or, (χρεῖα use) *use-less, unfit for use, unserviceable*, iv. 6. 26.

ἀ-χρηστος, or, (χράομαι) *use-less, inappropriate*, ii. 1. 18: iii. 4. 26.

ἀχρς (and, before a vowel, less Att. **ἀχρως**) adv., *as far as, even to, els: conj., till, until, & w. subj.*: ii. 3. 2: v. 5. 4. Akin to **ἀκρος**: cf. **μέχρς**.

ἀψίνθον, or, ιερνικόν, i. 5. 1.

B

Βαβυλὼν, ὡς, ἡ, Babylon, one of the greatest and most magnificent

cities of the ancient world, and the seat of successive empires. It was situated on both sides of the lower Euphrates, in a rich alluvial plain. According to Herodotus, it was square, with a circuit of more than 50 miles; and was surrounded by a wall more than 300 feet high and 80 broad, with 100 brazen gates, and with a deep moat without. It was taken by Cyrus through a diversion of the river, B. C. 538; and opened its gates to Alexander, after the battle of Arbela, B. C. 331. It is now for the most part in utter ruin, the more from the perishable nature of its chief material, brick, and from the removal of this for the construction of other cities. i. 4. 11, 13: ii. 2. 6: v. 5. 4. || Hillah.

Βαβυλώνιος, α, or, Babylonian: ἡ **Βαβυλωνία** [sc. χώρα] *Babylonia*, the alluvial region around Babylon and west of the Tigris, comm. regarded as extending from the Wall of Media, which separated it from Mesopotamia, to the Persian Gulf. Watered by the overflowing of the Euphrates and Tigris, and by canals drawn from them, it had great fertility. i. 7. 1: ii. 2. 13.

βάδην adv., (**βαίνω**) *step by step, in regular step*: β. **ταχύ** in *rapid step*: iv. 6. 25; 8. 28: v. 5. 25.

βαδίζω, ἵσθαι ἰούμαι, βεβάδικα, *to walk, march, set foot, go*, v. 1. 2.

† βάθος, εος, τό, depth, i. 7. 14.

βαθεῖς, εῖα, ὅ, deep, i. 7. 14 s: v. 2. 3. **βαίνω, βήσομαι, βέβηκα, 2 a. ἔβην**, *to step, go*: pf. pret., **ἴ** [have planted foot] *stand, stand firm*, iii. 2. 19.

βακτηρία, ας, baculum, a staff, cane, ii. 3. 11: iv. 7. 26.

βάλανος, ου, ἡ, glans, an acorn or like fruit, nut, date, i. 5. 10: ii. 3. 15.

βάλλω, βαλῶ, βέβληκα, 2 a. ἐβηλον, to throw, cast, hurl; to throw at, hit with a missile, pelt (esp. w. stones), *stone*, A. D. of the missile: **οἱ ἐκ χειρὸς βάλλοντες** [those throwing from the hand] *the javelin-men or darters*: i. 3. 1: iii. 3. 15: iv. 6. 12: v. 4. 23.

βάπτω, βάψω, to dip, A., ii. 2. 9.

Der. BAPTISM.

† βαρβαρικός, ἡ, ὡ, BARBARIC, barbarian, foreign; here esp. Persian: τὸ **βαρβαρικόν** [sc. στράτευμα] *the barbarian force or army*: i. 2. 1; 5. 6 s: iv. 5. 33; 8. 7.

† βαρβαρικῶς in the barbarian tongue, in Persian, i. 8. 1.

βαρβαρος, *ov, s.*, BARBAROUS, barbarian, rude: βαρβαρος subst., a barbarian, foreigner. The Greeks so termed all other nations. i. 1. 5: ii. 5. 32: v. 4. 34; 5. 16.

βαρῆς (βαρὺς heavy) heavily, with heavy heart: β. φέρω graviter ferre, to take ill, be smitten with grief: ii. 1. 4, 9.

Βασίλας, *ov*, Basilas, an Arcadian in the army of Cyrus, iv. 1. 18. — 2. A soothsayer from Elis, vii. 8. 10!

† βασιλεία, *as*, kingdom, royal power, regal authority, sovereignty, i. 1. 3.

† βασιλεὺς, *ov*, royal, regal, kingly: βασιλεὺς [sc. δῶμα], oftener pl., [royal building or buildings] a royal residence, a palace of a king or satrap: i. 2. 7 s, 20; 10. 12: iii. 4. 24.

βασιλεύς, *ews*, a king, esp. applied (often w. μέγας, and comm. without the art.) to the Persian king: i. 1. 5 s; 2. 8, 12 s: iii. 1. 12. Der. BASILISK.

† βασιλεύς, *εύω*, to be king, to reign, *g.*: ὡς βασιλεύσουσι [as about to reign] as the future king: i. 1. 4; 4. 18.

† βασιλικός, *η, ov, s.*, relating to or fit for a king, kingly, royal, the king's, i. 9. 1: ii. 2. 12, 16. Der. BASILICA.

βάσιμω, *ov*, (βαίω) passable (for a horse), iii. 4. 49.

βατός, *η, ov*, (βαίω) passable, *D.*, iv. 6. 17.

βέβαιος, *a, ov*, (βαίω) standing firm, firm, constant, i. 9. 30.

† βεβαίω, *ώω*, to make firm, confirm, make good, fulfil, complete, *A. D.*, vii. 6. 17.

βεβηκώς, see βαίω, iii. 2. 19.

Βέλεσις, *vos*, Belēsis, satrap of Syria, i. 4. 10: v. l. Βέλεσις, *ios*.

βέλος, *eos, τό*, (βάλλω) a missile, iii. 3. 16: iv. 3. 6; 8. 11.

βελτίων, * *ov*, βελτιστος, *η, ov*, (βελτ-, akin to βέλος?) better, best, as *c.* and *s.* to ἀγαθός *q. v.*; braver, nobler, more expedient or advantageous, &c.; i. 1. 6: ii. 2. 1; 5. 41: iii. 8. 5.

βῆμα, *atos, τό*, (βαίω) a step, pace, iv. 7. 10.

βία, *as*, vis, force, violence: βίῃ *w. c.*, in spite of or despite: i. 4. 4: iii. 4. 12: vi. 6. 25: vii. 8. 17.

† βιάζομαι, *άσσομαι*, βεβιάσμαι, to use force, force one's way; to force or com-

pel, *A. I.*; to force back, *A.*; i. 8. 1 s; 4. 5: vii. 8. 11.

βίαιος, *a, ov*, violent: βίαιος *τι* [sc. πρᾶγμα] any violent act or violence: v. 5. 20: vi. 6. 15.

βιαιός, forcibly, violently, with great force, i. 8. 27.

[βιβάω, βιβάσω βιβῶ, (causative of βαίω) to make go.]

βίβλος, *ov, η*, the inner bark of the papyrus; hence, paper made from this; a book: β. γεγραμμένα (!) manuscripts, vii. 5. 14. Der. BIBLE.

Βιθυνός, *η, ov*, Bithynian: Βιθυνός subst., a Bithynian. The Bithyni, driven by more powerful tribes, crossed from Thrace into Asia, and gave their name to a region south of the Euxine and east of the Propontis (also called Asiatic Thrace). vi. 2. 17; 5. 30.

βίκος or βίκος, *ov, δ*, a large earthen vessel, esp. for wine; a jar, flagon; i. 9. 25.

βίος, *ov, δ*, (cf. Lat. vivo) vita, life; a living, livelihood, subsistence; i. 1. 1: v. 5. 1: vi. 4. 8. Der. BIOGRAPHY.

† βιοτέω, *εύω*, to live, pass one's life, *ev*, iii. 2. 25.

Βισάνθη, *η*, Bisanthe, a pleasant town in Thrace, on the Propontis, founded by the Samians, vii. 2. 38; 5. 8. || Rodosto.

Βίον or Βίτων, *uvos*, Bion or Bilon, a Spartan envoy who brought money to the Cyreans, vii. 8. 6.

βλάβη, *η*, *η, ov*, βλάβος, *eos, τό*, (βλάπτω) harm, injury, detriment, ii. 6. 6: vii. 7. 28.

βλακεία, *εύω*, (βλάξ lazy) to be lazy, loiter, shirk, yield to sloth, ii. 3. 11: v. 8. 15.

βλάπτω, * *άψω*, βέβλαφα, to harm, hurt, injure, 2 *A.*, ii. 5. 17: iii. 3. 11.

βλέπω, *έψομαι*, βέβλεφα *l.*, to look; of scythes, to be directed or point towards: πρὸς, *eis*: i. 8. 10: iii. 1. 36: iv. 1. 20. See δράω.

βλώσκει, * *μολούμαι*, μέμβλωκα, 2 *a.* *εμολον*, *ch.* poet., to go, come, arrive, vii. 1. 33.

βοάω, * *ήσομαι*, βεβόηκα *l.*, (βοή) boo, to cry or call out or aloud, shout, *D. I.*, *στι*, i. 8. 1, 12, 19: iv. 7. 23 s.

βοακός, *η, ov*, (βοῦς) relating to oxen, of oxen; ζεύγος β. a yoke of oxen, *an ox-team*, vii. 5. 2, 4: v. l. βοϊκός.

βοή, ἦς, *a loud cry, shout, shouting, outcry*, iv. 7. 23.

†**βοήθεια**, *as, help, assistance, succor, rescue; auxiliary troops*; ii. 3. 19: iii. 5. 4.

†**βοηθεῖν**, ἤσω, *βοηθῆκα, (βοη-θός assisting, running to a cry for help, βοη, θέω) to run to the rescue, hasten to help, bring aid, go or come to the assistance of another; to succor, help, assist, give assistance*: D., ἐπι, ὑπέρ: i. 9. 6: ii. 4. 25: iii. 4. 13; 5. 6.

βόθρος, ου, ὁ, (cf. βαθύς & Lat. puteus) *a pit*, iv. 5. 6: v. 8. 9.

Βοτοκος, ου, *Bolscus, a Thessalian boxer, lazy and lawless*, v. 8. 23.

†**Βουετία**, *as, Βαδία*, iii. 1. 31.

†**Βουωνιάζω**, ὁσω, *to resemble a Bæotian*, iii. 1. 26.

Βουιώτης, οὔ, & **Βουίτιος**, ου, ὁ, *a Bæotian*. Bæotia, lying northwest of Attica, was a very fertile province, whose inhabitants were in general regarded by their neighbors as wanting in spirit, vivacity, intellect, and refinement. It had, however, a short period of glory under Epaminondas and Pelopidas. Its chief city was Thebes; and in Greek politics, except Plataeæ, it was oftener opposed to Athens. i. 1. 11: v. 3. 6; 6. 19.

βορέας,* ου, contr. βορρᾶς, ὁ, *bo-reas, the north-wind*, iv. 5. 3: v. 7. 7.

βόσκημα, ατος, τό, (*βόσκω to feed*) *a fed or pastured animal; pl. cattle*, iii. 5. 2.

†**βουλεύω**, εὔσω, *βεβούλευκα, to plan, plot, devise, counsel*, A. D., ii. 5. 16: *M. to take counsel with one's self, deliberate, consider; to consult together; to meditate, consult, concert, plan, devise, propose, purpose, resolve*; A., i., c.p., περί, πρὸς, &c.; i. 1. 4, 7; 3. 11, 19s; 10. 5: ii. 3. 20s: iii. 2. 8†

βουλή, ἦς, (*βούλομαι*) *will, plan, counsel, consideration*, vi. 5. 13.

βουλιμία, ὁσω, (*βου-λιμία bulimiy, intense hunger, faintness from hunger, βοῦς, λιμός*) *to have or suffer from the bulimiy, to be faint with hunger*, iv. 5. 7s.

βούλομαι* (2 sing. βούλει, iii. 4. 41s), *λῆσμαι, βεβούλημαι, volo, to will, be willing, wish, desire, choose, prefer, consent: ὁ βουλόμενος he or any one that wishes, whoever pleases*: i. (A.), often supplied from the context:

i. 1. 1, 11; 3. 4s, 9: ii. 4. 4; 5. 5; 6. 6. See ἐθέλω.

†**βου-πόρος**, ου, (*πέρω to pierce*) *as-piercing; β. ἀβελικός an as-spit*, vii. 8. 14.

βοῦς,* βοῦς, ὁ ἡ, *bos, an ox, cow*: pl. *oxen, kine, neat cattle*: ἡ, *an ox-hide*: in compos., sometimes augmentative: ii. 1. 6: iv. 5. 32; 7. 22.

†**βραδέως** *slowly*, i. 8. 11.

βραδύς, εἰα, ὁ, *s. ὕατος, slow*, vii. 3. 37.

βραχύς, εἰα, ὁ, *c. ὕστερος, short*: *βραχύ* or *ἐπὶ βραχύ* [sc. *χωρῶν, or διάστημα distance*] *a short distance*: *βρα-χύτερα a shorter distance*: i. 5. 3: iii. 3. 7, 17. Cog. brevis, brief.

βρέχω,* βρέξω l., *a. p. ἐβρέχθην, to wet*, A., i. 4. 17: iii. 2. 22: iv. 5. 2.

βροντή, ἦς, *thunder*, iii. 1. 11.

βρωτός, ἡ, ὢν, (*βιβρώσκω to eat*) *eat-able*, iv. 5. 5.

†**Βυζάντιον**, ου, *Byzantium, a city founded by the Megarians, B. C. 657, in an admirable situation upon the Propontis at the entrance of the Thracian Bosphorus. The Athenians and Spartans contended repeatedly and earnestly for its control. The Cyrenas found it, as so many Greek cities at this time, under the rule of a Spartan harmost. The Roman Emperor Constantine made it his capital, A. D. 330, and gave to it a new name from his own. vi. 4. 2: vii. 1. 3. || Constantinople or Stambúl.*

Βυζάντιος, α, ου, (*Βύζας, αττος, Byz-as, the reputed founder of Byzantium*) *Byzantine*: οἱ *Βυζάντιοι the Byzantines*, vii. 1. 19, 39.

βωμός, οὔ, ὁ, (*βαίω*) *a raised place, esp. for sacrifice; an altar, whether of rude stones or earth, or of elaborate workmanship. Altars were common places of refuge*. i. 6. 7: iv. 8. 28.

Γ.

γαλήνη, ης, (*akin to γελῶ I a [smile upon the sea!]*) *calm*, v. 7. 8. Der. GALENA.

†**γαμέω**,* γαμῶ, *γαγάμηκα, to marry (of the man): M. to marry or be married (of the woman)*, iv. 5. 24.

γάμος, ου, ὁ, *marriage, wedlock*: *ἐπὶ γάμῳ [on terms of marriage]* in

marriage, as his wife, ii. 4. 8. Der. POLY-GAMY.

Γάνος, ου, ἡ, *Ganos*, a small town of Thrace, on the west shore of the Propontis, vii. 5. 8. || *Ganos*.

γάρ* post-pos. conj., (γὰρ ἀρα *at least in accordance with this*) a particle commonly marking the accordance between a fact, statement, &c., and its ground or reason, explanation or specification, confirmation, &c. It is commonly translated *for*; but sometimes *since*, *as*, or *because* (as a causal conj.), *that* or *namely* (in specification), *indeed* or *certainly* (in explanation or confirmation), *then*, *now*, &c.; i. 2. 2; 7. 4: ii. 3. 1; 5. 11: iii. 1. 24. It often occurs in elliptic construction (as in questions, replies, &c., i. 6. 8; 7. 9: ii. 5. 40); and may frequently be either explained as a conj. by supplying an ellipsis, or as an adv. without doing so: ἀλλὰ γάρ *at enim, but (enough, no more, not so, no, &c.)* for, or *but indeed, yet indeed*, iii. 2. 25 s, 32: καὶ γάρ *etenim, and (this the rather, &c.) because, or for indeed, and indeed, for even*, i. 1. 6, 8: ii. 2. 15: καὶ γὰρ οὖν *and (this is apparent, for) therefore, and consequently, accordingly*, i. 9. 8, 12, 17: ii. 6. 13.

γαστήρ,* τέρος, sync. τρός, ἡ, *the belly, abdomen, paunch, stomach*, ii. 5. 33: iv. 5. 36. Der. GASTRIC.

γαυλικός or γαυλιτικός, ἡ, ὡ, (γαυλος *a round-built freightling vessel*) pertaining to a γαῦλος: γ. χορήματα *cargoes of freightling vessels*, v. 8. 1.

Γαυλίτης, ου, *Gaulites*, an exile from Samos, faithful to Cyrus, i. 7. 5.

γέ,* a post-pos. and encl. adv. giving emphasis or force, more frequently to the preceding word, or to a word or clause which this introduces, and often with an associate idea of restriction or limitation; quidem, *at least, indeed, even, surely, certainly*; but often expressed in Eng. simply by emphasis; i. 3. 9, 21; 6. 5: ii. 5. 19: γέ δ᾽ *[surely now] indeed*, iv. 6. 3: γέ μὲντοι, γέ μιν, *certainly at least, and or but certainly, moreover*, i. 9. 14, 16, 20: ii. 3. 9.

γενήνμαι, γέγονα, see γίγνομαι, i. 6. 8.

γείτων, ονος, ὁ ἡ, (γῆ) *a neighbor*, D. or G., ii. 3. 18: iii. 2. 4.

γέλασ, ἀσομαι, α. ἐγέλασα, *to laugh, smile, ἐπλ*, ii. 1. 13: v. 4. 34.

† γελῶσις or γέλοισις, α, ον, *laughable, ridiculous*, v. 6. 25: vi. 1. 30.

† γέλως, ωτος, ὁ, *laughter*, i. 2. 18.

† γελωτο-ποιός, ου, ὁ, (ποιέω) *a laughter-maker, jester, buffoon*, vii. 3. 33.

γέμω, only in pr. and ipf., *to be full of or stored with*, G., iv. 6. 27.

γενεά, ἄς, (γεν- in γίγνομαι) *birth: ἀπὸ γενεᾶς from birth, of age*, ii. 6. 30. Der. GENEALOGY.

γενεάω, ἄσω, (γείναιον chin) *to have a beard or be bearded*, ii. 6. 28.

γενέσθαι, γενόμεν, γενήσομαι, &c., see γίγνομαι, i. 6. 8; 9. 1: iii. 1. 13.

† γενναϊότης, προς, ἡ, (γενναῖος *of good birth*) *nobleness, generosity*, vii. 7. 41.

γένος, εος, τό, (γεν- in γίγνομαι) *genus, birth, descent, race*, i. 6. 1.

γεραιός, ὁ, ὡ, c. αἰρετος, (γεν- in γέρων) *old*, v. 7. 17.

γερόντιον, ου, τό, (dim. fr. γέρων) *a feeble old man*, vi. 3. 22.

γέρρον, ου, an oblong shield of wicker-work, comm. covered with ox-hide, and sometimes strengthened with metallic plates, much used by the Asiatics; *a wicker-shield*, ii. 1. 6.

† γέρρο-φόρος, ου, ὁ, (φέρω) *a wicker-shield-bearer, a soldier with a wicker-shield*, i. 8. 9.

γέρων, οτος, ὁ, (cf. γήρας) *an old man*, iv. 3. 11: vii. 4. 24.

γεύω, γεύσω, *to make one taste: M. gusto, to taste*, G., i. 9. 26: iii. 1. 3.

γέφυρα, ἄς, *a bridge, whether firm or floating*, i. 2. 5; 7. 15: vi. 5. 22.

† γεώδης, ες, (εἶδος) *earthy*, vi. 4. 5.

γῆ, γῆς, (contr. fr. γέα) *earth, land, country, ground*, i. 1. 7; 5. 1; 8. 10: iii. 2. 19. Der. GE-LOGY, GEORGE.

† γῆῖνος, ου, *made of earth, earthen*, vii. 8. 14.

† γῆ-λόφος, ου, ὁ, (λόφος) *an elevation of earth, hill, eminence, height*, i. 5. 8; 10. 12: iii. 4. 24 s.

γῆρας, αος, τό, (cf. γέρων) *old age, advanced age*, iii. 1. 43.

γίγνομαι,* Ion. or later γίνομαι, γενήσομαι, γεγέννημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, (cf. gigno) *to come to be (more briefly translated be or come), become, get (intrans.); to take place, happen, occur, result (ἀν ἐδ γένηται if it come out well, if the result be favorable, i. 7. 7); to come to be in a place,*

arrive, come, get, extend, (ἐν ταυτῷ ἐγένετο came to [be within] himself, i. 5. 17); *to be ascertained, shown, or proved to be, to prove or show one's self to be*; D., διὰ, ἐκ, ἐν, ἐπὶ, κατὰ, &c. It is variously translated according to the subject or other words with which it is connected, and sometimes by a pass. verb (as if supplying the pass. of ποιεῖν, &c.): of children, *to be born or descended*, α., ἀπὸ· of rain or snow, *to fall*; of a cry, shout, laughter, tumult, war, &c., *to arise*; of the day, *to dawn*; of a road, *to pass or lead*; of income, *to accrue* (τὰ γενόμενα the proceeds, vii. 6. 41); of numbers, *to amount to*; of acts, *to be performed*, ὑπὸ· of meetings, *to be held*; of oaths or pledges, *to be taken, given, or exchanged*; of sacrifices, *to [result as they should] take effect, be favorable or auspicious*, i.; &c.; i. 1. 1, 8; 6. 5, 8; 8. 8, 23 s; ii. 2. 3, 10; — w. dat. of possessor (459), δρόμος ἐγένετο τοῖς στρατιώταις [to the soldiers there came to be a running] the soldiers began to run, i. 2. 17; ἐγένετο καὶ Ἕλλησι καὶ βαρβάρῳ πορεύεσθαι [it came to be, became possible to, &c.] both Greek and barbarian could go, i. 9. 13; τῇ ἡμέρᾳ αὐτοῖς ἐγένετο occupied them through the day, iv. 1. 10; &c. The aor. and complete tenses of γίγνομαι sometimes seem to supply these tenses for εἶμι.

γενέσθαι, * Ion. or later γίνεσθαι, γινώσκειν, ἐγνώκα, 2 a. ἐγνων, a. p. ἐγνώσθην, gnosco, to KNOW, recognize, understand, perceive, discern, judge, decide, think (pl. have recognized the fact, reflect, iii. 1. 43): A. P., i. (A), CR., 2 A., περὶ: i. 3. 2, 12 s; 7. 4: ii. 5. 8, 35: iii. 1. 27, 45. See ὁράω.

Γλοῦς, * οὐ, οὐ, οὐ, οὐ, Glus, an Egyptian, son of the admiral Tamos. He was a favorite officer of Cyrus; and was afterwards taken into favor by Artaxerxes. He was probably appointed to the command of the Persian fleet; but slain, after a victory over the Cyprians, as he was meditating revolt, b. c. 383. i. 4. 16: ii. 4. 24.

Γνήσιος, οὐ, Gnesippus, an Athenian lochage, vii. 3. 28.

γνώμη, γνῶσις, γνῶσις, γινώσκειν, &c., see γενέσθαι, i. 7. 4; 9. 20.

γνώμη, ης, understanding, judgment, conviction, sentiment, thought,

opinion, design, plan, expectation; mind, disposition, inclination, preference, favor, consent: τῇ γνώμῃ ἔχειν to have one's mind made up or fixed, to be assured, inclined, disposed, or attached, D., πρὸς, ὡς w. P. absolute: γνώμη on principle: i. 3. 6, 13; 6. 9 s; 7. 8; 8. 10: ii. 5. 29; 6. 9: vi. 6. 12. Der. ONOMIC.

Γογγύλος, ου, Gongylus, the name of a father and son sprung from Gongylus, an Eretrian who was banished for aiding the treason of Pausanias, but rewarded by Xerxes with four cities in western Asia Minor, vii. 8. 17.

γονεῖς, ὡς, ἄ (γεν- in γίγνομαι) father: pl. parents, iii. 1. 3: v. 8. 15. **γόνυ**, * γόνατος, τό, genu, the KNEE; a joint or knot in a plant; i. 5. 13: iii. 2. 22: iv. 5. 36.

Γοργίας, ου, Gorgias, a celebrated sophist and rhetorician from Leontini in Sicily, who taught at Athens and elsewhere in Greece, for large price, dazzling his hearers by the ingenuity of his reasoning and the glitter of his declamation. He is introduced by Plato into a dialogue bearing his name. ii. 6. 16.

Γοργίων, ὡς, Gorgion, a son of Gongylus and Hellas, vii. 8. 8.

γόνυ adv., (γὲν οὐ) at least then, at any rate, at all events, certainly, assuredly, iii. 2. 17: v. 8. 23: vii. 1. 30. **γραιδίον**, cont. γράδιον, ου, τό, (dim. fr. γραιὺς old woman) a feeble old woman, vi. 3. 22.

γράμμα, ατος, τό, litera, a letter: pl. letters, an inscription, v. 3. 13. Der. GRAMMAR.

γράφω, * γράψω, γέγραφα, pl. p. γέγραμμαι, to GRAVE, write, paint, A., CR., i. 6. 3: vii. 8. 1. Der. GRAPHIC.

γυμνάζω, δω, γυμνάζω, (γυμνός) to [train naked] train, exercise, A., i. 2. 7. Der. GYMNASIAC.

γυμνός, ἦτος, ὁ, or γυμνήτης, ου, (γυμνός) as adj., [naked] light-armed; comm. subst., a light-armed soldier; a term applied to all foot-soldiers except the hoplites, and with special propriety to archers and slingers (to slingers only, v. 2. 12): i. 2. 3: iii. 4. 26: iv. 1. 6, 28.

Γυμνιάς, δδω, ης, Gymnias, a large city of the Scythini in Armenia, iv.

7. 19: v. l. Γυμνίας or -νός. || Gumish Kaneh? — acc. to some, Erzurum, &c.

† γυμνικός, ἡ, ὦ, *gymnastic*, iv. 8. 21. γυμνός, ἡ, ὦ, *naked*: less strictly, *lightly clad*, in *one's under-garment* only; *exposed* without defensive armor, πρὸς: i. 10. 3: iv. 3. 6, 12.

γυνή, γυναικός, voc. γυναί, a woman, wife, i. 2. 12. Der. MISO-GYNIST.

Γοβρύας, ov or α, *Gobryas*, commander of a fourth part of the army of Artaxerxes, i. 7. 12.

Δ.

Δ' by apostroph. for δέ, i. 1. 4 a.

δακνέω, δέχομαι, δέδοχα L., a. p. ἐδή-
χθην, to bite, A., iii. 2. 18, 35.

δακρύνω, ὄνω, δεδάκρυκα L., (δάκρυ α
tear) to shed tears, weep, i. 3. 2.

† δακτύλιος, ov, ὁ, a finger-ring. Rings were greatly worn by the Greeks for use as seals, and also as ornaments or amulets. They were most worn on the fourth finger of the left hand, and were often embellished with stones cut with exquisite art. iv. 7. 27.

δάκτυλος, ov, ὁ, (cf. δεικνύμι and δέ-
χομαι) digitus, finger, toe (τῶν ποδῶν),
iv. 5. 12: v. 8. 15. Der. DACTYL.

Δᾶμ-δάματος, ov, *Damarātus*, a king of Sparta, deposed through the intrigues of his colleague Cleomenes, B. C. 491, but kindly received by king Darius Hystaspis. He attended Xerxes in his invasion of Greece, and gave him wise counsel in vain. His service was however rewarded by the gift of a small principality in southwestern Mysia. ii. 1. 3. V. l. Δημάματος.

Δάνα, ης, ἡ, or Δάνα, ων, τὰ, *Dana* or *Thana*, an important city in southern Cappadocia, at the northern foot of Mt. Taurus, on the way to the Cilician Pass. It was the native place of Apollonius, the Pythagorean thaumaturgist. i. 2. 20: v. l. Θάνα. || Kiz-Hissar (*Girls' Castle*), or Kilissa-Hissar.

δαπανάω, ἤσω, δεδάπανηκα, (δαπάνη
expense, akin to δάπτω) to expend,
spend: to live upon, consume (τὰ ἐν-
τῶν δαπανώμεν at their own expense,
v. 5. 20): A. els, ἀμφί: i. 1. 8: 3. 3.

δα-πέδον, ov, (διδά, πέδον ground)
ch. poet., the ground, iv. 5. 6.

[δαπτω, δάψω, poet., to devour.]

Δαρδάβαξ, ακος, ὁ, see Δάρδας, i. 4. 10?

Δαρδανεύς, ἔως, ὁ, (Δάρδανος) a *Dardanian*. Dardanus was an Æolic town of Troas, on the southern part of the Hellespont. Its name remains in the modern *Dardanelles*. iii. 1. 47.

Δάρδας, ακος, or Δάρδης, ητος, ὁ, the *Dardas* or -es, supposed (with some dissent) to have been a short canal from the Euphrates to the princely residence of Belesys, where was afterwards the city Barbalissus (*field of Belesys*; now Bális) i. 4. 10: v. l. Δαρδάβαξ.

† δαρικάς, οὔ, ὁ, [sc. στατήρ coin] a *daric*, a Persian gold coin stamped with the figure of a crowned archer, = about \$5.00 by weight, but in exchange with Attic silver coins, reckoned at 20 drachmæ = about \$4.00 (3000 darics = 10 talents, i. 7. 18). It was struck of great purity by Darius Hystaspis, and either named from him or from the Pers. darā, *king*: cf. the Eng. *sovereign*. i. 1. 9: 3. 21.

Δαρείος, ov, *Darius* II., king of Persia, natural son of Artaxerxes I. (Longimanus), and hence surnamed *Nothus*. This prince, whose previous name was Oclius, ascended the throne, B. C. 424, through the murder of his half-brother Sogdianus, who had himself become king in a similar way. He aided the Spartans in their war with Athens; and his weak reign was disturbed by various revolts, of which the most important and successful was that of Egypt. He was greatly under the influence of his ambitious and imperious wife Parysatis; but, in opposition to her wishes, appointed as his successor his eldest son Arsaces, rather than the younger Cyrus. He died, B. C. 405, leaving, according to Ctesias, four children of thirteen born of Parysatis. Δαρείος, like Ξέρξης and Ἀρταξέρξης, seems to have been rather a title of dignity than a simple name, and to have signified *controller* or *lord* (ἐρέτης Hdt. 6. 98; Pers. darā *king*). i. 1. 1, 3.

† δασμευσις, εως, ἡ, *division, distribution*, vii. 1. 37.

δασμός, οὔ, ὁ, (δαλομαι to divide) a portion paid to a ruler, a *tax, impost, tribute, revenue*, i. 1. 8: iv. 5. 24.

δαρός, εια, ὁ, *thick or dense* with trees, shrubs, hair, &c.; *bushy, shag-*

gy, hairy, with the hair on: τὸ βασί the thick: ii. 4. 14: iv. 7. 6 s, 22.

Δαφν-αγόρας, ov, Daphnagoras, a guide sent by Hellas, vii. 8. 9.

δαφλίης, ἐς, (δάπτω) abundant, in abundance, plentiful, ample, iv. 2. 22.

δέ * distinctive conj. and adv., postpos., but, and; yet, however; on the other hand, on the contrary; also, further, moreover; sometimes translated while, for, or, then (as after a conditional clause, v. 6. 20), now, indeed, even, or omitted in translation; i. 1. 1 s: iv. 5. 4: v. 7. 6: vi. 6. 16: καὶ . . δέ and [not only so, but] also, and indeed, and even, i. 1. 2; 5. 9; 8. 2: οὐδὲ . . δέ nor yet further, nor indeed, nor even, i. 8. 20. Δέ (to which μέν corresponds) is the common particle of contradistinction, intermediate in its force between the copulative καὶ and, and the adversative ἀλλὰ but. Καὶ adds without implying distinction; while δέ implies some distinction, and ἀλλὰ not only distinction, but even opposition. See μέν, δ.

[-δε * an inseparable encl. particle, denoting direction towards, affixed in demonstratives, and also as a prep. to accusatives to form adverbs of place.]

δέδια & δέδουκα, see δέιδω: i. 3. 10.

δέδογμα, see δοκέω, iii. 2. 39.

δέδομαι, see δίδωμι, i. 4. 9.

δεσθῆναι, δεσθας, &c., see δέω, i. 2. 14.

δεῖ impers., see δέω, i. 3. 5.

δέδω * Ep., δέισομαι Ep. & vii. 3. 26 f pret. δέδουκα & 2 pf. δέδια, a. εἰσα, to fear, be afraid, A., μή, i. 3. 10: 7. 7; 10. 9: iii. 2. 5, 25.

δείκνυμι & -θω, * δείξω, δέδειχα, indic., to point out, show, indicate, make signs, A. D., CP., iv. 5. 33; 7. 27.

δελη, ης, afternoon, both early (πρωτα) and late (ὀψια); evening: δέλης or τῆς δέλης in the afternoon, at evening: ἀμφὶ δέλην about the coming of afternoon, early in the afternoon: i. 8. 8: ii. 2. 14: iii. 3. 11.

δαλός, η, ὢν, (δείδω) timid, cowardly, i. 4. 7 f iii. 2. 35: vi. 6. 24.

δανός, η, ὢν, (δείδω) dreadful, frightful, fearful, terrible, perilous; outrageous, intolerable, insufferable, grievous, severe; strange, uncommon; very powerful, able, skilful, clever, or adroit; 1. φαγεῖν δανός a terrible fellow to eat, vii. 3. 23; δανός subst.,

peril, danger, obstacle: i. 9. 19: ii. 3. 13, 22; 5. 15; 6. 7: iv. 6. 16.

δανός terribly: εἶχον δανός they were [in a terrible condition] suffering severely, vi. 4. 23.

† δειπνία, ἥω, δεδείπνηκα, to take the second or afternoon meal, to dine or sup, ii. 2. 4: iii. 5. 18: iv. 6. 17, 22.

δείπνον, ov, (akin to δάπτω and Lat. daps, though it has been fancifully referred to δειπνείν, as the meal that must be worked for) cena, the second of the two usual or regular Greek meals, the afternoon or evening meal, supper, often corresponding to our later dinner; the meal for which most preparation was made, and to which guests were especially invited; ii. 4. 15: iv. 2. 4: vii. 3. 15 s.

† δεπνο-ποιέω, ἥω, to prepare supper for another; but M., for one's self, vi. 3. 14; 4. 26.

δεῖσαι, -σας, &c., see δέιδω, iii. 2. 5.

δείσθαι, δείσται, &c., see δέω, i. 1. 10.

δέκα indecl., ten, i. 2. 10, 14. Der.

DECADE.

† δεκα-πέντε indecl., fifteen, vii. 8. 26.

† δεκατέω, εἶσω, to take a tenth of, tithe, A., v. 3. 9.

† δεκάτος, η, ὢν, tenth: ἡ δεκάτη [sc. μοῖρα παρ'] the tenth part, tithe: v. 3. 4.

Δέλτα, τό, indecl., the Delta, a part of Thrace between the Euxine and Propontis, so named from its shape, vii. 1. 33; 5. 1.

Δελφίς, ἴως, ὁ, a dolphin, v. 4. 28.

Δελφοί, ὦν, οἱ, Delphi, a small city of Phocis, famed for the natural sublimity and beauty of its situation overhung by the cliffs of Mt. Parnassus, and for its temple and oracle of Apollo, the most celebrated in the world. It was the seat of the Pythian games, and one of the two places for the meeting of the Amphictyonic council; and was accounted by the Greeks the central point of the earth. It abounded in consecrated gifts and works of the choicest and richest art; and here several states, as the Athenians, Corinthians, &c., had sacred treasures, esp. for the keeping of such gifts as should not stand in the open air. Its oracle was finally silenced by the emperor Theodosius in his general prohibition of Pagan worship, A.D. 390. v. 3. 5; vi. 1. 22. † Kastri.

δένδρον, *ον, (dat. pl. δένδροις or δένδρεσι, iv. 7. 9; 8. 2), a tree, i. 2. 22.

δέξασθαι, -ομαι, &c., see δέχομαι.

† **δεξιόμοι**, ὥμοι, to give the right hand to another, welcome, greet, congratulate, vii. 4. 19.

δεξιός, ὁ, ὡ, (akin to δέχομαι and δεινόν, from the use of the right hand in taking and pointing) dexter, right in distinction fr. left, on the right (the auspicious side in Greek augury, as the left in Roman): ἡ δεξιὰ [sc. χεὶρ] the right hand, often used, as now, in greeting, and also in solemn asseveration; hence, a pledge or solemn assurance, esp. of friendship or peace; ἐν δεξιᾷ, on the right (hand), G.: τὸ δεξιόν [sc. κέρας, μέρος, &c.] the right (wing) of an army (a position of special honor), the right side or part (so τὰ δεξιὰ), the right; ἐπὶ δεξιᾷ to or on the right: i. 2. 15; 5. 1; 6. 6; 8. 4 s, 13: ii. 4. 1: iv. 3. 17: vi. 1. 23; 4. 1.

Δεζίππος, ον, *Dezippus*, a Laconian, prob. a lochae in the division of Clearchus, faithless and slanderous, v. 1. 15: vi. 1. 32; 6. 5.

Δερκί[α]λιδας, ον, *Dercyl[us]idas*, a Spartan general of great ability (surnamed Sisyphus from his varied resources), under whom as the successor of Thibron, the Cyreans, after their return, served against the Persians. He had previously commanded for the Spartans in the region of the Hellespont (sent out b. c. 411). Plutarch informs us, that his generalship did not secure him from insult at Sparta for being unmarried, v. 6. 24.

δέρμα, ατος, τό, (δέω to flay) the skin stripped off, hide, i. 2. 8: iv. 8. 26.

† **δερμάτινος**, η, ον, of skin, leathern; **δερμάτινη** [sc. ἀσπίς or πέλινη] a buckler of leather or skin, iv. 7. 26?

Δέρννης, ον or εος, *Dernes*, satrap of Arabia, vii. 8. 25.

† **δεσμεύω**, εἶσω, to chain or tie up, A., v. 8. 24?

δεσμός, οὔ, ὁ, (δέω to bind) a band, strap, yoke-strap, iii. 5. 10.

δεσπότης, ον, (cf. Lat. potis) a master, lord, ii. 3. 15. Der. DESPOT.

δεῦρο adv., hither, here, i. 3. 19.

δεύτερος, α, ον, (c. form fr. δύο, 376c) second: δεύτερον or τὸ δεύτερον, as adv., the second time: i. 8. 16: ii. 2. 4: iii. 4. 28. Der. DEUTERO-NOMY.

δέχομαι, *δέχομαι, δέδεμαι, to receive, accept, take what is offered; to receive hospitably, admit, welcome (οἷα δέχεσθαι to receive [with] into one's house, vii. 2. 6); to receive an enemy, to meet or await his charge or attack (eis χεῖρας δέχεσθαι to receive an enemy hand to hand, to meet him in close combat, iv. 3. 31); A. eis, ἐπὶ: i. 8. 17; 10. 6, 11: iv. 5. 32: v. 5. 2 s, 19 s.

δέω, *δήσω, δέδεκα, pf. p. δέδεμαι, to bind, tie, fasten, A., iii. 4. 35; 5. 10: iv. 3. 8; 6. 2. Der. DIA-DEM.

δέω, *δέησω, δεδέηκα, a. p. as π. ἐδεήθην, to need, want, lack, G. 1.; as αὐτοῦ ὀλίγου δεήσαντος καταλενοσθῆναι when he had wanted little [to be] of being stoned to death, had narrowly escaped or come near this, i. 5. 14; πολλοῦ δεῖν to lack much of, be far from, vii. 6. 18:—M. to need for one's self, stand in need of, want, require, desire; to beg, entreat, beseech, ask, request: G. 1. (A.), A. of neut. pron.; i. 1. 10; 2. 14; 3. 4; 4. 14 s: ὑπὸ τοῦ δεῖσθαι by want or poverty, ii. 6. 13.—Impers. δεῖ (δέη, δέοι, δεῖν, δέον, f. ἐδέησει, a. ἐδέησε) there is need of, G.; there is need that, it is necessary, due, or proper, it behooves (often translated personally by must or ought, am obliged, &c.), 1. (A., r. D., iii. 4. 35): οὐδέν (τι, τί, ὅ τι) δεῖ, there is no (some, any, &c.) need (adv. acc. or of spec., need as to nothing, &c.), ii. 4. 7: iii. 4. 23): τὸ δέον the thing needed or proper: eis τὸ δέον satisfactorily: ὥς δεήσον as it would be necessary (pt. abs., v. 2. 12): i. 3. 5 s, 8: iii. 2. 28, 33, 36.

δῆ, * post-pos. adv., (δέ) indeed, truly, surely, forsooth, even, accordingly, of course, just, so, then, now, pray. It is also translated by other strengthening words, or sometimes by emphasis only. i. 1. 4; 2. 3 s; 9. 28 s.

δηλός, η, ον, evident, manifest, plain, clear: δῆλον (ἐστίν) it is evident: by personal constr. for impers., δηλός ἦν ἀνήμενος it was manifest that he was grieved, or he was manifestly grieved (so often w. a pt., 573, i. 2. 11; 5. 9: cf. v. 2. 26): δῆλον ὅτι parenthetically, also written δηλονότι as an adv., [it is evident that] evidently: i. 3. 9: ii. 3. 1, 6: iii. 2. 26, 34.

† **δηλόω**, ὥσω, δεδήλωκα, to manifest, show, make evident; to set forth, relate,

declare; A., CP. D., πρὸς: i. 9. 28: ii. 1. 1; 2. 18 (ἐδήλωσε τοῦτο *this showed itself, became evident*, 577 c; or *he showed this*); 5. 26: vii. 7. 33.

δημο-αγωγία, ἥσω, (δημο-αγωγία *a DEMAGOGUE, δῆμος, ἀγω*) to play the demagogue or carry favor with, win by popular arts, A., vii. 6. 4.

Δημο-άρατος, ου, Demarátus, v. l. for Δαμάρατος, ii. 1. 3: vii. 8. 17.

Δημο-κράτης, εος, Democrates, a Temenite, a trusty scout, iv. 4. 15.

Δημοσ-άδης, v. l. for Μηδοσάδης. [δῆμος, ου, δ, the people, the commons. DER. DEMOCRACY.]

†δημόσιος, α, ου, belonging to the people, being public property: τὰ δημόσια the public money: iv. 6. 16.

δῆσος, ὡς, δεδήσκα l., (δῆσος hostile) to ravage, lay waste, A., v. 5. 7.

δῆ-πον adv., doubtless, surely, certainly, of course, iii. 1. 42; 2. 15.

δῆσαι, -σαι, -σω, see δέω, to bind. δηχθεῖς, see δάκνω, iii. 2. 18.

δια,* by apostrophe δι, prep. w. c. and A., (akin to δύο and Lat. dis-) through: more literally, w. GEN. (of place, time, means, manner, &c.), i. 2. 5: ii. 5. 21 s: iv. 6. 22: διὰ ταχέων through quick measures, rapidly, i. 5. 9: αὐτοῖς διὰ φιλίας λέγει to go to them through the way of friendship, to seek their friendship, διὰ παντὸς πολέμου αὐτοῖς λέγει to wage utter war with them, iii. 2. 8: διὰ τέλους through the completion, throughout, vi. 6. 11: — w. ACC., causal, through the influence, agency, or aid of: on account of, by reason of, for the sake of, for, through; i. 2. 8; 7. 5 s: vii. 7. 7, 49 s. In compos., through (of place, time, completion, &c.); apart, aside, about, abroad, denoting division or distribution, cf. Lat. dis-.

Δία, Δι, Διός, see Ζεύς, i. 7. 9.

δια-βαίνω,* βήσομαι, βέβηκα, 2 a. ἐβην, to go or pass through, over, or across, to cross, A., διδ: to step apart, stride, straddle: i. 2. 6; 4. 14 s: iv. 3. 8.

δια-βάλλω,* βαλῶ, βέβηκα, 2 a. ἐβαλον, to pierce with words like darts, to calumniate, traduce, slander, accuse or state falsely or maliciously, insinuate, A., A.E., πρὸς, ὡς, i. 1. 3: vii. 5. 8.

†διαβάσεις, εως, ἡ, the act, means, or place of crossing; a crossing, passage; ford, bridge, ferry; temporary bridge; i. 5. 12: ii. 3. 10.

†διαβατός, α, ου, that must be crossed, to be crossed, ii. 4. 6: vi. 5. 12 a.

†διαβατός, ἡ, ου, that may be crossed, passable, fordable, i. 4. 16: ii. 5. 9.

δια-βέβηκα, -βας, -βῆναι, -βῶ, &c., see δια-βαίνω, i. 2. 6; 4. 14, 16, 18.

†δια-βιβάζω, βιβάσω βιβῶ, (βιβάζω to make go, causative of βαίνω) to carry or bring across or over, take or lead across, transport, A., iii. 5. 2, 8.

διαβολή, ἡς, (δια-βάλλω) calumny, slander, false accusation, ii. 5. 5.

†δια-αγγέλλω, ἐλῶ, ἡγγέλκα, to carry word through, report, announce, communicate, A. D., eis: M. to pass the word [through] one to another: i. 6. 2: ii. 3. 7: iii. 4. 36: vii. 1. 14.

δια-γελᾶν, ἄσομαι, to make sport of among others, expose to ridicule, laugh at, jeer at, mock, A., ii. 6. 26.

δια-γίγνομαι,* γεήσομαι, γεγήνημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, to come or get through, subside, continue, pass time, A. P., ἐν, i. 5. 6; 10. 19: ii. 6. 5.

δι-αγκυλόσομαι, ὥσομαι, ἡγκύλωμαι, (ἀγκύλη a loop, the leathern thong of a javelin, fr. ἀγκος) to insert one's finger in the thong of a javelin, in immediate preparation for hurling it: διηγκυλωμένοι with their fingers in the thongs. The ἀγκύλη (Lat. amentum) was prob. fastened to the javelin at or near the centre of gravity, and was so used in throwing as to give greater force or (through rotation) steadiness to the motion. iv. 3. 28: v. 2. 12: ε. l. δι-αγκυλίζομαι, ἴσομαι, ἡγκύλισμαι.

δι-άγω,* ἀζω, ἤχα, 2 a. ἡγαγον, to lead or carry through or across, bring over, transport, A.; to pass time, A.; without an acc. expressed, to pass the time, live, continue, be constantly, P.; i. 2. 11: ii. 4. 28: iii. 1. 43; 5. 10.

δι-αγωνίζομαι, ἴσομαι, ἡγώνισμαι, to contend throughout or constantly, πρὸς, iv. 7. 12.

δια-δέχομαι, δέξομαι, δέδεγμαι, to receive one from another through a line, to relieve one another, succeed, i. 5. 2.

δια-δίδωμαι,* δώσω, δέδωκα, a. ἔδωκα (δῶ, δόνη, &c.), to dis-tribute, A. D. i., i. 9. 22; 10. 18: v. 8. 7: vii. 7. 56.

διάδοχος, ου, δ, (δια-δέχομαι) a successor, D., vii. 2. 5.

δια-ζεύγνυμι,* ζεύξω, ἐζευχα l., pf. p. ἐζευγμαι, to un-yoke, disunite, separate, A. ἀπό, iv. 2. 10.

δια-θεσθαι, *δοσμαι, τεθέσθαι, to look through, observe, consider, or. a. of theme, iii. 1. 19.*

δι-αθρίαζω, *δσω, (αθρία) dis-serenasco, to be clearing up or away [the clouds dispersing, hence did], iv. 4. 10: v. 1. συν-αθρίαζω.*

δι-αίρειν, * *ήσω, ήρηκα, 2 a. εἰλῶ, to take apart, and thus destroy or remove, A., ii. 4. 22: v. 2. 21.*

δι-α-καμῖαι, * *κελσμαι, to be arranged, dis-posed, or affected, ch. of the state of the mind, D., πρὸς, ii. 5. 27; 6. 12: iii. 1. 3: vii. 3. 17 (impers.; yet by some, of the gift, to be disposed of).*

δια-κωλύωμαι, *εἴσομαι, to exhort or encourage through an undertaking, &c., to cheer on, D., iii. 4. 45: iv. 7. 26.*

δια-κινδυνεύω, *εἴσω, to expose one's self throughout, meet all dangers, incur all risks, hazard a battle, i. 8. 6.*

δια-κλάω, *κλάσω l., (κλῶν to break) to break in pieces, A., vii. 3. 22.*

διακονέω, *ήσω, δεδιακόνηκα, (διὰ-κονος a waiter, one who goes through the dust, κόνις = akin to δῶκω) to wait upon, serve, iv. 5. 33.*

δια-κόπτω, * *κόψω, πέκοφα, 2 a. p. ἐκόπη, to cut through or in pieces, break through, A., i. 8. 10: iv. 8. 11.*

διακόσιοι, *αι, α, (δύς, ἐκατόν) two hundred, i. 2. 9.*

δια-κρίνω, * *κρίνω, κέκρικα, to judge between, decide, vi. 1. 22.*

δια-λαγχάνω, * *λήξομαι, εἴληχα, 2 a. εἶλαχον, to divide, assign, or take by lot, to allot, A., iv. 5. 23.*

δια-λαμβάνω, * *λήψομαι, εἴληφα, 2 a. εἶλαβον, to take apart, separate, divide; to take severally, each his share; A., iv. 1. 23: v. 3. 4.*

δια-λέγομαι, * *λέξομαι, εἴλεγμαι, ἐλέχθην, to share the talk, converse, confer, or treat with, D., πρὸς, A.E., περί, i. 7. 9: iv. 2. 18 s. Der. DIALOGUE.*

δια-λείπω, * *λείψω, λείλοιπα, 2 a. ἐλείπων, to leave an interval, to be or stand apart or at intervals, be distant, A. από: τὸ διαλείπειν the interval: i. 7. 15; 8. 10: iv. 7. 6; 8. 12 s.*

δια-μαρτάνω, * *μαρτήσομαι, ήμάρτηκα, 2 a. ήμартон, to stray apart from, fail to find, miss, G., vii. 4. 17.*

δια-μάχομαι, * *χέσομαι χούμαι, μεμάχημαι, to fight [through] hard, contend or resist earnestly or obstinately, D., i., περί, v. 8. 23; 6. 25? vii. 4. 10.*

LEX. AN. 2*

δια-μένω, * *μενώ, μεμένηκα, to remain through, still remain, vii. 1. 6: v. 4. 22?*

δια-μετρέω, *ήσω, to distribute by measure, measure out, A. D., vii. 1. 40 s.*

δι-αμπαρέω (for δι-ανα-περέω fr. *παίρω* to pierce) *ch. ἔρπ., quile through, adv., or as prep. w. A., iv. 1. 18: vii. 8. 14.*

δια-νέμω, * *νεμῶ, νενέμηκα, a. ἐνεμα, to distribute, apportion, A. D., vii. 5. 2.*

δια-νοέωμαι, *ήσομαι, νενόημαι, a. ἐνόησθην, to dis-pose one's thoughts, propose, purpose, design, intend, i., A.E., ii. 4. 17: v. 7. 15: vi. 1. 19: vii. 7. 48 s.*

ἰδιδόνα, *as, a design, intent, purpose, project, v. 6. 31.*

δια-παντός adv., or διὰ παντός, *through everything, throughout, vii. 8. 11.*

δια-πέμπω, * *πέμψω, πέπομφα, to send about or round, A., i. 9. 27.*

δια-περῶω, *δσω, πεπεράκα, to pass through, cross, A., iv. 3. 21?*

δια-πλέω, * *πλεύσομαι, πέπλευκα, to sail across, eis, vii. 2. 9; 3. 3; 8. 1.*

δια-πολεμέω, *ήσω, πεπολεμήκα, to carry the war through, fight it out, D., iii. 3. 3.*

δια-πορεύω, *εἴσω, pf. m. πεπόρευμαι, to carry or convey across or over, A.: M. to carry one's self over, to cross, to march or pass through or over, A.: ii. 2. 11; 5. 18: iii. 3. 3: vi. 5. 19.*

δι-απορέω, *ήσω, ήπόρηκα, A. and M. to be at a loss or in doubt between two courses, vi. 1. 22.*

δια-πράττω, * *πράξω, πέπραχα, pf. m. and p. πέπραγμα, to work through, work out, effect, accomplish, obtain, gain; διαπράξει όπως εισέλθωι to obtain for him [how he might enter] the privilege of entering: M. much as A., to work out for one's self, effect one's desire, accomplish one's aim, obtain one's request, gain one's point; to negotiate, stipulate, make an agreement, arrange or settle affairs: A. D., i. (A.), CP., παρά, πρὸς, περί: ii. 3. 20, 25: iii. 5. 5: v. 7. 29: vii. 1. 38; 2. 7.*

δι-αρπάζω, * *δσμαι, ήρπακα, pf. p. ήρπασμαι, di-ripio, to snatch apart, plunder, sack, seize, carry off, A., i. 2. 19, 26; 10. 2, 18: ii. 2. 16; 4. 27.*

δια-ρ-ρέω = *v. l. διὰ . . . ρέω, v. 3. 8.*

δια-ρ-ρίπτω or ριπτεύω, * *ρίψω, έρριφα, to throw about, scatter, A., v. 8. 6.*

ἰδιάβριψις, εὖς, ἡ, *a throwing about, scattering*, v. 8. 7.

δια-σημαίνειν, ἀνῶ, α. ἐσήμαρα or ἀνα, *to signify or indicate a decision between two courses*, CP., ii. 1. 23.

δια-σκηρέω (intrans.), ἦσω, & δια-σκηρέω (trans.), ὠσω, *to encamp apart, separate for quarters*, κατά, εἰς, iv. 4. 8, 10; 5. 29.

ἰδια-σκηνηγέρον ἔστιν, *it is necessary to encamp apart*, εἰς, iv. 4. 14.

δια-σπάω, * σπάω, ἐσπάκα, pf. p. ἐσπασμαι, a. p. ἐσπάσθην, *to draw apart, separate, scatter, disperse*, A., i. 5. 9; iii. 4. 20; iv. 8. 10, 17.

δια-σπέρω, * σπέρω, ἐσπάρκα l., pf. p. ἐσπαρμαι, 2 a. p. ἐσπάρην, *to scatter, disperse, spread*, trans.: M., intrans.: i. 8. 25; ii. 4. 3; vi. 3. 19; 5. 28.

δια-σπός, -σπῆναι, see δι-σπῆναι.

δια-σφενδονάω, ἦσω, *to sling or throw in all directions*, iv. 2. 3.

δια-σχω, -σχομαι, see δι-έχω.

δια-σώω, σώω, σέσωκα, a. p. ἐσώθην, *to preserve through danger, save, keep or bring safe*: P. & M. *to be saved or brought safe, save one's self or one's own, arrive safely*: A. D., εἰς, πρὸς: v. 4. 5; 5. 13; 6. 18; vi. 6. 5.

δια-τάττω, * τάω, τέταχα, a. p. ἐτάχθην, *to arrange, draw up, or distribute in order of battle*, A., i. 7. 1.

δια-τένω, * τενώ, τέτακα, a. p. ἐτευνα, *to stretch out: M. to strain or exert one's self: πᾶν πρὸς ὑμᾶς δ. to use every effort with you*, vii. 6. 36.

δια-τελέω, * ἐώω ὦ, τετέλεκα, *to finish through or entirely, complete*, A.: w. A. understood (476. 2) *to finish the way, complete the distance; to fill up the time, to continue, be continually or constantly*, P.: i. 5. 7; iii. 4. 17; iv. 3. 2; 5. 11.

δια-τήκω, * τήκω, 2 pf. τέτηκα, *to melt through*, trans.: M. and 2 pf., intrans., iv. 5. 6.

δια-τίθημι, * θήσω, τέθεικα, a. p. ἐθήκα (θῶ, &c.), *dis-pono, to dis-pose in mind; to dispose of, handle, treat or serve*: A., i. 1. 5; iv. 7. 4: M. *to dispose of for one's own profit, sell*, A.: vi. 6. 37; vii. 4. 2.

δια-τρέφω, * θρέψω, τέτροφα, 2 a. p. ἐτρέφην, *to feed through, nourish, sustain*, A., iv. 7. 17.

ἰδια-τρίβη, ἦς, *delay*, vi. 1. 1.

δια-τρίβω, τρίβω, τέτριφα, *to rub*

through, wear away, waste, pass or spend time, A.; w. A. understood, *to spend the time, delay, tarry*: i. 5. 9; ii. 3. 9; iv. 6. 9; vii. 2. 3.

δια-φαίνω, * φαίνω, τέφαγκα, *to show through: M. to appear or shine through*, v. 2. 29; 2 a. p. impers. διεφάνη [it] *the light shone through*, vii. 8. 14.

ἰδιαφανὴς (διαφανής transparent) transparently, clearly, manifestly, vi. 1. 24.

ἰδιαφερόντως surpassingly, pre-eminent, peculiarly, i. 9. 14.

δια-φέρω, * ὁλώ, ἐνίρηχα, a. p. ἐφερα or -ον, dif-fero, *to DIF-FER from, surpass, excel*, G. A.E., ἦ imper. w. I., διεφερον ἀλέξασθαι *it was different or easier to repel; or by pers. constr., διεφερον ἀλέξασθαι they were [different] better able, or found it easier to repel*, 573; ii. 3. 15; iii. 1. 37; 4. 33: οἱ ποταμοὶ διασέουσιν [v. l. διέσουσιν] *the rivers will [carry us across] permit us to cross* (acc. to some, *will differ in size*), iii. 2. 23: M. *to differ with, quarrel, be at variance, differ*, πρὸς, iv. 5. 17.

δια-φεύγω, * φεύγωμαι, τέφειγα, 2 a. p. ἐφυγον, *to flee through, get away, escape*, A. ἐξ, v. 2. 3; vi. 3. 4; vii. 3. 43.

δια-φθείρω, * φθερῶ, ἐφθάρκα, 2 a. p. ἐφθάρην, *to spoil utterly, ruin, destroy: to corrupt, seduce, bribe*: A.: P. *to be destroyed or ruined, go to ruin, waste away, &c.*: iii. 3. 5; iv. 1. 11; 5. 12.

διάφορος, ον, s., (δια-φέρω) *at variance: neut. subst., variance, disagreement, cause of difference or dissension*, iv. 6. 3; vii. 6. 15.

δια-φύη, ἦς, (φύη growth, fr. φύω) *growth between, a partition or division*, v. 4. 29.

δια-φυλάττω, ἔλω, πεφύλαχα, *to guard throughout: M. to take care or exercise precaution throughout*, A.E. ὡς, vii. 6. 22?

δια-χάζω, * χάζω *to drive back*, ch. Ep.) *to draw apart, separate, intrans.*, iv. 8. 18?

δια-χαρίζω, ἔσω, (χείμα winter, fr. χέω *to pour*) *to go through or pass the winter, to winter*, vii. 6. 31.

δια-χαρίζω, ἔσω ὦ, κεχείρικα, (χείρ) *to pass through one's hands, administer, manage*, A., i. 9. 17.

δια-χωρίζω, ἦσω, κεχώρηκα, *to go or work through: impers. κάτω διεχώρη αὐτοῖς they had a diarrhoea*, iv. 8. 20.

†**Εἰδωσκαλος**, ου, δ, a *teacher*, ii. 6. 12.
Εἰδωσκα, * *ἔδω*, *δεδῶκα*, to *teach*,
instruct, *inform*, A. CP., I.: P. to be
taught, *learn*: i. 7. 4: ii. 5. 6: iii. 3.
4: 4. 32: cf. v. 18. Der. DIDACTIC.

Εἰδημι, * ch. Ep., a prolonged form
of *δέω* to bind, q. v.; v. 8. 24.

Εἰδομαι, * *δῶσω*, *δέδοκα*, a. *ἔδοκα* (δῶ,
&c.), pf. p. *δέδομαι*, a. p., *ἔδοθην*, Lat.
do, to *give*, *grant*, *bestow*, A. D., i. 1. 6,
8 s; 2. 12, 27: *δοθῆναι* αὐτῷ σώζειν
that it should be granted to him to
save, the *privilege* of saving, 663 b,
ii. 3. 25; cf. vii. 3. 13. Der. DOSE.

Εἰφαινον, *ἔφην*, see *δια-βαίνω*.

Εἰγενόμην, see *δια-γίγνομαι*, ii. 6. 5.

Εἰεργω, * *εἴρω*, to *intercept* (sc. αὐ-
τούς), *intervene*, iii. 1. 2.

Εἰέχον, see *δι-έχω*, i. 8. 17.

Εἰελάσσω, * *εἰάσω* *ἐλῶ*, *ἐλήλακα*,
a. *ἤλασα*, to *ride*, *drive*, or *charge*,
through, i. 5. 12; 10. 7: ii. 3. 19.

Εἰελθεῖν, *ἐλήλυθα*, see *δι-έρχομαι*.

Εἰελών, see *δι-αίρω*, ii. 4. 22.

Εἰεφέρομαι, * *ἐλεύσομαι*, *ἐλήλυθα*,
2 a. *ἦλθον*, to *come out through*, *eis*,
vi. 6. 38?

Εἰερχομαι, * *ἐλεύσομαι*, *ἐλήλυθα*, 2 a.
ἦλθον, to *go* or *come through*, *pass* or
march through, *cross*, A., *διά*: of a
rumor, to *go abroad*, *spread*: i. 4. 7:
ii. 4. 12: iv. 1. 3, 5; 5. 22: v. 4. 14.

Εἰερωτάω, to *appeal* to, v. l. for *ἐρω-
τάω*, iv. 1. 2δ.

Εἰεσπάρθαι, see *δια-σπείρω*, ii. 4. 3.

Εἰέχω, * *ἔχω*, *ἔσχηκα*, ipf. *εἶχον*, 2 a.
ἔσχον, [to have one's self apart] to be
apart, *distant*, or *separated*, to *diverge*,
a., ἀπό: τὸ διέχον, the *intervening*
space, *interval*: i. 8. 17: iii. 4. 22.

Εἰηγόμαι, *ἡσομαι*, *ἡγημαι*, to *lead*
through a story, to *relate* or *state* in
detail, *narrate*, A., iv. 3. 8: vii. 4. 8.

Εἰήλασα, see *δι-ελάσσω*, i. 10. 6.

Εἰήλθον, see *δι-έρχομαι*, i. 4. 7.

Εἰετημι, * *ἔτω*, *εἴκα*, a. *ἦκα* (ῶ, &c.),
to *send through*, *per-mit* to *go through*,
let pass, A. *διά*, iii. 2. 23? iv. 1. 8.

Εἰεστημι, * *στήσω*, *ἔστηκα*, 2 a. *ἔστην*,
to *station apart*: M., w. pf. and 2 a.
act., to *stand apart*, be *stationed* at in-
tervals, *open the ranks*, i. 5. 2; 8. 20.

Εἰκαιος, a, on, c., s., (*δική*) *just*,
right, *righteous*, *upright*, *proper*, *rea-
sonable*, I., i. 3. 5: iii. 1. 37: τὸ δίκαιον
justice, *right*, pl. *rights*; ἐκ τοῦ δίκαιου
[out of] according to *justice*, in a *just*

way, i. 9. 19: δίκαια ποιεῖν to *do what is*
right, i. 3. 5; τὰ δίκαια λαμβάνειν to *take*
justice, vii. 7. 17: οὐκ ἐδόκουν δίκαιοι-
τούς εἶναι whom they deemed to be the
most proper to invite, or the best en-
titled to an invitation, = v. l. οὐκ ἐδόκει
δικαιώτατος εἶναι whom it seemed to be
the most proper to invite, 573, vi. 1. 3.

†**Δικαιοσύνη**, ης, *justice* (as a quality),
uprightness, *righteousness*, i. 9. 16.

†**Δικαιοσύνης**, προς, ἡ, = *δικαιοσύνη*,
ii. 6. 26.

†**Δικαιῶς** *justly*, *with reason*, *reason-
ably*, *properly*, *deservedly*, ii. 3. 19.

†**Δικαστής**, οὔ, (*δικάζω* to *judge*) a
judge, v. 7. 34.

Δίκη, ης, *justice* or *right*; just *retri-
bution* either (1) to him who has suf-
fered, or (2) to him who has done
wrong (ἡ ἐσχάτη δίκη the severest *retri-
bution* or *punishment*, v. 6. 15); also
(3) sing. or pl., a *process of justice*,
judicial proceedings, *trial*; a. Thus,
(1, 3) δίκην δίδωμι *penas dare*, to *give* *retri-
bution* or *satisfaction*, *make amends*,
pay the penalty, *suffer punishment*; to
render a *judicial account* of one's con-
duct; D.; ii. 6. 21: v. 7. 29; 8. 1: δι-
κην λαμβάνειν *penas sumere*, to *take*
satisfaction, *obtain amends* or *justice*,
inflict punishment, v. 8. 17: δίκην ἔχειν
to *have satisfaction*, vii. 4. 24: — (2, 3)
δίκην ἐπιτιθέναι to *inflict retribution*,
punishment, or *just desert*, D., i. 3. 10,
20: iii. 2. 8: τῆς δίκης τυχεῖν to *receive*
one's *desert*, vi. 6. 25: ἔχειν τὴν δίκην
to *have one's desert* or *due*, *receive the*
punishment due, ii. 5. 38, 41: ὑπέχειν
δίκην to *undergo retribution*, *make*
amends, *submit* to an *investigation*,
trial, or *punishment*, *render account*,
D., v. 8. 1, 18: vi. 6. 15: εἰς δίκας κα-
ταστήσασθαι to *present for trial*, *bring* to
trial, v. 7. 34.

Διμορία, ας, (*δῖς*, *μοῖρα* *portion*) a
double portion, *twice as much*, vii.
2. 36.

Δινέω, ἤσω, ch. poet., (*δίνη* a *whirl*)
to *whirl*, trans.: M., intrans., vi. 1. 9.

Διό adv. = δι' ὅ, on *account of which*,
wherefore, i. 2. 21: v. 5. 10: vii. 6. 39.

Δι-οδος, ου, ἡ, a *way* or *journey*
through, *passage*, v. 4. 9.

Δι-οίσω, see *δια-φέρω*, iii. 2. 23?

Δι-οράω, * *δύομαι*, *ἐώρακα* or *ἐδράκα*,
to *see through*, *perceive*, *discover*, A.,
v. 2. 30.

διορῶνται, * ἔξω, ὁράοντα, to dig through, A., vii. 8. 13a.

διότι conj., (διότι) on account of this that, because, ii. 2. 14.

†**διπλήχως**, v, g. εὖ, (πλήχως) two cubits long, iv. 2. 28.

†**διπλάσιος**, α, ω, (πλάττω to form) two-fold, double, twice as much or many: διπλάσιον double the distance, twice as far, o.: iii. 3. 16: iv. 1. 13.

†**διπλήρως**, ω, (πλήρως) two hundred feet long or wide, iv. 3. 1.

†**διπλόος**, ὅη, ὅω, contr. διπλόος, ἡ, οὖν, (πλόος, akin to πλέω) duplex, two-fold, double, vii. 6. 7. Der. DIPLOMA.

[**δίσ** adv., also in compos. δι-, (δύο) twice, doubly.]

†**δισχιλία**, α, α, two thousand, i. 1. 10: 2. 9.

διδέρμα, ας, (δέρω to tan) a tanned or prepared skin, a leathern bag or pouch, i. 5. 10: v. 2. 12. Der. DIFHERIA.

†**διδέρμιος**, η, ω, made of skins, leathern, ii. 4. 28.

δίφρος, ου, ὁ, (δίσ, φέρω) a seat, originally for two, as in the old chariot for the warrior and the driver, i. 8. 10: vii. 3. 29.

δίχα adv., (δίσ) in two, asunder: δίχα ποιεῖν to divide, vi. 4. 11.

†**διχάζω**, ἄω, to divide or separate, intrans., iv. 8. 18?

διψάω (contr. -ᾶ, -ῆς, -ῆ), * ἦρω, δεδιψήκα, (δίψα thirst) to thirst, be thirsty, iv. 5. 27.

†**διωκτός**, α, ω, to be pursued: διωκτὸν ἔστιν it is necessary to pursue, chase must be given, iii. 3. 8.

διώκει, * ὥω, oftener ὥομαι, δεδιώχα, (δίω to run away, flee) to make flee or run, pursue, chase, give chase, drive or follow as an enemy, A. els, &c., i. 4. 7 s; 5. 2 s; 8. 21: as intrans., to hasten or gallop off, vii. 2. 20.

†**διώκειν**, εὖ, ἡ, act of pursuing, pursuit, iii. 4. 5.

†**διώρυξ**, υχός, ἡ, (δι-ορύττω) a canal, trench, i. 7. 15: ii. 4. 13, 17.

†**δόγμα**, ατος, τό, a decree, ordinance, DOGMA, iii. 3. 5: vi. 4. 11: 6. 8, 27.

δοθῆναι, δοθῆν, see δίδωμι, ii. 3. 25.

δοκέω, * δόξω, δεδόκηκα poet., (1) of the action of the mind itself, to think, surmise, imagine, expect, I. (A.), i. 7. 1; 8. 2: δεδονυμένος thought best, ap-

proved, determined, resolved on, voted, iii. 2. 39: τοὺς τί [sc. παθεῖν] δοκεῖτε; what do you think [these suffered] was the case with these? v. 7. 26:

— (2) of the action of an object upon the mind, to seem, appear, Lat. videor; to seem good, best, expedient, right, proper; to be approved, determined, resolved on, adopted, or voted; both personally and impersonally, and with the former construction for the latter (the two combined, iii. 1. 11?), 573; D. I. (A.; the inf. often supplied fr. the context); i. 2. 1; 3. 11a, 18, 20; 4. 7, 15: δόξαν ταῦτα [sc. ποιεῖν fr. the context, or see 502] it having been voted to pursue this course, or this resolved on, 675a, iv. 1. 13. With the uses 1 and 2, compare I think and me-thinks = me-seems = it seems to me. Δοκέω is much used for greater modesty or courtesy of expression, i. 3. 12; 7. 4 (αλοχύνεσθαι μοι δοκῶ, me-thinks I am ashamed): iii. 1. 38; cf. 70m, 654.

δοκιμάζω, ἄω, (δοκιμος accepted on proof, fr. δοχομαι) to approve on examination, iii. 3. 20.

δόλιος, α, ω, (δόλος) deceitful, treacherous, perfidious, i. 4. 7!

δολιχος, ου, ὁ, the long race, protracted to several miles, by an extension of the course, or a repetition of it, iv. 8. 27.

δόλος, ου, ὁ, dolus, a wile, fraud, deceit, treachery, v. 6. 29.

Δόλοψ, οτες, ὁ, a Dolopian. The Dolopes were a rude but hardy tribe, living on both sides of the southern range of Mt. Pindus. i. 2. 6.

†**δόξα**, ης, opinion, expectation; reputation, credit, glory, els: ii. 1. 18: vi. 1. 21; 5. 14. Der. ORTHODOXY.

†**δοξάζω**, ἄω, to commend, extol, A., vi. 1. 32!

δόξας, δόξω, see δοκέω, i. 3. 20; 4. 15. **δοράτιον**, ου, τό, (dim. of δόρυ) a short spear, of special use in carrying booty or baggage, yet also used as a weapon, vi. 4. 23.

δορκάς, ἄδος, ἡ, (δέρκομαι, pf. δέδορκα, to look keenly) a small, swift, and beautiful antelope, so named from the lustre of its eye, a gazelle, i. 5. 2: v. 3. 10. Hence prop. name DORCAS.

δορηστές, οῦ, or **δορηστές**, ου, ὁ, (δωρεῖν supper) supper-time, i. 10. 17: v. l. δόρηστος.

ἔδρα,* δέματος, τό, (cf. δρῶ oak) a beam or large stick, the shaft of a spear; hence comm. a spear, lance, pike, Lat. hasta. The common spear of the Greek hoplite consisted of a long wooden shaft, with a sharp steel point (αἰχμή), and upon the reverse end an iron spike (σανρωτήρ) for thrusting the spear into the ground in time of rest. Ἐρί ἔδρην [spear-ward] to the right, since the spear was carried in the right hand; cf. παρ' αὐτίδας. i. 8. 18 : iii. 5. 7 : iv. 3. 29 ; 7. 16.

†**δορυ-φόρος**, ου, ὁ, (φέρω) a spear-bearer, spear-man, a forager carrying a spear, v. 2. 4 : cf. δοράτιον.

†**δουλεία**, ας, slavery, servitude, bondage, subjection, vii. 7. 32.

†**δουλεύω**, εἶναι, δεδούλευκα, to be a slave, iv. 8. 4.

δούλος, ου, ὁ, (δέω to bind) a slave, bondman, bond-servant; under an absolute government, a subject; i. 9. 15, 29 : ii. 5. 32, 38 : iii. 1. 17.

δοῦναι, δότε, see δίδωμι, i. 2. 12.

†**δοῦναι**,* ἦναι, δέδωκα, ch. Ep., to make a din, to clash, D. of instrument, πρὸς, i. 8. 18. Onomatopoeitic.

δοῦπος, ου, ὁ, ch. poet., a loud noise, din, uproar, hubbub, ii. 2. 19.

δρακόντιος, ου, Dracontius, a Spartan exile, iv. 8. 25 : v. 6. 30.

δράμου, δραμοῦμαι, see τρέχω.

†**δρεπάνη-φόρος**, ου, (φέρω) scythe-bearing, scythe-armed, i. 7. 10s ; 8. 10.

δρέπανον, ου, τό, or poet. δρεπάνη, ης, (δρέπω to pluck) a scythe, sickle, i. 8. 10.

δρῶλαι, ὧν, the Drilae, a warlike people dwelling near Trebizond, v. 2. 1s.

δρόμος, ου, ὁ, (τρέχω, pf. δέδρομα) the act or place of running; a run, running, race; race-course: δρόμῳ upon the run, as in a race, at full speed, rapidly: δρόμος ἐγένετο τοῖς στρατιώταις the soldiers began to run, 459 : i. 2. 17 ; 8. 18s : iv. 8. 25s.

δύναμις,* δύνησμαι, δεδυνάμην, ipf. ἐδυνάμην or ἡδυνάμην, a. p. ἐδυνήθην, ἡδυνήθην, or r. ἐδυνάσθην, to be able (can), have power, i. (often understood); hence elliptically, to be strong or powerful; to be equal or equivalent to, to mean, A.; i. 1. 4 ; 5. 6 ; 7. 5 : ii. 2. 12s : iv. 5. 11s : οἱ μέγιστον (or μέγιστα) δυνάμενοι [sc. ποιεῖν] the most powerful, ii. 6. 21 : οὐκ ἐδυνάμην ζῆν I could not (consent to) live, vii. 2. 33.

It is often used or to be supplied with a rel. and superl., 553 c : ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος [concealing it as he best could] as secretly as possible, i. 1. 6 ; ἢ ἐδύνατο τάχιστα [as he could most rapidly] as rapidly as he could, i. 2. 4 ; ὡς ἂν δύνηται πλείστοις as many as he could, i. 6. 3.

†**δύναμις**, εως, ἡ, ability, power, might, strength, force; military force, forces, troops, army (so pl. i. 5. 9) : κατὰ or εἰς δύναμιν according to or to the extent of one's ability : i. 1. 6 ; 6. 7 : ii. 3. 23 : iii. 2. 9. Der. DYNAMIC.

†**δυναστής**, ου, a chief or powerful man, lord, nobleman, i. 2. 20. Der. DYNASTY.

†**δυνατός**, ἡ, ὡς, c., a., actively, able, competent, powerful, strong, i.; passively, possible, practicable, feasible, D. I.; i. 3. 17 ; 9. 24 : ii. 6. 8, 19 : iv. 1. 12, 24 : ἐκ τῶν δυνατῶν from [the possibles] the means in their power, iv. 2. 23. It is often used or to be supplied with a rel. and superl., 553 c : ἢ δυνατὸν μάλιστα [so as is possible, most implicitly] as implicitly as possible, i. 3. 15 ; ὅτι ἀπαρασκευαστότατον [according to what is possible, most unprepared] as unprepared as possible, ὅτι πλείστοις as many as possible, i. 1. 6 ; ὡς τάχιστα πορεύεσθαι to proceed as speedily as possible, i. 3. 14.

δῶν,* δόσω, to make enter, put on : hence δῶν & δῶμαι, δόσωμαι, δέδωκα, 2 a. ἐδῶν, of the sun, to enter the western sea, to set, i. 10. 15 : ii. 2. 3.

δύο,* δυοῖν, or, w. plur. nouns, indecl., duo, two, i. 1. 1 : iii. 2. 37 : vi. 6. 14 : vii. 5. 9 ; 6. 1. Der. DUAL. [δυο- inseparable particle, ill, mis-, un-, DYS-, with difficulty.]

δύσ-βατος, ου, difficult of access, v. 2. 2 : iv. 1. 25 ?

δυσ-διάβατος, ου, difficult to pass, vi. 5. 19 ?

δυσμή, ἡς, (δύνω) usu. in pl., setting of the sun ; ἡλίου δυσμή sunset ; vi. 4. 26 ; 5. 32 : vii. 3. 34.

δυσ-πέρυτος, ου, (πέρ-εμι to pass) hard or difficult to pass, iv. 1. 25 : v. 1. δυσπέρυτος (for δυσπρόσιτος difficult of access ?) or δύσβατος.

δυσ-πρόσιτος, ου, (πορεύω) difficult of passage or to pass, D., i. 5. 7.

†**δυστορία**, ας, difficulty of crossing, difficult passage, G., iv. 3. 7.

δύσπορος, *or, difficult of passage, hard to cross*, ii. 5. 9: v. 1. 13: vi. 5. 12.

δύσ-χρηστος, *or, (χράσμαι) hard to use or manage, of little use, unserviceable*, iii. 4. 19.

δυσ-χωρία, *as, (χώρος) the ruggedness or difficulty of the country, difficult ground*, iii. 5. 16.

δω, δώσω, *see δίδωμι*, i. 7. 7.

δω-δωκα indecl., (*δύο, δέκα*) *twelve*, i. 2. 10; 7. 15.

†δωρίσμαι, ἴσμαι, δωδῶρμαι, *to make or give a present, to present, give*, A. D., vii. 3. 18, 26 s; 5. 3.

†δωρο-δοκία, ἴσω, (δέχομαι) *to receive a gift, take a bribe*, vii. 6. 17.

δώρον, *or, (δίδωμι) a gift, present, reward*, i. 2. 27; 9. 14, 22: ii. 1. 10.

E

ἐγ, ἐάν, &c., *see ἐάω*, iii. 3. 3.

ἐάλακα, ἐάλων, *see ἀλίσκομαι*, iii. 4. 8.

ἐάν, * (*ei, an*) *contr. ἢ or ἂν, conj. followed by the subj., if perhaps, if haply, if, in case that: ἐάν μή if not, unless, except: ἐάν τε . . ἐάν τε [both if . . and if] whether . . or: i. 3. 14, 18 s; 4. 12: vii. 1. 31; 3. 37.*

†ἐάν-παρ, *if indeed, if only*, iv. 6. 17!

ἐαρίζω, *low iō, (εἶπ ver, spring) to pass or spend the spring*, iii. 5. 15.

ἐ-αυτοῦ, * *ἡς, contr. αὐτοῦ, ἡς, refl. pron., (ἐ him, αὐτός) sui, of himself, herself, itself, ch. used when the reflex reference is emphatic or direct. In the gen., it often supplies the place of a possessive pron. (suus): οἱ ἐαυτοῦ his own men, τὰ ἐαυτῶν their own affairs, interests, or possessions. i. 1. 5; 2. 7, 15: iii. 1. 16. V. l. for ἐμαυτοῦ or σαυτοῦ, 539 d, vi. 6. 15: vii. 5. 5: often for αὐτοῦ, or the converse.*

ἐάω, * *ἐάσω, ἐλάκα, ipf. εἰω, to permit, allow, suffer, let*, A. I.: *to let be, let alone, leave, dismiss, have nothing to do with*, A. D.: οὐκ ἐάν *to forbid, prohibit, protest*, 686 i: i. 4. 7, 9; 9. 18: vii. 3. 2; 4. 10 s, 20, 24.

†ἐβδομήκοντα indecl., *seventy*, iv. 7. 8.

ἐβδωμος, *η, or, (ἐπτά) seventh*, vi. 2. 12.

ἐβροχέλιμος or ἐβροχέλιος, *or, v. l. for Ἀβροχέλιμος*, vii. 6. 43.

ἐγ-, *the form which ἐν takes in compounds before a palatal*, 150.

ἐγ-γίγνομαι, * *γενήσμαι, γεγένημαι*

& 2 pf. γέγονα, *to take place, be produced, or arise* *ἔγ, D., v. 8. 3.*

†ἐγ-γονος, *or, δ, a descendant*, iii. 2. 14!

ἐγγράμ*, *ἴσω, ἡγγρήκα, (ἐγ-γίη a pledge in hand, fr. γνῖον limb, hand) to put in hand, pledge: M. to pledge one's self, engage, promise*, i. (A.), vii. 4. 13.

†ἐγγύθεν *adv., from nigh at hand*, iv. 2. 27.

ἐγγύς* *adv., c. & a. ἐγγύτερον, tata, or τέρω, τάτω, near, nigh, close at hand, G.; nearly, closely: superl. w. art. the nearest, last: i. 8. 8; 10. 10: ii. 2. 11, 16 s; 4. 1: iv. 2. 28.*

ἐγείρω, * *ἐγερῶ, ἐγήγερκα I., to wake another: 2 pf. pret. ἐγήγερκα to be or keep awake, keep watch*, iv. 6. 22.

ἐγενόμην, ἐγγενόμην, *see γίγνομαι.*

ἐγ-καλέω, * *καλέσω καλῶ, κέκληκα, to call upon as responsible, make a demand upon, charge, blame, throw the blame upon, find fault with*, D. CP.: *to call upon one for, demand*, A.; vii. 5. 7; 7. 33, 44, 47.

ἐγ-καλύπτω, ὕψω, κεκάλυφα I., (*καλύπτω to wrap, cover*) *to wrap up in a covering*, A., iv. 5. 19.

ἐγ-καμαι, * *κείσομαι, to lie in or therein*, iv. 5. 26.

ἐγ-κέλευστος, *or, (κελεύω) urged on, instructed, incited, bidden*, i. 3. 13.

ἐγ-κέφαλος, *or, δ, (κεφαλή) the brain: the brain, crown, or cabbage of the palm, a large cabbage-like bud at the top of the stalk*, ii. 3. 16.

ἐγ-κρατής, ἐς, (*κράτος*) *in power over, in possession of, master of*, G., i. 7. 7: v. 4. 15.

ἐγναικα, ἐγνων, ἐγνώσθη, *see γιγνώσκω*, i. 3. 2: ii. 4. 22: iii. 1. 43.

ἐγρήγορα, -αν, *see ἐγείρω*, iv. 6. 22.

ἐγ-χαλίνω, ὥσω, pf. *p. κεχαλίνωμαι, to put a bit in the mouth of, to bridle*, A., vii. 2. 21; 7. 6.

ἐγ-χαρῶ, ἴσω, ἐγ-κεχάρηκα, (*χείρ*) *to take in hand, undertake, make an attempt*, v. 1. 8.

ἐγ-χερίδιον, *or, τό, (χείρ) a hand-knife, dagger*, iv. 3. 12.

ἐγ-χαρίζω, *low iō, κεχείρικα, (χείρ) to put in the hands of another, commit, entrust*, A. D., iii. 2. 8.

ἐγ-χέω, * *f. χέω or χέω, κέχυκα, (χέω to pour) to pour in wine for a libation*, D., iv. 3. 13.

ἐγώ, * *ἐμοῦ or μου, pl. ἡμεῖς, (the*

forms beginning w. & having comm. some emphasis, and those w. μ- being enclitic) ego, mei, nos, I, we, i. 3. 3, 5 s: πρὸς με for πρὸς ἐμέ, 788 e, iii. 2. 2: ἡμᾶς = ἐμέ, i. 7. 7: ἐγώμαι by crasis for ἐγὼ αἶμαι, I think, iii. 1. 35? Der. EGOTISM.

ἐγώ-γε, * ἐμοῦ γε, ἐμογε, ἐμεγε or ἐμέ γε, equidem, I at least, I for my part, I certainly, i. 4. 8: vii. 1. 30.

ἔα, ἔπειτο, see εἶω, i. 5. 14: iv. 1. 13.

ἔκαστα, ἑκαστοίαν, see δεῖω, i. 10. 9.

ἐκθήσκα, see ἐσθίω, iv. 8. 20.

ἐδόκουν, ἔδοξα, see δοκέω, i. 3. 20.

ἐραμον, see τρέχω, iv. 3. 33.

ἔσκα, ἔδοσαν, see διδωμι, i. 2. 27.

ἔων, ἔη, see ἴω, i. 5. 5: v. 8. 10.

† ἐθελοντής, οὐ, ὁ, α' volunter; as adj. voluntery, willing, of one's own accord, i. 6. 9: iv. 1. 26 s.

† ἐθελοντί adv., willingly, iii. 3. 18? † ἐθελόσιος, α, ον, voluntary, of one's own accord, iv. 6. 19: vi. 5. 14.

ἐθέλω, * ἐθέλω, ἠθέληκα, by a shorter but less frequent form θέλω, θελήσω, to be willing, consent, wish, desire, will, choose, please, prefer, i., τι: οὐκ ἐθέλω, I am not willing, I will not, I refuse: ἐθέλων w. adverbial force, willingly: i. 2. 26; 3. 6, 8; 9. 13 s: iv. 4. 5: vi. 2. 6. 'Εθέλω and βούλομαι are nearly synonymous and may be often interchanged; yet, in strict distinction, ἐθέλω expresses the wish or will more as a feeling, and βούλομαι more as a rational purpose or preference. Simple inclination, acquiescence, or desire is rather expressed by ἐθέλω, and plan or determination by βούλομαι: i. ὅμεις ἐθέλετε ἔξορμᾶν, ἔρεσθαι βούλομαι if you are willing to take the lead, I am resolved to follow, iii. 1. 25: cf. v. 6. 20; 7. 27 s.

ἐθέμην, ἔθηκα, see τίθημι, i. 5. 14.

ἔθνος, εὐς, τό, a nation, tribe: κατὰ ἔθνη or ἔθνος, according to their nations or tribes, by nations or tribes: i. 8. 9: iv. 5. 28: v. 5. Der. ETHNO-LOGY.

εἰ * conj. (becoming ἐάν before the subj., 619 a), si, if, supposing, provided, in case that, i. 2. 2: εἰ μὴ nisi, if not, unless, except, i. 4. 18: iv. 2. 4: εἰ δὲ μὴ but if not, otherwise, used even after negative sentences, ii. 2. 2: iv. 3. 6: εἰ τις if any, sometimes, as a more moderate form of expression, supplying the place of ὅστις whoever,

whatever, 639, i. 5. 1; 6. 1; καὶ εἰ τις νόσῳ and a few perhaps by sickness, v. 3. 3: καὶ εἰ, εἰ καὶ even if, although, though, iii. 2. 22, 24: vi. 6. 27: — εἰ as compl., if, whether, whether not, i. 3. 5; 10. 5: iii. 2. 22; so elliptically, to see or try if, to ascertain whether, iv. 1. 8: v. 4. 3.

εἶα, εἶδσα, see εἶω, i. 4. 7; 9. 13, 18.

εἶδον, εἶδᾶ, εἶδέναι, εἶδώς, &c., see ὁρᾶω. Cf. video, Sans. vid, to wit.

εἶδος, εὐς, τό, appearance, form, beauty, ii. 3. 16.

εἶην, εἶσαν or εἶεν, see εἰμί, i. 1. 5.

εἰκάζω, * ἄσω, εἰκαα i., pf. p. εἰκασμαι or ἡκασμαι, to make like, liken, A.; to think likely, conjecture, suppose, estimate, i. (A.), i. 6. 1, 11; 10. 16: pf. p. to have been made like, to resemble, D., v. 3. 12; 4. 12: — 2 pf. pret. ἔοικα, 2 plup. ἔεικνεν, to be like, resemble, seem like, D.; to seem; ii. 1. 13; 2. 18.

εἰκόσις, ὅσις, (neut. pt. of εἰκα = εἰκα) likely, probable, reasonable, proper, natural, w. frequent ellipsis of ἐστί or ἦν, i. (A.): τὸ εἰκόσις the likelihood, probability, &c.: ii. 2. 19; 3. 6: iii. 1. 21.

εἰκοσι(v) indecl., twenty, i. 2. 5, 8.

εἰκότως adv., (εἰκός) reasonably, naturally, with good reason, ii. 2. 3.

εἰληφα, -αν, see λαμβάνω, iv. 5. 35.

εἰληχα, -αν, see λαγχάνω, iv. 5. 24.

εἰλικον, see ἔλω, iv. 2. 28: v. 2. 15.

εἰλόμην, εἶλον, see αἰρέω, i. 3. 5; 9. 9.

εἰμί, * ἵσσομαι (3 sing. ἔσται), ipf. ἦν, sum, to be, exist, the chief substantive verb, variously translated acc. to the context, i. 1. 4: w. GEN., to be of or one's, belong to, be the property or part of, &c., 437 a, 440, 443, i. 1. 6: ii. 1. 4, 9; ὅσα τὸ εὖρος πλεθρον being [of] a plethron in width, i. 4. 9: w. DAT., to be to or for (where have is frequent in translation, 459), i. 2. 7; 3. 21: w. a PART., often a stronger form of expression for the simple verb, 679, ii. 2. 13; 3. 10: τὰ ὅσα the things being, facts, effects, possessions, iv. 4. 15: vii. 8. 22: τῷ ὅτι in reality or fact, really, v. 4. 20. — Its IMPERS. use (which may usu. be also explained personally, 571 f, h) is extensive: ἔστι there is or it is, it is possible, the part of, &c., i. (A.), i. 5. 2 s; ii. 1. 9: often w. a neut. adj. sing. or pl., as δῆλον ii. 3. 6, ἀβαρα iii. 4. 49: w. a relative,

often forming a complex indefinite, 559 a, as ἐστὶ δ' ὅστις but there is who = *but some one*, i. 8. 20, ἢ οὐτ' = *some*, i. 5. 7, ἐστ' ὅτε there is when = *sometimes*, ii. 6. 9; and negatively, οὐκ ἦν ὅπου there was [not where] *no place where*, iv. 5. 31 (cf. ii. 3. 23), οὐκ ἔστιν ὅπως [there is not how] *it cannot be that*, ii. 4. 3 (cf. the personal use τοῦτ' ἔστιν ὅπως; is this possible, how? is it possible that? v. 7. 7): τὸ κατὰ τοῦτον εἶναι so far as regards him, τὸ νῦν εἶναι for the present, 665 b, i. 6. 9: iii. 2. 37. — For the accent of the pres. ind., see 787 c, 788 a, b, d, f.

εἰμι, * ipf. ἔμω or ἔμω, to go, come; the pres. regularly used in the ind., and sometimes in other modes, as fut. (εἰμι I am going = *I shall go*, cf. ἐρχομαι): inv. ἴθι age, come! AE., D. διὰ, εἰς, ἐπὶ, &c.: i. 2. 11; 3. 1, 6; 4. 8: iv. 6. 12: vii. 2. 26. For *M. ἔμω*, see ἔμω.

εἶπα, εἶπον, see φημί, i. 3. 7: ii. 1. 21. εἰ-παρ if indeed, if in fact or really, i. 7. 9: ii. 4. 7: iv. 6. 16.

εἰσάγω, see ἐκβάλλω, iii. 4. 18. εἰσάγω or εἰσάγω, * ῥέω, to bar, debar, shut in or out, hem in, exclude, keep off, prevent, A. ἀπό, ἐκ: *M. to shut one's self out, get one's self excluded*: iii. 1. 12; 3. 16: vi. 3. 8; 6. 16.

εἰρήκα, εἰρήκα, see φημί, i. 2. 5. εἰρήνη, ης, (εἶπω to join, or to talk) peace, ii. 6. 2, 6: iii. 1. 37.

εἰς, * sometimes ἐς, (ἐν s. 688 d) prep., w. acc. of place, into, more briefly to or in; at, on, or upon; [to go into] for; sometimes for ἐν by const. praeg. 704 a; i. 1. 2 s; 2. 2 s, 24: so of state or action, ii. 6. 17: iii. 1. 43: — of a collection of persons or things, among, to, into the land of, against, i. 1. 11; 6. 7: ii. 2. 20: v. 6. 27 s: — of time, [in passing into] on or upon, in, at, i. 7. 1: ii. 1. 17: iii. 1. 3: — of number or measure, up to, even to, to the number, extent, or depth of, i. 1. 10: ii. 3. 23: vi. 4. 16; i. εἰς ἀφθονίαν [to] in abundance, abundantly, vii. 1. 33; εἰς δύο ἐνν by two, ii. 4. 26; εἰς οὐκτώ eight deep, vii. 1. 23: — of aim, end, result, object of reference, &c., for, in respect to, concerning, i. 1. 9; 3. 3; 9. 5, 16, 23: ii. 6. 30. In compos., into, in, &c.

εἷς, * μίς, ἐν, g. ἐνός, μίας, one, a single one, an individual; used more strictly as a numeral than one in Eng.;

i. 2. 6; 9. 22: καθ' ἓνα one by one, singly, iv. 7. 8: εἰς τις any single one, εἰς ἕκαστος each individual, each singly, ii. 1. 19: vi. 6. 12, 20.

εἰσ-άγω, * ἄγω, ἤγα, 2 a. ἤγαγον, a. p. ἤχθην, to lead or bring into or in, A. εἰς, πρὸς, i. 6. 11: vi. 1. 12.

εἰς-ακοντίζω, ἰσώ αἰώ, to throw or hurl darts in, vii. 4. 15.

εἰσ-βάλλω, * βήσομαι, βέβηκα, 2 a. ἔβην, to go into a vessel, embark, εἰς, v. 7. 15!

εἰσ-βάλλω, * βαλῶ, βέβηκα, 2 a. ἔβηκα, to throw one's self into, effect an entrance or make an irruption into, enter; of streams, to empty into; εἰς; i. 2. 21; 7. 15: v. 4. 10.

εἰς-βιβάζω, βιβάζω βιβῶ, to put into or on board a vessel, A., v. 3. 1.

εἰσ-βολή, ἥς, (εἰσ-βάλλω) irruption, entrance, pass, i. 2. 21: v. 6. 7.

εἰσ-δύομαι, * δύσομαι, to enter or sink into, εἰς, iv. 5. 14.

εἰσ-δραμον, -δραμόν, see εἰσ-τρέχω.

εἰσ-εμ, * ipf. ἔμω, (εἰμι q. v.) to go or come into or in, enter, εἰς, παρὰ: to enter one's mind, occupy one's thoughts, A. CP.: i. 7. 8: vi. 1. 17: vii. 2. 14.

εἰσ-ελαίνω, * ἐλάσω ἐλῶ, ἐλήλακα, a. ἤλασα, to ride into, enter, εἰς, i. 2. 26.

εἰσ-ελθεῖν, see εἰσ-έρχομαι, i. 2. 21.

εἰσ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθον, to come or go into or in, to penetrate into, enter, εἰς, ἐπὶ, i. 2. 21: iv. 8. 13: vii. 1. 27.

εἰσ-ἦεν, -ἦσαν or -ἦσαν, see εἰσ-εμ, i. 7. 8.

εἰσ-ἦλασα, see εἰσ-ελαίνω, i. 2. 26.

εἰσ-ἠνέχθη, see εἰσ-φέρειν, i. 6. 11!

εἰσ-ἤχθη, see εἰσ-άγω, i. 6. 11!

εἰσ-οδός, ου, ἡ, a way in, entrance, εἰς, iv. 2. 3: vi. 5. 1.

εἰσομαι, see ὁράω, i. 4. 15.

εἰσ-πηδάω, ἤσομαι, πεπῆδηκα, a. ἐπῆδησα, (πηδάω to leap) to leap into, εἰς, i. 5. 8.

εἰσ-πίπτω, * πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall into or upon, burst or rush into, εἰς, i. 10. 1: vii. 1. 17, 19.

εἰσ-πλέω, * πλεύσομαι, πέπλευκα, to sail into, εἰς, vi. 4. 1.

εἰσ-πορεύομαι, εἰσομαι, πεπόρευμαι, to march into, εἰς, iv. 7. 27!

εἰσ-τήκειν or εἰσ-τήκειν, see ἵσταιμι.

εἰσ-τρέχω, * δραμόμαι, δεδράμην, 2 a. ἔδραμον, to run into or in, v. 2. 16.

εἰσ-φέρειν, * αἰώω, ἐνέφροχα, a. φέρεκα

or -ω, a. p. ἡρέχθην, to bring or carry into or in, A. D., eis, i. 6. 11? vii. 3. 21.

εισ-φορίαι, ἥσω, πεφόρηκα, to bring into, A. eis, iv. 6. 1.

είσω, sometimes ἔσω, adv., (eis or eis) within, inside of, G., i. 2. 21; 4. 5.

εισ-ωθῆαι,* ὥσω, to push into or in, trans.: M. intrans., v. 2. 18?

εἴτω adv., (ei tā if those things are, cf. εἴπειτα) then, in that case, thereupon, after that, next, i. 2. 16, 25.

εἴ-τε . . εἴ-τε si-ve . . si-ve, both if . . and if, whether . . or, ii. 1. 14: iii. 1. 40; 2. 7. See ei.

εἶχον, εἶχόμεν, see ἔχω, i. 1. 6.

ἐσθαι,* I [have accustomed myself] am wont or accustomed, i.; intrans.

2 pf. pret. of εἶθις, ἔσω ἰώ, ἐσθίκα, to accustom: 2 plup. ἐσθόειν, vii. 8. 4.

εἴων, εἴα, see εἴω, i. 4. 9.

ἐκ, the form which the prep. ἐξ takes before a consonant, 165, i. 1. 6.

ἐκασταχῶς in each direction, iii. 5. 17.

ἐκαστος, η, ον, (see ἐκάτερος) quique, each of more than two, every, each or every one: pl. several, respective, each body, all, or translated as sing. or like an adv. (severally). Its sing. is often joined, esp. through apposition, with a plural. i. 1. 6; 2. 15; 7. 15; 8. 9: ii. 2. 17: v. 5. 5.

ἐκαστῷ at each time, uniformly, always, ii. 4. 10.

ἐκάτερος, α, ον, (a compar. in form w. ἕκαστος as sup., perhaps derived fr. eis, 376 c. d) uterque, each of two; pl. both, each party, or translated as sing.: καθ' ἐκάτερα on each side, G.: i. 8. 27: iii. 2. 36: v. 5. 25; 6. 7: vi. 1. 9.

ἐκατέρωθεν from or on each or both sides, i. 8. 13, 22: vi. 4. 3; 5. 25.

ἐκατέρωστε to each side of two, in both directions, i. 8. 14?

ἐκατὸν indecl., a hundred, i. 2. 25.

Ἑκατ-ώνυμος, ον, Hecatonymus, an envoy to the Cyreans from Sinōpe, v. 5. 7; 6. 3.

ἐκ-βαίνει,* βήσομαι, βέβηκα, 2 a. ἔβην, to go out, forth, or aside, from a road, valley, river, vessel, &c.; to sally forth; to disembark: eis, &c.; iv. 2. 1, 10, 25 s; 3. 3, 23: v. 4. 11.

ἐκ-βάλλω,* βαλῶ, βέβληκα, 2 a. ἔβαλον, a. p. ἐβλήθην, to throw or cast out or away (out of one's hands, quiver, &c.); to drive out, banish, expel; ἐξ,

eis: i. 1. 7; 2. 1: ii. 1. 6: vii. 1. 16; 5. 6. Cf. ἐκ-πίπτω = passive.

ἐκ-βασις, εως, ἡ, (ἐκ-βαίνω) egress, outlet, passage, pass, iv. 1. 20; 2. 1a.

Ἐκβάτανα, ων, τὰ, Ecbatana (also written Agbatana, and Achmetha, Ezra 6. 2) the capital of Media, favorably situated for coolness and good air, and containing the strongly fortified and magnificent summer residence of the Persian king, ii. 4. 25: iii. 5. 15. || Hamadan.

ἐκ-βληθείην, see ἐκ-βάλλω, vii. 5. 6.

ἐκ-βοήθαι, ἥσω, βοήθηκα, to rush or come forth to the rescue, ἐξ, vii. 8. 15.

ἐκ-γονος, ον, (γίγνομαι) born from: ol ἔγονοι the descendants: τὰ ἔγωνα the young of animals: iii. 2. 14? iv. 5. 25?

ἐκ-διδράμηνκα, ἐκ-δραμὸν, see ἐκ-τρέχω, v. 2. 17; 4. 16.

ἐκ-δέρω,* δερῶ, a. ἔδειρα, (δέρω to skin) to take out of one's skin, to flay, A., i. 2. 8: v. 1. ἐκδέρειν.

ἐκ-δίδωμι,* δώσω, δέδωκα, pf. p. δέδομαι, to give forth or up, A.: to give forth in marriage, settle with a husband, A. παρά: iv. 1. 24: vi. 6. 10.

ἐκ-δύω,* δύσομαι, δέδυκα, 2 a. ἔδυν, to get out of one's clothes, to strip one's self, iv. 3. 12.

ἐκεῖ adv., there, in that place, yonder, i. 3. 20; 10. 8: iv. 1. 24.

ἐκεῖθεν thence, from that place or region, v. 6. 24.

ἐκεῖνος,* η, ο, that, that one; often as a strong pers. pron., he, she, it; i. 1. 4; 3. 9; 7. 18: iii. 1. 35. See ἐκ-ἐκενα.

ἐκεῖσε thither, to that place, there (= thither), vi. 1. 33; 6. 36.

ἐκήρυξε, -ύθη, see κηρύττω, ii. 2. 21.

ἐκ-θλίβω,* θύω, τέθλιφα 1., (θλίβω to squeeze) to press or crowd out, A., iii. 4. 19 s.

ἐκ-καθαίρω,* αρώ, pf. p. κεκαθαρμαι, to cleanse from defilement, burnish; or

ἐκ-καλύπτω, ὄψω, pf. p. κεκαλύμμαι (καλύπτω to cover, veil) to uncover, to take the shield out of the leather case (σάγμα) in which it was commonly carried on the march to preserve its brightness; i. 2. 16.

ἐκκλησία, ας, (ἐκ-καλέω to call forth) a convocation, assembly, i. 3. 2; 4. 12.

ἐκκλησιάζω,* ὥσω, to call an assembly, v. 6. 37. Der. ECCLESIASTIC.

ἐκ-κλίνω,* κλίνω, κέκλικα 1., (κλίνω clino, to bend) to bend out of line, turn to flight, give way, i. 8. 19. Cf. IN-CLINE.

ἐκ-πορίζω, ἰσώ ω, κεκόρικα, to bring or carry out, to lead out (of the Pontus, vi. 6. 36): *M.* to carry out or off for one's self: *A.*: i. 5. 8: v. 2. 19.

ἐκ-κόπτω,* κόψω, κέκοφα, to cut trees out of a wood, cut down, fell; to lay waste or destroy by cutting down trees; *A.*: i. 4. 10: ii. 3. 10.

ἐκ-κυβιστάω, ἦσω, to throw a somerset, a feat often performed among the Greeks over swords pointing upwards, vi. 1. 9. See κυβιστάω.

ἐκ-κυμαίνω, αὐώ, (κύμα wave) to [wave out of line] bend out or swell forth like a wave, i. 8. 18.

ἐκ-λέγω,* λέξω, ἐλοχα, (λέγω lego, to LAY, gather) to lay or gather out, to pick or single out, select; so *M.*, more subjectively; *A.*: ii. 3. 11: iii. 3. 19: v. 6. 20. Der. ECLECTIC.

ἐκ-λείπω,* λείπω, λέλοιπα, 2 a. ἔλιπον, to leave (going out of), quit, abandon, desert, forsake, *A.* els: of apow, to disappear: i. 2. 24: iii. 4. 8: iv. 1. 8: 3. 24: 5. 15. Der. ECLIPSE.

ἐκ-μυρόμαι, ὀσμαι, (μυρόμαι to wind) to wind out; of an army, to defile, vi. 5. 22.

ἐκ-πέμπω,* πέμψω, πέπομφα, to send out, conduct forth: *M.* to send forth of one's own company: *A.*: iii. 2. 24: v. 2. 21.

ἐκ-πέπληγμα, see ἐκ-πλήττω.

ἐκ-πεπτωκός, see ἐκ-πίπτω, i. 1. 7.

ἐκ-παραίω, αὐώ, to finish out, fully accomplish, *A.* D., v. 1. 13.

ἐκ-παύω, see ἐκπίπτω, v. 2. 31.

ἐκ-πηδάω, ἦσμαι, πεπήδηκα, to leap or spring out or forth, vii. 4. 16.

ἐκ-πίμπλημι,* πλήσω, πέπληκα, to fill out or up, *A.*, iii. 4. 22!

ἐκ-πίνω,* πίνωμαι, πέπωκα, 2 a. ἐπίω, to drink [out] up, *A.*, i. 9. 25.

ἐκ-πίπτω,* πεσοῦμαι, πέτωκα, 2 a. ἔπεσον, to fall or be thrown out: out of one's home, to be driven out, banished, or exiled; of ἐκπεπτωκός the cries: of trees, out of their places, to fall down: out of the sea, to be thrown ashore or wrecked: to throw one's self out, rush or hurry out, tumble out: ἐξ: i. 1. 7: ii. 3. 10: v. 2. 17 s: vii. 5. 12 s.

ἐκ-πλάγεις, see ἐκ-πλήττω, i. 8. 20.

ἐκ-πλέω,* πλεόσμαι, πέπλευκα, to sail out, forth, or away, e. g. out of the Pontus, ἐξ, ii. 6. 2: vii. 1. 1, 39.

ἐκ-πλέω, ω, (πλέω* full) filled out, entirely full, complete, iii. 4. 22.

ἐκ-πλήττω,* πλήξω, πέπληγα, pf. p. πέπληγμα, 2 a. p. ἐπλήγην, but ἐξ-επλήγην, to strike out of one's self-possession; to strike with surprise, astonishment, alarm, or terror; to surprise, amaze, astonish, confound, confuse, alarm, terrify; *A.*: i. 5. 13: 8. 20.

ἐκ-ποδίζω adv., (ποῖος) out of the way of the feet, out of the way: ἐ. ποιεῖσθαι to put out of the way: i. 6. 9: ii. 5. 29.

ἐκ-πορεύομαι, εὔσομαι, πεπύρεται, to march or go out or forth, v. 1. 8.

ἐκ-πορίζω, ἰσώ ω, πεπόρικα, to bring out, provide, procure, *A.* D., v. 6. 19!

ἐκ-πρωμα, αἶσος, τό, (πρω) drinking-cup, beaker, iv. 3. 25: 4. 21: vii. 3. 19.

ἐκ-ταβέω, see ἐκ-τείνω, v. 1. 2.

ἐκταλός, α, σ, (ἐκτος) on the sixth day, vi. 6. 38.

ἐκ-τάττω,* τάξω, τέταχα, to draw out or up in battle-order, trans.: *M.*, intrans. or refl., v. 4. 12: vii. 1. 24.

ἐκ-τείνω,* τενῶ, τέτακα, α. ἔτεινα, a. p. ἐτάθην, to stretch out, extend, *A.*, v. 1. 2: 8. 14.

ἐκ-τοξεύω, εὔσω, to shoot forth arrows (out of a tower), vii. 8. 14.

ἐκτος, η, σ, (ἐξ) sixth, vi. 2. 12.

ἐκ-τρέπω,* ἔψω, τέτροφα, 2 a. m. ἐτραπόμην, to turn out or aside, trans.; *M.*, intrans., iv. 5. 15.

ἐκ-τρέφω,* θρέψω, τέτροφα, 2 a. p. ἐτράφη, to bring up (out of childhood), vii. 2. 32.

ἐκ-τρέχω,* δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run out or forth, to sally forth, v. 2. 17: 4. 16.

ἐκτόμην, see κτάομαι, i. 9. 19.

ἐκ-φαίνω,* φανῶ, πέφαγκα, α. ἔφην, to show forth, *A.*: πόλεμον ἐκφαίνειν to make hostile demonstrations, iii. 1. 16.

ἐκ-φέρω,* ὠσω, ἐφόρα, α. ἔφερα or -ω, to bring or carry out or forth; to report: ἐ. πόλεμον to make open war: *A.* els, πρὸς: i. 9. 11: iii. 2. 29.

ἐκ-φεύγω,* φεύξομαι, πέφευγα, 2 a. ἔφυγον, to flee out of danger, escape, *A.*, C. or I., πρὸς, i. 3. 2: 10. 3.

ἐκόν, οὔσα, ὦ, g. ὄντος, οὐόντος, willing; w. force of adv., willingly, voluntarily, of free will or one's own accord, i. 1. 9: 9. 9: ii. 4. 4: iii. 2. 6.

ὄλεον, see λαμβάνω, i. 2. 26.
† **ὄλεα** & Att. **ὄλα**, as, oliva, an OLIVE; the olive-tree, fabled as the gift of Athena, and sacred to her: vi. 4. 6: vii. 1. 37.

ὄλειον, *ov*, oleum, OIL, esp. olive-oil, iv. 4. 13: v. 4. 28: vi. 6. 1.

ὀλίαν, * *ov*, ὀλίαντος, *η, ov*, c. & s. of ὀλαχός Ep., usu. referred to μικρός small, little, or ὀλίγος little, few: τοῦ ὀλίαντος (= τὸ ὀλ.) at least: ii. 4. 13: iii. 2. 28: v. 7. 8: vi. 2. 4s: vii. 1. 27.

ὀλίαν, * ὀλίαντος ἑλῶ, ἐλῆλακα, a. ἡλασα, to drive, ride, a.; intrans., or w. ἵππον, ἄρμα, στράτευμα, &c., understood, to ride, drive, advance, march, charge, AR. διά, &c.: i. 2. 23; 5. 7, 13, 15; 8. 1, 10, 24: iv. 7. 24. Der. ELASTIC.

† **ὀλίαντος**, *ov*, of a deer: κρέα ὀλίαντος deer's meat, venison, i. 5. 2.

ὀλίαντος, *ov*, ὁ ἡ, (in Att. ἡ as a generic term), a deer, stag, v. 3. 10.

† **ὀλίαντος**, *α, ὦ*, [deer-like] light in motion or weight, nimble, agile, iii. 3. 6: iv. 2. 27.

† **ὀλίαντος** lightly, nimbly, with agility, vi. 1. 12: vii. 3. 33.

ὀλίαντος, *η, ov*, see ὀλίαντος, iii. 2. 28.

ὀλίαντος, * ὀλίαν, pf. p. ὀλίανται, a. p. ὀλίανθην, to examine, question, or inquire, closely; to convict, prove; A. CP., P.; ii. 5. 27: iii. 5. 14 (A. by attr. 474 b): iv. 1. 23.

ὀλίαντος, *η, ὦ*, (ἐλεος pity) πῖτος, iv. 4. 11?

ὀλίαντος, ὀλίαν, &c., see αἰρέω.

ὀλίαντος, ὀλίαν, (ἐλεεῖν a war-cry) to raise the war-cry, to shout in battle, i. 8. 18: v. 2. 14?

ὀλίαντος, ὀλίανθην, see λέγω, i. 4. 13.

† **ὀλίαντος**, as, freedom, liberty, independence, i. 7. 3: iii. 2. 13: vii. 7. 32.

ὀλίαντος, a. *ov*, (ἐλευθ-? see ἔρχομαι) going and coming at pleasure, free, independent, ii. 5. 32: iv. 3. 4.

ὀλίαντος, see λαμβάνω, i. 7. 13.

ὀλίαντος, -οιμ-, -ῶν, see ἔρχομαι.

ὀλίαντος, ἡ, v. l. for Ἀλυσάνθη, vii. 8. 17.

- **ὀλίαντος**, * ἔλω, ipf. ἔλκων, to draw, drag, pull, A., iv. 2. 28; 5. 32: v. 2. 15.

† **ὀλίαντος**, ὀλίαν, ἡ, Hellas, Greece; originally, it is said, the name of a town or district in southern Thessaly, settled by Hellen. The name was afterwards so extended as to include all Greece except the Peloponnesus;

and yet further, so as to include not only this, but even all the Greek colonies, wherever situated. i. 2. 9; 4. 7. — 2. Hellas, wife of Gongylus, friendly to Xenophon, vii. 8. 8.

ὀλίαντος, *η, ὦ*, Hellen, a Greek; originally, it is said, the name of a son of Deucalion, and the father of Æolus and Dorus, and grandfather of Achæus and Ion. Passing to his posterity, it became the general name of all the Greeks (Hellenes), while their great divisions were named from his children and grandchildren. As an adj., Greek. i. 1. 2; 2. 14, 18; 10. 7.

† **ὀλίαντος**, ὀλίαν, to speak Greek, vii. 3. 25. Der. HELLENIST.

† **ὀλίαντος**, ἡ, ὦ, Hellenic, Grecian, Greek: τὸ Ἑλληνικόν [sc. στράτευμα] the Greek army or force: i. 1. 6; 8. 14s.

† **ὀλίαντος** adv., in the Greek language, in Greek, i. 8. 1.

† **ὀλίαντος**, ὀλίαν, (fem. adj. = Ἑλληνική, 235) Grecian, Greek, iv. 8. 22.

† **ὀλίαντος** adv., (spoken) in Greek, vii. 6. 8.

† **ὀλίαντος**, ἡ, ὦ, Hellespontic or Hellespontian, i. 1. 9: v. l. -ικῆς, -ιος.

ὀλίαντος, ὀλίαν, *ov*, ὁ, [the sea of Helle, who was here drowned, according to fable, in endeavoring to escape through the air to Colchis, with her brother Phrixus, on the back of a golden-fleeced ram] the Hellespont, a strait about 40 miles long and from 1 to 4 miles wide, connecting the Propontis and Ægean, and separating Europe and Asia. It was bridged by Xerxes, and was the scene, in the Peloponnesian war, of the great naval battles of Cynossema and Ægospotami. The name was also applied to the region lying about this strait. i. 1. 9. || The Dardanelles, or Strait of Gallipoli.

ὀλίαντος, -οιμ-, -ῶν, see αἰρέω.

† **ὀλίαντος**, ὀλίαν, ὀλίαν, ἡ, ὦ, ἡλπίκα 1., to hope, expect, i. (A.), iv. 6. 18: vi. 5. 17.

ὀλίαντος, ὀλίαν, ἡ, (ἐλπίω to give hope) hope, expectation: ἐλπίδας λέγων speaking or expressing hopes: τῶν μυρίων ἐλπίδων μία οὐκ [of the 10,000 expectations] chance in ten thousand: G., i. (A.): i. 2. 11: ii. 1. 19; 5. 12: iii. 2. 8.

ὀλίαντος, see ἐλπίω, i. 8. 10.

ὀλίαντος, the form which the prep. ἐν takes in compos. before a labial, 150.

ὀλίαντος, see μανθάνω, v. 2. 25.

ἐμ-αυτοῦ, ἡς, refl. pron., (ἐμὲ, αὐτός) of myself: ἡ ἐμ-αυτοῦ ἀρχή my own province: i. 3. 10: ii. 3. 29; 5. 10.

ἐμ-βαίνειν, ῥήσομαι, βέβηκα, 2 a. ἐβην, to enter or go into; to go on board, embark: eis, i. 3. 17; 4. 7: ii. 3. 11.

ἐμ-βάλλω, βαλῶ, βέβληκα, 2 a. ἐβαλον, to throw or thrust in or upon, insert; to inflict blows; to [thrust in] give fodder to horses; A. D.; i. 5. 11: 9. 27: reflexively, to throw one's self into or upon, fall upon, attack, charge; to strike into, invade, enter; ἐμβάλλειν εἰς αὐτοὺς [to enter among them] invade their country; of a river, to empty into: eis. i. 2. 8; 8. 24: iii. 5. 16 s.

ἐμ-βάς, βάντες, see ἐμ-βαίνω, i. 4. 7. ἐμ-βατεύω, βεβάσω βεβῶ, to put into or on board a vessel, make one embark, A. eis, v. 3. 1; 7. 8.

ἐμ-βολή, ἡς, (ἐμ-βάλλω) an irruption, invasion, inroad, entrance, iv. 1. 4.

ἐμ-βρόντητος, ον, (βροντᾶω to thunder, fr. βροντή) thunder-struck; hence, terrified, insane, panic-struck: iii. 4. 12.

ἐμανα, see μένω, i. 2. 6, 10, 14.

ἐμέω, ἐμέσω ἐμῶ, ἐμήμεκα, vomo, to vomit, iv. 8. 20. Der. EMETIC.

ἐμ-μένω, μένω, μεμένηκα, to remain or abide in, ἐν, iv. 7. 17.

ἐμέος, ἡ, ὅν, my, mine, i. 6. 6.

ἐμοῦ, ἐμοί, ἐμὲ (by apostroph. ἐμ'), oblique cases of ἐγώ, i. 3. 3, 6; 5. 16.

ἐμ-παλιν adv., on the return, backwards, back, back again: so τοῦμπαλιν (by crasis for τὸ ἐμπαλιν) & εἰς τοῦμπαλιν [to that which is on the return], i. 4. 15: iii. 5. 13: v. 7. 6.

ἐμ-πεδός, ὥσω, (πέδω the ground) to fix in the ground, make firm; hence, to hold fast or sacred, sacredly observe, A., iii. 2. 10.

ἐμ-παρος, ον, s., (πεῖρα) in acquaintance with, acquainted with, experienced in, familiar with, G., iv. 5. 8: v. 6. 1, 6: vii. 3. 39. Der. EMPIRIC.

ἐμ-περίως adv., in acquaintance with, G.; ἐμπερίως ἔχειν to be acquainted with, ii. 6. 1.

ἐμ-πέτωκα, πέσων, see ἐμ-πίπτω. ἐμ-πίνω, πίομαι, πέπωκα, to drink in, take a drink, vi. 1. 11?

ἐμ-πλήρη or -πληρημι, πλήρω, πέπληκα, a. p. ἐν-επλήσθην, to fill into, fill up, cover with; to satisfy, content; A. G., F.; i. 7. 8; 10. 12: vii. 7. 46.

ἐμ-πέρημα or -πέρημα, ῥήσω, πέπερηκα, a. ἐν-έπερησα, (πέπερημα to burn) to put fire in, set fire to, set on fire, A., iv. 4. 14: v. 2. 3: vii. 4. 15.

ἐμ-πίπτω, πέσσομαι, πέπτωκα, 2 a. έπεσον, to fall into, upon, or among; to throw one's self into; to attack; to [fall into one's mind] occur to: D., eis: ii. 2. 19; 3. 18: i. 1. 13: iv. 8. 11!

ἐμ-πλέω, ὤν, (πλέω* full) filled in with, full of, abounding in, G., i. 2. 22! †ἐμ-ποδίζω, ἴσω ὤ, im-pedio, to IM-PEDE, hinder, be in the way of, A., iv. 3. 29.

†ἐμ-πόδιος, ὤν, in the way, presenting an obstacle, D., vii. 8. 3 a.

ἐμ-ποδόν adv., (ἐν ποδῶν ὁδῷ) in the way of the feet: ἐμποδὼν εἶναι to be in the way, hinder, prevent, D. i. (w. τὸ or τοῦ), iii. 1. 13: iv. 8. 14: v. 7. 10.

ἐμ-ποιέω, ἥσω, ποιήσω, to create or produce in, inspire in, impress upon, D. A., CP., ii. 6. 8, 19; vi. 5. 17.

ἐμ-πολέω, ἥσω, ημπόληκα, (akin to πωλέω) to obtain or realize from a sale, A., vii. 5. 4?

†ἐμπορίον, ον, a place of trade, EM-PORIUM, mart, i. 4. 6.

ἐμ-πορος, ον, ὁ, a person on a journey for trade, a merchant, v. 6. 19.

ἐμ-προσθεν adv., in front, before (in place or time), G., i. 8. 23: vii. 7. 36: ὁ ἔ. the foregoing, preceding, or past, ii. 1. 1: οἱ ἔ. those in front, iv. 3. 14: τὰ ἔ. the fore parts or places in front, v. 4. 32: vi. 3. 14.

ἐμ-πωλέω, ἥσω, to sell, obtain by sale, A., vii. 5. 4?

ἐμ-φαγεῖν 2 aor. (ἐν-έφαγον, ἐμ-φάγω, οἰμι, &c.; see ἐσθίω, the pr. ἐν-εσθίω not being in use), to take in food, eat a little or hastily, A., iv. 2. 1; 5. 8.

ἐμ-φανής, ἐς, (φαίνω) shining in, manifest: ἐν τῷ ἐμφανεί in public, publicly, openly, ii. 5. 25.

†ἐμ-φανώς openly, v. 4. 33.

ἐν* prep., Lat. in w. abl., IN: w. DAT. of place or persons, in, within, on, upon, at, among, i. 1. 6 s; 5. 1; 6. 1: iv. 7. 9; ἐν Βαβυλῶνι [in the region of B.] at or near B., v. 5. 4: — of time, in, at, on, during, within; ἐν τούτῳ [sc. χρόνῳ] in or during this time, meanwhile; ἐν ᾧ during which time, or [in the time when, 557 a] while, whilst; i. 2. 20; 5. 15 s; 7. 18; 10. 10: — of state, manner, means, instru-

ment, &c., in, under, will, i. 3. 21; 7. 20; 9. 1: iv. 3. 7 s. In compos. (ἐμ- before a labial, and ἐγ- bef. a palatal, 150), in, into (698 d'), among, upon, at.

ἐν, ἐνός, ἐνί, see εἰς, i. 9. 12: vii. 5. 4.
ἐν-αγκυλάει, ἥσω, (ἀγκύλη, see διαγκυλίωμα) to [put in a] fit with a thong, iv. 2. 28.

† ἐναντιόδομαι, ὥσομαι, ἠναντιώμαι, to oppose, withstand, D. περί or οὐ, vii. 6. 5.

ἐν-αντίος, α, ω, on the opposite side, opposite, opposed to, contrary, hostile to; in an opposite direction; over against, against, in front of, before, in one's face; often w. an adv. force: οἱ ἐνάντιοι the enemy: ἐκ τοῦ ἐναντίου [from] on the opposite side: τὰναντία (= τὰ ἐναντία) in the opposite direction, &c.: τοῦτον ἐναντίον in this man's presence: D., G., ἡ: i. 8. 23? iii. 2. 10: iv. 3. 28, 32; 7. 5: v. 8. 24: vii. 6. 23.

ἐν-άπτω, ἀψω, to set on fire, set fire to, kindle, A., v. 2. 24 s?

ἐνατος, later ἐννατος, η, ω, (ἐννέα q. v.) ninth, iv. 5. 24.

ἐν-αυλίσομαι, ἴσομαι, ἡλισμαί l., a. p. ἡλίσσθην, to encamp, lodge for the night, vii. 7. 8.

ἐνδεα, α, (ἐν-δέω) need, want, poverty, lack of provisions, i. 10. 18.

ἐν-δεικνύμι,* δείκω, δέδειχα, in-dico, to in-dicate, express; M. to show or express one's own feelings, A., vi. 1. 19.

ἐν-δέκατος, η, ω, (ἐν-δεκα eleven) eleventh, i. 7. 18.

ἐν-δέω,* δέττω, δεδέτω, to lack in anything: impers. ἐν-δεῖ there is lack or need of, G. D.; ὥρα πλείονος ἐνδέον he saw there [being] was need of more explicitness: M. to lack for one's own support, α.: vi. 1. 31: vii. 1. 41; 3. 3?

ἐν-δηλος, ω, among evident things, evident, manifest, plain; used like δηλος w. a participle; ii. 4. 2; 6. 18.

ἐν-δημος, ω, within a nation, at home; τὰ ἐνδημα the home revenues, vii. 1. 27. DER. ENDEMIC.

ἐν-δίφρος, ω, (δίφρος) sitting on the same seat, or at table, with another (the Thracians sitting at their meals): ἐνδιφρος subst., a table-companion: vii. 2. 33, 38.

† ἐνδοθεν adv., from within, v. 2. 22.

ἐνδον adv., (ἐν) within, ii. 5. 32.

ἐν-δοξος, ω, (δῖξα) in repute, honorable, glorious, betokening honor, vi. 1. 23.

ἐν-δόνω & ἐν-δόμοι,* δόσομαι, δέ-δύκα, 2 a. ἐδύν, (cf. in-duo) to put on one's self, A.: plup. had put on, wore: i. 8. 3: v. 4. 13.

ἐν-ε-: for augmented forms thus beginning, look under ἐγ- before a palatal, and under ἐμ- before a labial.

ἐν-έβαλον, see ἐμ-βάλλω, i. 5. 11.

ἐν-έβρα, α, (ἐβρα α καὶ) a seat within (in a hidden place), ambush, ambuscade, Lat. in-sidie, iv. 7. 22.

† ἐνεδρεύω, εἶσω, α. ἐν-ἡδρευσα, to form or place an ambush, lie in wait, i. 6. 2.

ἐν-εμ,* ἔσομαι, (εἶμι) to be in or on, ἐν: to be [in a place] there: i. 5. 1 s; 6. 3: ii. 4. 21 s, 27. See ἐνι.

ἐνεκα,* sometimes ἐνεκεν (esp. before a vowel), adv., for the sake of, on account of, for the purpose of, for, α.; comm. following, but sometimes preceding or dividing its complement: τοῦτον ἐνεκα on this account: i. 4. 5, 8: ii. 3. 13, 20; 5. 14: v. 1. 12; 8. 13.

ἐν-εκαμην, see ἐγ-κεμαι, iv. 5. 28.

ἐνεήκοντα indecl., (ἐννέα) ninety, i. 5. 5; 7. 12.

ἐνεός (v. l. ἐννεός), δ, ὦν, deaf and dumb, iv. 5. 33.

ἐν-επλήσθην, see ἐμ-πίπλημι.

ἐν-έπρησα, see ἐμ-πίπρημι, iv. 4. 14.

ἐν-ερός, ἡ, ὦν, (ἐρημ) sent in, incited, prompted, ὅπως, vii. 6. 41?

ἐν-εχείρῳ, see ἐγ-χειρίζω, iii. 2. 8.

ἐν-έχυρον, ου, (έχυρός) a pledge in hand, security, vii. 6. 23.

ἐν-έχω or ἐν-έχω,* ἔξω or σχήσω, ἔσχηκα, to hold fast in, catch or entangle in, A. D., vii. 4. 17.

ἐν-ήν, see ἐν-εμ, i. 5. 1: ii. 4. 27.

ἐνθα adv. demonstr., rel., and complement., (ἐν) of place, there, here, where: sometimes of time (esp. w. δῆ), thereupon, then, when: i. 5. 8; 8. 1 s, 4: iv. 1. 2; 5. 22, 29: v. 1. 1.

† ἐνθά-δε (-δε adding demonstr. force, cf. 252 a) there, here: (-δε signifying to, 688 e) thither, thither: ii. 1. 4; 3. 21: iii. 3. 2: v. 1. 10.

† ἐνθα-περ in the very place where, just where, where, iv. 8. 25: vi. 4. 9.

ἐν-δέλην, -θέμενος, &c., see ἐν-τίθημι.

ἐνθεν adv., (ἐν, cf. ἐνθα) thence, hence, whence (sc. ἐκείσε ii. 3. 6; sc. ταύτας iii. 5. 13): ἐνθεν μὲν . . ἐνθεν δέ hinc . . illinc, hence . . thence, [from] on this side . . and on that: ἐνθεν καὶ ἐνθεν on each side, G.: i. 10. 1: ii. 4. 22.

†ἐνθάδε (-de adding demonst. force) from this very spot, from this place, hence (for ἀφ' ὧν, vii. 7. 17): v. 6. 10.

ἐν-θυμέομαι, ἡσμαι, ἐν-θεύμημαι, a. p. ἐν-θυμήθη, (θύμῳ) to have or bear in mind, reflect, consider, ponder, A. CP., ii. 4. 5: iii. 1. 20, 43; 2. 18.

†ἐν-θύμημα, ατος, τό, a thought, consideration, conception, device, plan, iii. 5. 12: vi. 1. 21. Der. ENTHYMEME.

ἐν-θωρακίζω, ἰσω, pf. p. τεθωρακίσμαι, to put in a cuirass or corselet, to clothe in mail, fully arm, A., vii. 4. 16.

ἐνί a prolonged poet. form for ἐν in; also used, even in prose, with the accent drawn back (ἐν), for ἐν-εσσι or ἐν-εσι, fr. ἐν-εμι, 699 e, 785, v. 3. 11.

ἐνί, ἐνός, see εἰς, i. 9. 12: iii. 2. 19. ἐν-αυτός, οὔ, ὅ, (ἐν, αὐτός, or fr. ἐνος annus, year) a period returning into itself, a cycle, year; ii. 6. 29: iii. 2. 12: vii. 8. 26. See κατὰ.

ἐν-ιδών, see ἐν-ορώ, vii. 7. 45.

ἐν-οι, αἱ, α, (ἐνι of there are who, 559 a) some, i. 5. 8; 7. 5: ii. 4. 1.

ἐνί-οτε (ἐνι ὅτε there is when, 559 a), sometimes, at times, i. 5. 2: ii. 6. 9.

ἐν-ισχύω, see ἐν-έχω, vii. 4. 17.

ἐννέα indecl., nine, i. 4. 19. In its derivatives, ἐννα-, for ἐνα-, is a less classic form. Der. ENNEA-GON.

ἐν-νοέω, ἡσω, νενόηκα, A. & M. (w. a. p.) to have or bear in mind, consider, reflect, ponder, think, devise; to take thought, be anxious or apprehensive, apprehend: A. CP., μῆ: ii. 2. 10; 4. 5, 19: iii. 1. 2s, 41; 5. 3: iv. 2. 13.

†ἐννοια, ας, a thought, reflection, consideration, iii. 1. 13.

Ἐν-οδίας, ου, Enodias, a lochage, vii. 4. 18.

ἐν-οικέω, ἡσω, ᾤκηκα, to dwell in, in-habit: οἱ ἐνοικοῦντες the inhabitants: i. 2. 24; 3. 4; 5. 5: v. 6. 25.

ἐν-όντων, see ἐν-εμι, ii. 4. 22.

ἐν-οπλιος, ου, (ὅπλιος) in arms, martial, adapted to movements in armor, vi. 1. 11.

ἐν-οράω, * ὀφμαι, ἐώρακα or ἐδώρακα, 2 a. εἶδορ, to see or discern in a person or thing, A. D., i. 3. 15: vii. 7. 45.

ἐνος, η, ου, last year's, v. 4. 27.

ἐν-οχλέω, ἡσω, ἠρώχληκα, (ὀχλος) to crowd upon, disturb, annoy, interfere with, D., ii. 5. 13: iii. 4. 21.

ἐν-τάττω, * τάζω, τέταχα, to post

among other troops; to enrol; iii. 3. 18.

ἐνταῦθα adv., (by metath. for Ion. ἐνθ-αῦτα, fr. ἐνθα & αὐτός) in this or that very place, here, there; sometimes hither, thither: of time, ἡρεμῶς, upon this, thereupon, then: i. 2. 1, 6s; 3. 21; 10. 1, 4, 12s, 16s: v. 5. 4.

ἐν-τελασθαι, see ἐν-τέλλομαι.

ἐν-τείνω, * τενῶ, τέτακα, in-tendo, to stretch out upon, inflict upon, A. D.; πλῆγὰς ἐπέτευσεν came to blows, ii. 4. 11.

ἐν-τέλῃς, ἐς, (τέλος) at its end, complete, full, i. 4. 13.

ἐν-τέλλομαι, * τελοῦμαι, τέταμαι, a. ἐτελλάμην, (τέλλω to raise) to put upon, enjoin upon, charge, command, D. I., v. 1. 13.

ἐντερον, ου, (ἐντός) an intestine: pl. intestines, ENTRAILS, bowels, ii. 5. 33.

ἐντεῦθεν (fr. ἐνθεν, after the analogy of ἐνταῦθα fr. ἐνθα) from this or that very place or time, hence, thence; after this, afterwards, hereupon, thereupon; sometimes from or in consequence of this, therefore; i. 2. 7, 10: iii. 1. 31: iv. 4. 10: vii. 1. 25.

ἐν-τίθημι, * θήσω, τέθεικα, a. ἔθηκα (θῶ, θέλω, &c.) to put in, inspire in, A. D., vii. 4. 1: M. to put on board for one's self, A., i. 4. 7: v. 7. 15.

ἐν-τίμος, ου, c. s., (τίμη) held in honor, honored, respected, v. 6. 32: vi. 3. 16.

†ἐν-τίμως in honor, ii. 1. 7.

ἐν-τόνος (ἐντονος strained, strenuous, fr. ἐν-τείνω) strenuously, vii. 5. 7.

ἐντός adv., (ἐν) within, of place or time, ο.: ἐντός αὐτῶν within their line: i. 10. 3: ii. 1. 11: vii. 5. 9; 8. 16.

ἐν-τυγχάνω, * τεύχομαι, τετύχηκα, 2 a. ἐτυχεῖν, to happen or light upon, fall in or meet with, find, D., i. 2. 27; 8. 1, 10: ii. 3. 10.

Ἐννάλιος, ου, (Ἐνὼς Bellōna, goddess of war) Enyalios (the warlike), another name for Mars ('Αρης), the god of war; a sonorous word specially used in the battle-cry; i. 8. 18: v. 2. 14.

ἐν-ὕπνιον, ου, (ἕπνος) a thing seen in sleep, a dream, vii. 8. 1: v. 1. τὰ ἐνὸκτια the interior; Toup conjectured τὰ ἐνώπια the inner walls.

†ἐννομο-άρχης or ἐννομό-αρχος, ου, (ἀρχω) a leader of an ἐννομία, enomotia, iii. 4. 21: iv. 3. 26.

ἐν-νομία, ας, (ἐν-ὤμοςτος sworn in, fr. δυνάμις) a band of sworn soldiers,

an *enomoty*; comm. of about 25 men, the fourth part of a λόχος; iii. 4. 22.

ἔξ. before a cons. ἐκ, prep., out of. w. GEN. of place, out of, forth from, from; ἐκ τῶν Ταύρων from the land of the Tauri; ἐξ ἀριστερᾶς [from] on the left; i. 2. 1, 3, 7, 18; iv. 7. 17; 8. 2: — of time, from, after, upon, often denoting not mere succession of time, but also consequence; ἐκ τούτου from this time, upon or after this, hereupon, in consequence of this; ἐκ παιδῶν from boyhood; i. 2. 17; ii. 5. 27; 6. 4; iv. 6. 14, 21: ἐξ οὗ or οὗθεν from [what time] the time when, since, 557a, v. 7. 34; vii. 8. 4: — of source, cause, agent, means, manner, &c., from, of, in consequence of, on account of, by, by means of, with, according to, &c., i. 1. 6; 9. 16, 19, 28; iii. 1. 11s, 43: ἐκ τούτων from this state of affairs, in these circumstances, i. 3. 11. In compos., out, forth, off, from; sometimes implying completeness (cf. utterly).

ἔξ indecl., sex, six, i. 1. 10; ii. 4. 27.

ἔξ-αγγέλλω, ἐλῶ, ἡγγέλλω, a. ἡγγέλλω, to bring out word, report, repeat, state, A. D., CP., i. 6. 5; 7. 8; ii. 4. 24.

ἔξ-άγω,* ἄγω, ἤγα, 2a. ἡγαγον, a. p. ἤχθον, to lead out or forth; to induce; A. 1., ἐπὶ, πρὸς, &c.; i. 6. 10; 8. 21.

† **ἔξ-αίρω**, ὦν, picked out, select, choice, vii. 8. 23: cf. Lat. *eximius* fr. *ex-imo*.

ἔξ-αίρω,* ἴσω, ῥήρω, 2a. εἰλον, a. p. ῥήρον, to take out, remove, set apart, A. G., D.: *M.* to take out for one's own benefit, select, choose, A., ἐκ: ii. 1. 9; 3. 16; 5. 4, 20; v. 3. 4.

ἔξ-αίτω, ἴσω, ῥήρω, 1., to demand: *M.* to beg off as a favor to one's self, to rescue by entreaty: A.: i. 1. 3; vi. 6. 11 (v. l. ῥήρω).

ἔξ-αίφνης, softer but less Att. form **ἐξαίφνης**, (αἰφνης suddenly, fr. ἀ- & φαίνω) of a sudden, suddenly, unexpectedly, 380b, iii. 3. 7: v. 6. 19s.

ἔξαισ-χίλοι, αι, α, (ἐξάκσις six times, fr. ἔξ) six thousand, i. 7. 11; ii. 2. 6.

ἔξ-ακοντίσαι, ἴσω ὦν, to shoot forth with darts, D. of instrument, v. 4. 25.

ἔξαιόσιοι, αι, α, (ἔξ, ἑκατόν) six hundred, i. 8. 6, 24.

ἔξ-αλαπάξω, αἰω, poet., (ἀλαπάξω to plunder) to sack, desolate, A., vii. 1. 29.

ἔξ-άλλομαι,* ἀλούμαι, a. ἡλάμην & ἡλόμην, to spring aside, vii. 3. 33.

ἔξ-αμαρτάνω,* τήσομαι, ἡμάρτηκα, to err from the right, do wrong, offend, sin, A.E. περί τούτα ἐξαμαρτάνοντες [sinning such sins] so sinning or offending, guilty of such misconduct, v. 7. 33.

ἔξ-αν-ίστημι,* στήσω, ἔστηκα, 2a. ἔστην, to raise up out of one's seat, &c., A.: *M.*, w. pl. & 2a. a., to stand, rise, or start up, iv. 5. 18; vi. 1. 10?

† **ἔξ-απατάω**, ἴσω, ἥπατηκα, (f. m. as p., 576a, vii. 3. 3) to deceive utterly or grossly, mislead, cheat, impose upon, A. A.E. ὥς, ὥστε, ii. 6. 22; v. 7. 6s, 9.

ἔξ-απάτη, ης, (ἀπάτη deceit) gross deceit, imposition, vii. 1. 25.

ἔξ-ά-πηχυς, υ, g. eos, six cubits long, v. 4. 12: v. l. ἔξ-πηχυς.

ἔξαπίνης, see ἐξαίφνης, iii. 3. 7; 5. 2.

ἔξ-αρκῶ, ἔσω, to suffice fully, vii. 7.

ἔξ-άρχω, ἀρῶ, ἤρξα, to lead off; lead off in, take the lead in, G.; v. 4. 14; vi. 6. 15.

ἔξ-αναίνω, ἀνῶ, to dry up, trans.: *M.* to dry up, wither away or entirely, intrans., ii. 3. 16?

ἔξ-αυλίζομαι, ἴσομαι, ἠυλισμαι 1., to leave or change one's quarters, eis, vii. 8. 21.

ἔξ-ε- for augmented forms thus beginning, look under ἐκ-.

ἔξ-έβαλον, -εβλήθη, see ἐκ-βάλλω.

ἔξ-εμμ,* ἔσομαι, (εἶμι) to be out of confinement or restraint, to be free or permitted; only used impers., ἔξεστι, ἔξελε, ἔξην, &c., it is permitted or allowed, it is in one's power, one may, D. 1.; pt. abs. ἔξον, it being permitted, when it is or was permitted or in one's power, when he may or might; ii. 3. 26; 5. 18, 22s; 6. 6, 12, 28; iii. 1. 22.

ἔξ-εμμ,* ipf. ἦεω, (εἶμι q. v.) to go or come out or forth, march out or forth, iii. 5. 13: v. 1. 8, 17; vi. 6. 1s.

ἔξ-ελαύνω,* ἐλάσω ἐλῶ, ἐλήλακα, to drive out, expel, A. ἔξ: intrans. or w. A. understood (see ἐλαύνω), to drive or ride forth, advance, proceed, march, did, &c.: i. 2. 5s; 4. 4: vii. 7. 7.

ἔξ-ελέγχω,* ἐγῶ, to prove fully, convict, A. P., ii. 5. 27?

ἔξ-ελήλυθα, -ελθεῖν, see ἐξ-έρχομαι.

ἔξ-ελοιπον, see ἐκ-λείπω, i. 2. 24.

ἔξ-ελομαι, -ελομένη, see ἐξ-αίρω.

ἔξ-ενεγκεῖν, see ἐκ-φέρω, iii. 2. 29.

ἔξ-ενίσθαι, see ξενίζω, vii. 3. 8?

ἔξ-επλάγην, see ἐκ-πλήττω, ii. 2. 18.

ἐξ-ἔλθω, see ἐκ-πλέω, ii. 6. 2.
ἐξ-έρπω, ἐρῶ, (ἐρῶ serpo, to creep) to creep out or forth, vii. 1. 8.
ἐξ-έρχομαι, * ἐλεύσομαι, ἐλθῶ, 2 a. ἦλθον, to come or go out or forth, depart, escape, ἐξ: of time, to expire, elapse: i. 3. 17: iii. 1. 12: vii. 5. 4.
ἐξ-εῖμι, εἶμι, see ἐξ-εἰμι (εἰμι).
ἐξ-εῖρα, εἶρα, ἐξ-εῖρα, (ἐρεῖς true) to search out the truth of, examine, inspect: M. to present one's self for inspection, pass review, v. 4. 12?
ἐξ-εἰρα, εἶρα, ἡ, inspection or review of tr. ops, i. 2. 9, 14; 7. 1 s.
ἐξ-εἰρα, see ἐκ-εἰρα, vii. 2. 32.
ἐξ-εἰρα, εἶρα, ἡ, provide well or fully, v. 6. 19?
ἐξ-εἰρα, see ἐκ-εἰρα, iii. 1. 16.
ἐξ-εἰρα, see ἐκ-εἰρα, i. 3. 2.
ἐξ-εἰρα, ἡ, ἡ, ἡ, to lead forth: to bring out to another, communicate, impart: ἀγαθὸν τι εἰς to render some service, esp. by information or guidance: A. D., els: iv. 5. 28: vi. 6. 34. Der. EXEGESIS.
ἐξ-εἰρα, ἡ, ἡ, ἡ, see ἐξ-εἰμι.
ἐξ-εἰρα, indecl., (ἐξ) sexaginta, sixty, ii. 2. 6: iv. 8. 27.
ἐξ-εἰρα, ἡ, ἡ, ἡ, to come or have come out: of time, to have run out, expired, or passed by, pr. as pf., 612, vi. 3. 26.
ἐξ-εἰρα, see ἐξ-εἰρα, i. 6. 5.
ἐξ-εἰρα, see ἐξ-εἰμι (εἰμι), vi. 6. 2.
ἐξ-εἰρα, -ον, see ἐκ-εἰρα, v. 6. 29.
ἐξ-εἰρα, see ἐξ-εἰρα, i. 8. 21.
ἐξ-εἰρα, -ίον, see ἐξ-εἰμι (εἰμι), v. 1. 8.
ἐξ-εἰρα, * ἐξομαι, ἔγω, to come out to; to fly or send far enough to hit, to reach, of both missiles and senders, o.; to amount to, suffice, els: i. 8. 19: iii. 3. 7, 15, 17: vii. 7. 54.
ἐξ-εἰρα, * ὄρῳ, ὄρῳ, to place out of: M. to stand out of, withdraw from, ἐξ, i. 5. 14.
ἐξ-εἰρα, οὐ, ἡ, a way out, outlet; egress, departure, excursion, expedition: v. 2. 9: vii. 4. 17. Der. EXODUS.
ἐξ-εἰρα, ἔγω, see ἐξω, i. 3. 11.
ἐξ-εἰρα, see ἐξ-εἰμι (εἰμι), ii. 5. 22; 6. 6.
ἐξ-εἰρα, εἶρα, ἡ, ἡ, to arm fully or completely: M. so to arm or accoutre one's self: ἐξοπλισμένος in full armor: i. 8. 3: ii. 1. 2: iii. 1. 28.
ἐξ-εἰρα, as, the arming, military equipment or array, i. 7. 10.
ἐξ-εἰρα, ἡ, ἡ, ἡ, to urge forth,

incite, animate, A. ἐπὶ: A. & M. intrans., to start or set out or forth, go forth, ἐπὶ: iii. 1. 24 s: v. 2. 4: 7. 17.
ἐξ-εἰρα, as, (ἐξ-εἰμι fr. εἰμι) permission, license, authority: ἐξουσία τοῖς to give license, D., v. 8. 22.
ἐξ-εἰρα, v, g. eos, = v. l. ἐξ-εἰρα.
ἐξω adv., (ἐξ) out, out of, without, outside, on the outer side of, abroad; beyond, beyond the reach of; besides: τὸ ἐξω the outer: o.; i. 4. 4 s; 8. 13: ii. 2. 4; 6. 3, 12: iii. 4. 15: vii. 3. 10.
ἐξωθεν from without, outside of, iii. 4. 21: v. 7. 21.
ἐξωθεν, see ἐξωθεν, ii. 1. 13.
ἐξωθεν or ἐξωθεν, see ἐξωθεν, ii. 1. 6.
ἐξωθεν, ἡ, (ὄρῳ) to stir, excite (?) a festival, feast, v. 3. 9 s.
ἐξω or ἐξω, by apostroph. for ἐπὶ, i. 2. 2.
ἐξω-αγγέλλω, εἰς, ἡ, ἡ, to announce to: M. to announce or declare one's self, to promise, offer, consent, propose one's self, D. i., ii. 1. 4: iv. 7. 20: vii. 1. 33.
ἐξω-αγγέλλω, εἰς, ἡ, ἡ, to bring or propose against, A. D. περὶ, vii. 7. 57.
ἐξω-αγγέλλω, see ἐξωθεν, i. 3. 4; 9. 6.
ἐξω-αγγέλλω, * ἐξω & ἐξομαι, ἡ, ἡ, (αἰεῖν to speak) to speak for or in favor of, applaud, approve, commend, praise; to thank, acknowledge gratefully (even in civilly declining); A. ἐπὶ: i. 3. 7: 4. 16: ii. 6. 20: iii. 1. 45: vii. 7. 52.
ἐξω-αγγέλλω, οὐ, ὁ, (αἰεῖν speech) praise, commendation, applause, v. 7. 33.
ἐξω-αγγέλλω, * ἀρῶ, ἡ, ἡ, to raise to, stir up, excite, induce, influence, A. i., vi. 1. 21: vii. 7. 25.
ἐξω-αγγέλλω, οὐ, charged against, D.: ἐπὶ τῷ τι [something charged against] a ground of accusation, iii. 1. 5!
ἐξω-αγγέλλω, ἡ, ἡ, to follow upon or after, pursue, D., iii. 2. 35: iv. 1. 1.
ἐξω-αγγέλλω, * ὁδοῦμαι, ἀρῶ, ἡ, ἡ, to listen to, overhear, A., vii. 1. 14.
ἐξω-αγγέλλω, ἐπὶ ὁ, (ἐπὶ ὁ, 619 b) rel. adv. or conj. w. subj., when-ever, when, after, as soon as: ἐπὶ τὰ χεῖρα as soon as, 553 b: i. 4. 13: ii. 4. 3! iv. 6. 9.
ἐξω-αγγέλλω, * ἐπὶ, ἡ, ἡ, to stretch up for another to strike, to present upstretched, A., vii. 4. 9!
ἐξω-αγγέλλω, ἡ, ἡ, ἡ, to go back to, retreat, return, els, iii. 3. 10.
ἐξω-αγγέλλω, * ἐλεύσομαι, ἐλθῶ, 2 a. ἦλθον, to go up or back to, return, els, vi. 5. 32: vii. 3. 4 s.

ἐπ-άνω, on the upper side, above: τὰ ἐπάνω the preceding narrative, vi. 3. 1.

ἐπ-απαλῶ, how, to threaten besides, add threats, vi. 2. 7.

ἐπ-αγ-γελῶ, ἄσσομαι, to laugh at in one's face, to insult, D., ii. 4. 27.

ἐπ-εγείρω, ἐγώ, ἐγύγερκα I., a. ἡγειρά, to rouse to, awaken, wake up, trans., iv. 3. 10.

ἐπ-εβέμην, **ἐπ-έβωσαν**, see ἐπι-τίθημι.

ἐπεὶ rel. adv. or conj. (upon this that, ἐπί): of time, after, when, now *hence*, since; whenever, as often as; ἐπεὶ τάχιστα as soon as, 553b: causal, since, inasmuch as, for; ἐπεὶ γε certainly or of course since: i. 1. 1; 3. 18, 58, 9; 5. 2; 8. 20: iii. 1. 31: vi. 3. 21.

ἔπειδ᾽ ὅτε (ἐπεὶ-δὴ ὅτε) rel. adv. or conj. w. subj., whenever now or indeed, when indeed, when, after, as soon as: ἐπειδ᾽ ὅτε τάχιστα as soon as: i. 4. 8: ii. 2. 4; 3. 29: iii. 1. 9.

ἔπειθ-ὅτε rel. adv. or conj.: of time, when now or indeed, after, as soon as; causal, since now or indeed; ἐπειδὴ γε certainly since, inasmuch as: i. 1. 3; 2. 17; 7. 16; 9. 24: iii. 5. 18: vii. 7. 18.

ἐπ-εἶδον, see ἐφ-οράω, vii. 6. 31.

ἐπ-εἰμι, ἔσομαι, (εἰμι) to be upon or over, ἐπί, i. 2. 5; 7. 15: iv. 4. 2.

ἐπ-εἰμι,* ἰπφ. ἦεν, (εἰμι q. v.) to go or come upon or against, advance against, attack, D.; to advance, proceed, come up or forward: of time, to follow, succeed; ἡ ἐπίουσα ἔως (ἡμέρα, νύξ) the coming, following, or next morning, &c.: i. 2. 17; 7. 18, 4; iv. 3. 23, 27; 7. 23: v. 7. 12.

ἐπεὶ-περ conj., since indeed, inasmuch as, ii. 2. 10: 5. 38, 41: iv. 1. 8.

ἐπαύσα, ἐπέσθην, see πείθω, i. 2. 26.

ἐπ-ασι(ν), see ἐπ-εἰμι (εἰμι), i. 7. 15: see ἐπ-εἰμι (εἰμι), v. 7. 12.

ἐπειτα adv. (ἐπεὶ τὰ when or since those things are, cf. εἰτα or fr. ἐπί and εἰτα), thereupon, thereafter, then, afterwards, next; then also, moreover, further: ὁ ἐπειτα χρόνος the coming time: i. 3. 10; 9. 5, 14: ii. 1. 17; 4. 13; 5. 20.

ἐπ-έκανα adv., (also written ἐπ' ἐκείνα) upon yonder side, beyond: ἐκ τοῦ ε. from the region beyond, v. 4. 3.

ἐπ-εκ-θέω,* θεύσομαι, to run out against, sally out upon, v. 2. 22.

ἐπ-έλιπον, see ἐπι-λείπω, i. 6. 6.

ἐπ-ἐξ-εἰμι,* ἰπφ. ἦεν, to go out against, vi. 5. 4?

ἐπ-ἐξ-έρχομαι,* ἐλεύσομαι, ἐλήλυθα, to come or sally out against, v. 2. 7.

ἐπ-ἐξόδιος, ὄν, (ἐξ-ὁδος) relating to an expedition: ἐπεξίδια [sc. ἐπερ] sacrifices respecting an excursion, vi. 5. 2: v. l. ἐπ' ἐξόδῳ (-οδεία or -οδία), ὑπεξίδια.

ἐπεπάμην, see πάσσομαι, i. 9. 19.

ἐπ-έπεσον, see ἐπι-πίπτω, iv. 1. 10.

ἐπεπράμην, see πρᾶττω, vii. 6. 32.

ἐπεπράκειν, see πιπράσκω, vii. 2. 6.

ἐπ-έρχομαι,* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go to or upon, traverse, A., vii. 8. 25.

ἐπ-ερωτάω,* ἐρωτήσω & ἐρήσομαι, ἠρώτηκα, 2 a. ἠρώμην, to put a question to, inquire of, question, ask; to question further, again to ask; A. CP.; iii. 1. 6: v. 8. 5: vii. 3. 12; 4. 10.

ἔπεσον, see πίπτω, vi. 1. 5; 4. 9.

ἐπ-έστην, -έστησα, -εστάθην, see ἐφ-ίστημι, i. 5. 7: iii. 4. 21; 3. 20.

ἐπ-έσχον, see ἐπ-έχω, iii. 4. 36.

ἐπ-επιτάγμην, see ἐπι-τάττω, ii. 3. 6.

ἐπ-εύχομαι, εὐξομαι, εὐχμαι or ἡύχμαι, to imprecate upon one's self, appeal to the gods, v. 6. 3.

ἐπ-εφάνην, see ἐπι-φαίνω, ii. 4. 24.

ἐπεφύγειν, see φύγω, v. 4. 18.

ἐπ-έχω,* ἔξω or στήσω, ἔσχηκα, 2 a. ἔσχον, to hold upon, hold back from, delay, refrain from, a., iii. 4. 36. Der.

EPOCH.

ἐπ-ἦεν, -ἦσαν or -ἦσαν, see ἐπ-εἰμι (εἰμι), i. 2. 17; 5. 15; 10. 10.

ἐπ-ἡκούος, ὄν, (ἀκοῦω) listening to; favorable for hearing: εἰς ἐπῆκοον [sc. χωρίον] into a hearing place, within hearing distance (so ἐν ἐπηκόῳ), ii. 5. 38: iii. 3. 1: vii. 6. 8.

ἐπ-ἦκτο, see ἐπ-άγω, vii. 7. 57.

ἐπῆν, see ἐπᾶν, ii. 4. 3.

ἐπ-ἦν, see ἐπ-εἰμι (εἰμι), i. 2. 5.

ἐπ-ἦνεσαν, see ἐπ-αυέω, i. 3. 7.

ἐπ-ἦρα, see ἐπ-αίρω, vi. 1. 21.

ἐπ-ἠρόμην, see ἐπ-ερωτάω, iii. 1. 6.

ἐπί* prep., by apost. ἐπ' or ἐφ', on, upon, or against (as in cases of resting, leaning, pressing, &c., on or against): (a) w. GEN. of place, on or upon (the relation often closer than that indicated by the dat.), in, on board of; on the bank or borders of a river or country; upon a place as an object of aim, for, towards; i. 4. 3; 7. 20: ii. 1. 3: iv. 3. 6, 28:—of military or other support, and hence of association in place or time, by, with, —

deep, at, in, in or at the time of; ἐπὶ τεττάρων upon four ranks as the support of the line, four deep, i. 2. 15: ἐφ' ἑνὸς one by one, v. 2. 6; ἐφ' αὐτῶν by themselves, ii. 4. 10; ἐπὶ φάλαγγος in line of battle, iv. 6. 6; ἐφ' ἡμῶν in our time, i. 9. 12: — (b) w. DAT. of place, on, upon, at, near, by, i. 2. 8; 4. 1. 4 s: — of purpose, end, object, condition, terms, occasion, or cause, for, on account of, in respect to, on, at, in, i. 3. 1; 6. 10: ii. 4. 5: iii. 1. 27, 45; ἐφ' ᾧ on condition that, ἐφ' ᾧτε in order that, i. 557a, iv. 2. 19: vi. 6. 22: — of persons or things on which one depends or exerts authority, in the power of (Lat. penes), dependent upon, subject to: over, in charge or command of; i. 1. 4; 4. 2: — denoting succession, upon, after, in addition to, in reply to, ii. 2. 4; 5. 41: iii. 2. 4: — (c) w. ACC. of place or person, on or upon (implying motion), to, at, against: ἐπὶ τὸν Μαιάνδρον [upon the bank of] to the Mæander (so often, where water is spoken of); i. 1. 3; 2. 4 s, 17, 22: — of extent in space, time, &c., to the extent of, to, over, through, till, i. 7. 15: vi. 6. 36; ἐπὶ πολὺ (πάμπολυ, βραχὺ, πλεον, ὅσον, &c.) to or over a great or wide extent or distance, &c., i. 8. 8; ἐπὶ πάντων would go to all lengths, resort to every expedient, iii. 1. 18; ἐπὶ πολλοῦς τεταγμένους arranged to the depth of many ranks, drawn up many deep (where gen. more comm.), iv. 8. 11: — of the object to be reached, obtained, or affected, to, for, after, to obtain, i. 2. 2; 6. 10: iv. 3. 11: v. 1. 8: — (d) in compos., on, upon, to, for, at, against, over, after, besides: often rather strengthening the sense of the simple, than adding a new idea.

ἐπ-ίσιν, see ἐπ-εμι (εἰμι), i. 7. 4.
ἐπ-βάλλω, * βαλῶ, βέβληκα, to throw or put on, A., iii. 5. 10: *M.* pf. to have [put] one's arrow on the string (pt. with one's arrow on the string), ἐπὶ, iv. 3. 28: v. 2. 12.

ἐπ-βοηθεῖν, ἥσω, βεβοήθηκα, to come to the aid of, give support to, D., vi. 5. 9.
† ἐπ-βουλεύω, εἰσόω, βεβούλευκα, to plan or plot against, plot, conspire or intrigue against, form designs against or to get, D., i., i. 1. 3: ii. 6. 23 s: v. 6. 29.

ἐπ-βουλῇ, ἦς, a design against, plot, D., i., i. 5. 1, 38: v. 6. 29.

ἐπ-γίγνομαι, * γενήσομαι, γέγνημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, to come or fall upon, attack, D., iii. 4. 25: vi. 4. 26.

ἐπ-γράφω, ἀφώ, γέγραφα, to write upon, inscribe, v. 3. 5. Der. EPIGRAM.
ἐπ-δαικνύμι & δαικνέω, * δείξω, εἰδείχα, to point out, shew, display, or exhibit to others: *M.* to shew, display, or exhibit one's self or in one's self: A. D., CP.: i. 2. 14; 3. 13, 16; 9. 7, 10, 16: iv. 6. 15 s: v. 4. 34.

ἐπ-ιδάω, -ιδέν, see ἐφ-οράω, iii. 1. 13.
ἐπ-διώκω, ὤξω, oftener ὠφέμαι, διώχω, to follow upon the steps of, pursue, give chase, i. 10. 11: iv. 1. 16.
ἐπ-δραμεῖν, see ἐπ-τρέχω, iv. 3. 31.
ἐπιείρηνη, see πείρω, iii. 4. 48.
ἐπ-θαλάττω, ὦ, (θάλαττα) lying upon the sea, on the sea-coast, maritime, v. 5. 23.

ἐπ-θάνα, -θῶ, -θίσθαι, -θῆμαι, -θόμην, -θήσω, &c., see ἐπ-τίθω.
† ἐπ-θεύω, εὐς, ἡ, an attack, assault, iv. 4. 22: vii. 4. 23.

ἐπ-θυμέω, ἥσω, -ρεθίμηνκα, (θυμός) to set one's heart upon, to desire, long for, wish, covet, G., i., i. 9. 12, 21.

† ἐπ-θυμία, as, desire, ii. 6. 16.
ἐπ-καίριος, ὦ, (καιρός) opportunus, proper for the occasion, appropriate, suitable, important, chief, vii. 1. 6.

ἐπ-κάμπτω, * κάμνω, (κάμπτω to bend) to wheel [against] forward, bend one's line of battle, i. 8. 23.

ἐπ-κατα-βρίπτω or -φάπτω, * ρίψω, ἐβρίφα, to throw down upon, A., iv. 7. 13.
ἐπ-καμῶ, * κελσομαι, (cf. in-sto) to press upon, attack, assault, D., iv. 1. 16; 3. 7, 30: v. 2. 5, 26.

ἐπ-κινδύνος, ὦ, c., dangerous, perilous, D.: ἐπικινδυνός ἐστιν there is danger: i. 3. 19: ii. 6. 20: vii. 7. 54.

ἐπ-κουρέω, ἥσω, (ἐπ-κουρος an auxiliary, κοῦρος young man) to assist, defend, protect against; to relieve, avert; D. A., v. 8. 21, 25.

† ἐπ-κούρημα, ατος, τό, a protection, defence, relief, G., iv. 5. 13.

ἐπ-κράτεια, as, (ἐπ-κρατής in power over, κράτος) power over, control, command, mastery, vi. 4. 4: vii. 6. 42.

ἐπ-κρύπτω, * ὄψω, κέκρυφα, to throw a veil over, conceal: *M.* to conceal one's self or one's own doings, hence pt. secretly, 674 b, d, i. 1. 6.

ἐπ-κύνω, κύνω, κέκνυφα, to bend or stoop to or over, iv. 5. 32!

ἐπι-κυρόω, ὥσω, (κύρος *authority*) to add authority, confirm, vote, iii. 2. 32.

ἐπι-καλέω v.l. = ἀπο-καλέω, iii. 3. 3.

ἐπι-λαβάνω, * λήψομαι, εἰλῆφα, 2 a. εἰλαβόν, to reach or extend to, take in, A.: M. to seize upon, lay hold of, G.: iv. 7. 12 s.: vi. 5. 5 s. Der. EPI-LEPSY.

ἐπι-λανθάνομαι, * λήσομαι, λήσσομαι, 2 a. εἰλαθόν, to let a thing lie hid for or escape one's self, to forget, G., iii. 2. 25.

ἐπι-λέγω, λέξω, to say in addition, say besides or also, A., i. 9. 26. Der. EPI-LOGUE.

ἐπι-λείπω, * λείψω, λείπομαι, 2 a. εἰλιπον, to leave behind; of things, to fail, give out, be wanting; A.: i. 5. 6; 8. 18?

ἐπι-λέκτος, G., (λέγω to pick, choose) picked for service, select, chosen, iii. 4. 43: vii. 4. 11.

ἐπι-μαρτύρομαι, ὑποῦμαι I., a. ἐμαρτύρῃμι, (μάρτυς) to call to witness, appeal to, A., iv. 8. 7.

ἐπι-μαχομαι, G., (μάχομαι) that may be fought against, open to attack, available, v. 4. 14.

† ἐπι-μέλεια, as, care bestowed upon, attention, diligence, thoughtfulness, i. 9. 24, 27.

† ἐπι-μελής, εἰς, c. ἐστερος, caring for, careful, attentive, vigilant, iii. 2. 30.

ἐπι-μελομαι or -μέλομαι, * μελήσομαι, μεμέλῃμι, a. p. ἐμελήθην, to care for, to take care or charge of, attend to, give attention to, take thought, observe or watch carefully, G. CP., i. 1. 5; 8. 21: iii. 1. 38; 2. 37: iv. 3. 30.

ἐπι-μένω, * μενῶ, μεμένηκα, a. ἐμενω, to wait for, wait, tarry; to remain over or in charge of, abide by, ἐπὶ: v. 5. 2: vii. 2. 1.

ἐπι-μίγνυμι, * μίξω, μέμικα I., (μύγνυμι miscue, to mix) A. or M. to mingle or associate with, have intercourse or dealings with, πρὸς, iii. 5. 16.

ἐπι-μύλλω, see πύμυλλω, i. 5. 10.

ἐπι-νόεω, ἥνω, νενόηκα, (νόος) to think upon or of, have in mind, intend, purpose, propose, A., I., ii. 2. 11; 5. 4.

† ἐπινοκέω, ἥνω, ἐπιώρηκα, to perjure or forswear one's self, commit perjury; swear falsely by, A.: τὸ ἐπινοκεῖν perjury: ii. 4. 7; 5. 38, 41; 6. 22: iii. 1. 22.

† ἐπινοκία, as, perjury, false swearing, πρὸς, ii. 5. 21: iii. 2. 4, 8.

ἐπι-ορκος, G., (ορκος) against an

oath, perjured, swearing falsely, addicted to perjury, ii. 6. 25.

ἐπι-πάρ-αι, * ἔσομαι, (εἶμι) to be present in addition, to be also at hand, iii. 4. 23?

ἐπι-πάρ-αι, * ipf. ἔσω, (εἶμι) to come up or march by the side or abreast (in addition to or in support of others, also or higher up), iii. 4. 23? 30.

ἐπι-πίπτω, * πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, of snow, to fall upon; of men, to fall upon, make a descent upon, attack, D.: i. 8. 2: iv. 1. 10; 4. 11; 5. 17.

ἐπι-πολεῖ as adv., better written ἐπὶ πολέ, i. 8. 8: see ἐπὶ.

ἐπι-πονός, G., c., for toil, toilsome, laborious; portending toil; i. 3. 19: vi. 1. 23.

ἐπι-πρίπτω or πρίπτω, * πρίψω, ἐπρίψα, to throw upon others, throw down, A., v. 2. 23.

ἐπι-πύρτος, G., (πύω) flowed upon, well-watered, i. 2. 22.

ἐπι-σάτω, a. ἔσασα, (σάτω to pack) to put a pack on, to saddle, A., iii. 4. 35.

Ἐπι-σθένης, G., Episthenes, from Amphipolis in Thrace, a commander of targeteers, discreet and trustworthy, i. 10. 7: iv. 6. 1. — 2. An Olynthian lochage, noted for his love of handsome boys, vii. 4. 7 s.

ἐπι-στίζομαι, ἰσομαι ἰσθίμαι, σέστι-σμαι, (σῖτος) to add to one's stock of provisions, to collect, obtain, or lay in provisions; to provision one's self, procure food, forage; i. 4. 19; 5. 4.

† ἐπι-στισιμός, οὐ, δ, obtaining provisions, provisioning; a supply of provisions; i. 5. 9: vii. 1. 9.

ἐπι-σκέπτομαι, comm. σκοπέω, * σκέψομαι, ἑσκεμμαι, to inspect, review, A.; to ascertain by inspection, CP.; ii. 3. 2: iii. 3. 18.

ἐπι-σκενάζω, ὥσω, to repair, keep in repair, v. 3. 13.

ἐπι-σκοπέω, see ἐπι-σκέπτομαι, ii. 3. 2. ἐπι-σκάω, * σκάω, ἔσκακα, to draw to or upon; M. to draw upon one's self, drag along or after, A., iv. 7. 14.

ἐπι-στοίμην, see ἐφ-έπομαι, iv. 1. 6.

ἐπι-στάμαι, * ἐπι-στήσομαι, ipf. ἤπι-στάμην, (ἐπὶ, ἵσταμαι, 167 a) to stand upon a subject as mastering it, while in Eng. we say "to understand it," as able to carry it in the mind; to understand, know, know about, be aware, be acquainted with, be assured,

A. P., CP.; *to know how*, i. 3. 12, 15; 4. 8, 15; iii. 2. 23; vi. 6. 17. See ὁράω.

ἐπι-στάς, -σταῖν, see ἐφ-ίστημι.

ἐπί-στασις, εὖς, ἡ, *a stopping, halt*, ii. 4. 26.

ἐπι-στατέω, ἦσω, (ἐπι-στάτης one who stands over, in command or charge, *ίστημι*) *to act as commander, command, take the charge*, ii. 3. 11.

ἐπι-στέλλω, * στελῶ, ἔσταλκα, α. ἔστειλα, *to send to*, D. A., CP.; *to command, enjoin, charge*, D. I.; v. 3. 6; vii. 2. 6; 6. 44.

ἐπιστήμων, *or, g. onos*, (ἐπ-ίσταμαι) *acquainted or conversant with, skilled or versed in*, G., ii. 1. 7.

ἐπι-στήσας, &c., see ἐφ-ίστημι.

ἐπιστολή, ἡς, (ἐπι-στέλλω) *an EPISTLE, letter*, i. 6. 3; iii. 1. 5.

† ἐπι-στρατεία, *as, an expedition against*, ii. 4. 1.

ἐπι-στρατεύω, εὖσω, ἐστράτευκα, *to march or make an expedition against, make war upon*, ii. 3. 19.

ἐπι-σφάττω, * ἀξω, *to slay upon: M. to slay one's self upon*: A. D.: i. 8. 29.

ἐπι-τάττω, * τάξω, τέταχα, *to lay upon, command, enjoin, commit*, D. I.: *M. to station behind one's own line*, A. D.: ii. 3. 6; vi. 5. 9; vii. 6. 14.

ἐπι-τελέω, εὖσω ὦ, τετέλεκα, *to bring to an end, complete, accomplish, consummate*, A., iv. 3. 13.

ἐπιτήδειος, α, *or, s.*, (ἐπιτηδές *to the purpose*) *suitable to a purpose, suitable, appropriate, proper, fitting, fit, suited to one's needs*, i., i. 3. 18; ii. 3. 11; 5. 18: τὰ ἐπιτήδεια (*art. sometimes om.*) *the things suited to the support of life, the necessities of life, provisions, supplies*, i. 3. 11; iv. 4. 17: οἱ ἐπιτήδαιοι *the suitable or proper persons; sometimes the persons suited to one, i. e. his friends*; vii. 7. 13, 57.

ἐπι-τίθημι, * θήσω, τέθεικα, α. ἔθηκα (θῶ, &c.) *to put or place upon, inflict*, A. D., i. 3. 10, 20; vi. 4. 9: *M. to put one's self upon, fall or press upon, attack, assail*, D., ii. 4. 3. Der. EPITHET.

ἐπιστοποῦν *as adv.*, better written ἐπὶ τὸ πολὺ, iii. 1. 42: see πολὺς.

ἐπι-τρέπω, * τρέψω, τέτροφα, *to turn or give over to, commit, entrust, confide* (ἐπιτρεπόμεναι *committed or committing themselves to his charge*, i. 9. 8), A. D. I.; *to permit, suffer, allow, direct*, D. (or A.) I.; *to refer or leave it to*, D. CP.;

i. 2. 19; iii. 2. 31; 5. 12: vi. 1. 31; 5. 11; vii. 7. 3, 8, 18.

ἐπι-τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, *to run upon a foe, to make a quick attack or rapid onset*, iv. 3. 31.

ἐπι-τυγχάνω, * τεύξομαι, τετεύχηκα, 2 a. ἐτυχον, *to happen or light upon, fall in or meet with, find*, D., i. 9. 25.

ἐπι-φαίνω, * φανῶ, πέφαγκα, 2 a. p. as m. ἐφάνην, *to show to: M. to show one's self to, appear, make one's appearance, come in view, be in sight*, D., ii. 4. 24; iii. 4. 13, 39 s; 5. 2.

ἐπι-φέρω, * ὀσσω, ἐήνεσχα, *to bring upon: M. to bear one's self onward, rush upon*, i. 9. 6; v. 8. 20.

ἐπι-φθέγγομαι, ἐγξομαι, ἐφθεγμαί, *to sound [onward] the charge*, iv. 2. 7?

ἐπι-φορέω, ἦσω, πεφόρηκα I., *to carry or bring upon*, A., iii. 5. 10.

ἐπι-χαρις, ι, g. *eros*, agreeable, pleasing, gracious, winning, in one's manner, ii. 6. 12.

ἐπι-χειρέω, ἦσω, ἐπι-κεχειρήκα, (χείρ) *to lay hand to, undertake, attempt, try, endeavor*, i., i. 9. 29; ii. 5. 10; 6. 26.

ἐπι-χέω, * χέω or χεῶ, κέχυκα I., (χέω *to pour*) *to pour upon or in, add by pouring*, A., iv. 5. 27.

ἐπι-χωρέω, ἦσω, κεχώρηκα, *to move upon or against, to advance*, i. 2. 17.

ἐπι-ψηφίζω, ἴσω ὦ, ἐψήφισκα, *to put to vote, put the question, call the vote*, A.: *M. to vote for, vote*, A.: v. 1. 14; 6. 35; vi. 1. 25; vii. 3. 14; 6. 14?

ἐπι-ών, -ύναι, see ἐπειμι (είμι), i. 7. 2.

ἐπλευσα, see πλέω, i. 9. 17.

ἐπιλήγην, see πλήττω, v. 8. 2, 12.

ἐπ-οικοδομέω, ἦσω, pf. p. *οικοδομήμαι, to build upon*, A. ἐπὶ, iii. 4. 11.

ἐπομαι, * ἔψομαι, ipf. *εἰπόμην*, 2 a. *ἐσπόμην*, sequor, *to follow as a friend or as an enemy; to pursue; to attend, accompany*: D., σύν, ἐπὶ: i. 3. 6, 17 s; 4. 13 s; 8. 19; ii. 3. 17; 6. 13.

ἐπ-ὀμνῦμι, * ὀμοῦμαι, ὀμώμοκα, α. ὀμωσα, *to swear to a statement, add an oath*, vii. 6. 5; 8. 2.

ἐπράχθη, see πράττω, ii. 1. 1.

ἐπτά indecl., septem, SEVEN, i. 2. 5 s; 6. 4. Der. HEPT-ARCHY.

ἐπτα-καὶ-δέκα indecl.; also written ἐπτά καὶ δέκα, *seventeen*, ii. 2. 11.

ἐπτακόσιοι, αἱ, α, (ἐκατὼ) *seven hundred*, i. 2. 3? 4. 3.

Ἐπίδαξα, ἡ, *Epyaza*, queen of the Cilicians, friendly to Cyrus, i. 2. 12.

ἐπιδόμην, see **πυθάνομαι**, i. 5. 15.
ἐράω & M. poet. ἐραμαι, * a. p. as m.
ἡράσθη, to love, desire ardently, long
 for, c., iii. 1. 29: iv. 6. 3. Cf. **φίλειω**.
ἐργάτομαι, * **άσσαι**, **ἐργασμαι**, to
 work, labor, perform, do, 2 a.; to work
 upon land, &c., till; ii. 4. 22: v. 6. 11.
ἔργον, ov, (**εργε-**) **WORK**, deed, act,
 action; operation, execution; fact,
 event, result: τὰ εἰς τὸν πόλεμον ἔργα,
 military or warlike exercises: i. 9. 5,
 10, 18: iii. 2. 32; 3. 12; 5. 12. Der.
EN-ERGY.

ἐρεῖ, **ἐραίν**, &c., see **φημί**, i. 3. 5.
ἐρεῖσθαι, see **ἐρωτάω**, ii. 3. 20.
Ἐρετριεύς, **ἑως**, ὁ, an Eretrian.
 Eretria, an Ionian city on the south-
 west shore of Euboea (now Negropont),
 was, next to Chalcis, the chief city on
 the island. It was destroyed by the
 Persians, B. C. 490, but rebuilt on a
 new site (now Kastri). vii. 8. 8.
ἐρημία, as, solitude, loneliness, isola-
 tion, privacy, ii. 5. 9: v. 4. 34. Der.
EREMITE, HERMIT.

ἐρημός, ov, or os, η, or c., devoid of men,
 deserted, desert, desolate, uninhabited,
 unoccupied; without inhabitants, oc-
 cupants, drivers, defenders, persons
 near or around, &c.; destitute or void
 of, deprived of, c.: σταθμός ἐρημος a
 desert march, i. e. through a region
 without inhabitants: i. 3. 6? 5. 1. 4 s:
 ii. 1. 6: iii. 4. 40: iv. 6. 11, 13.

ἐρημόω, ὥσω, to make lonely or deso-
 late, deprive of company, A. G., i. 3. 6?
ἐρίω, **ἰσω** I., **ἡρίκα** I., (**ἐρις** strife) to
 contend or vie with, D., i. 2. 8: iv. 7. 12.
ἐρίφαιος, ov, (**ἐριφος** kid) of a kid,
 kids', iv. 5. 31.

ἐρμηνεύς, **ἑως**, ὁ, (**Ἑρμῆς** Mercury,
 the god of speech) an interpreter, i. 2.
 17: iv. 5. 10, 34.

ἐρμηνεύω, **εὖσω**, to interpret, v. 4. 4.
 Der. **HERMENEUTIC**.

ἐρπύντω, **-τω**, &c., see **φημί**, ii. 5. 2.
ἐρρωμένος, η, ov, c. **ἐρρωμένεστέρος**,
 (pf. pt. of **ρῥύνω** to strengthen) strength-
 ened, strong, resolute; neut. subst.,
 energy, resolution; πρὸς: ii. 6. 11: iii.
 1. 42.

ἐρρωμένως energetically, resolutely,
 vi. 3. 6.

ἐρύκα ch. poet. & Ion., **ὕξω** Ep., a.
ἡρύκα, to keep or ward off, A. ἀπὸ, iii.
 1. 25: akin to

ἐρύκα, ατος, τό, (**ἐρύομαι** to defend)

a defence, protection; fortification, for-
 tress, rampart; i. 7. 16: iv. 5. 9 s.

ἑρύ-μαχος, see **Εὐρύ-μαχος**, v. 6. 21.
ἐρμυνός, ἡ, ὧν, (**ἐρύομαι** to defend)
 fortified, defensible, strong for defence:
 τὰ ἐρμυνὰ the strongholds: i. 2. 8: iii.
 2. 23: v. 5. 2.

ἐρχομαι, * **ἐλεύσομαι**, **ἐλήλιθα**, 2 a.
ἦλθον, to come, go, A. E., D. εἰς, ἐπὶ, παρά,
 πρὸς, &c., i. 1. 10 s; 3. 20; 7. 4: iii.
 1. 6, 18. For the pres. except in the
 ind., the ipf., and the fut., the Att.
 comm. used other verbs, esp. **εἶμι**.

ἐρῶ, **ἐρῆκα**, see **φημί**, i. 4. 8: ii. 5. 12.
ἐρώντες, see **ἐράω**, iii. 1. 29.

ἔρως, **ωρος**, ὁ, love, ardent desire or
 wish, I. as A. or G., ii. 5. 22. Der.
EROTIC.

ἐρωτάω, * **ἐρωτήσω** & **ἐρήσομαι**, **ἠρώ-
 τηκα**, a. **ἠρώησα** or 2 a. m. **ἠρώμην**, to
 inquire, ask, question, interrogate (di-
 rectly or through another, v. 4. 2), 2 A.,
 CP., i. 3. 18, 20; 7. 9: iv. 4. 5, 17.

ἐς = the more comm. **εἰς**, 688 d.
ἐσθ' by apostroph. for **ἐστί**, fr. **εἶμι**.

ἐσθής, ἡρος, ἡ, (**ἐσθῆς** to clothe) ves-
 tis, clothing, raiment, apparel, iii. 1.
 19: iv. 3. 25.

ἐσθίω, * f. **ἔδομαι**, **ἐδέδοκα**, 2 a. **ἐφα-
 γον**, to eat, feed upon, A., G. partitive,
 i. 5. 6: ii. 3. 16: iv. 8. 20. Cf. **ἔδο**.
ἔσομαι, **ἔσολμην**, see **εἶμι**, i. 4. 11.

ἐσπείαμην, see **σπένδω**, iv. 4. 6.
Ἑσπερίται, ων, ol, the *Hesperitæ*,
 or the inhabitants of western Armenia,
 subject to Tiribazus, iv. 4. 4: vii. 8. 25.

ἔσπερος, a, ov, of evening: subst.
ἑσπέρα, as, [sc. ὥρα] vespers, the even-
 ing; [sc. χώρα] the west, cf. Germ.
 Abend: iii. 1. 3; 5. 15: iv. 4. 4; 7. 27.

Der. **VESPER**.

ἔσται, **ἐστέ**, **ἐστί(ν)**, **ἔστω**, see **εἶμι**.
ἐσταλμένος, see **στέλλω**, iii. 2. 7.

ἔσταμεν, **-τε**, **-σαν**, **-vai**, see **ἵστημι**.

ἔσ-τε, * by apostroph. **ἐστ'**, adv., as far
 as, as long as, even, ἐπὶ, iv. 5. 6: conj.,
 unto this that, until, till; while,
 whilst, as long as; i. 9. 11: ii. 3. 9;
 5. 30: iii. 1. 19; 3. 5.

ἔστηκα, **-καν**, **ἑστώς**, **ἕστην**, see
ἵστημι, i. 3. 2; 5. 8; 8. 5.

ἑστηγμένος, see **στέγω**, v. 4. 32.

ἑστραμμένος, see **στέφω**, iv. 7. 15.

ἑσχατος, * η, ov, (sup. fr. **ἐξ**) extre-
 mus, last, farthest, frontier; utter-
 most, utmost, extreme, severest, worst:
 i. 2. 10, 19: ii. 5. 24: iii. 1. 18.

δοχάτως to the last degree, extremely, ii. 6. 1.

δοχων, see εχω, i. 8. 4.

δω adv., within, see εσω. Der. ESOTERIC.

δωθεν adv., from within, on the inner side; within, inside: τὸ δωθεν the inner, i. 4. 4.

δωσα, see εῶσα, i. 10. 3.

δῖτρα, as, a female companion, concubine, mistress, courtesan, iv. 3. 19. δῖτρος, ου, ὁ, (akin to εἰς clansman) a companion, comrade, associate, iv. 7. 11; 8. 27; vii. 3. 30.

ἐταβα, ἐτάχθη, see τάρτω, i. 2. 15.

ἑταβό-νικος, ου, Eleonicus, a Spartan officer, prob. the same that had been harmost in Thasos, and afterwards held this office in Aegina, vii. 1. 12.

ἐταρος, α, ου, (a compar. form, cf. Lat. alter, Germ. ander, Eng. either, other) alter, the OTHER of two, one of two, the next, in this sense comm. taking the art., and used in the plur. with reference to two classes, parties, or sets; other than, different from, differently situated from, α.; other, much like ἄλλος, but with a sense of difference; besides: εἰς τὴν ἐταραν ἐκ τῆς ἐταρας πόλεως to one city from the next: i. 2. 20; 4. 2: iv. 1. 23: v. 4. 31: vi. 1. 5; 4. 8. See θάτερα & μηδέτερος.

ἐταρῆμην, see τιμάω, i. 8. 29.

ἐταρῆμην, see τιρῶσκω, ii. 2. 14.

ἐτι adv., YET, still, further, still further; furthermore, moreover; henceforth, hereafter, afterwards, any more or longer (w. neg. no more, no longer), in future; w. compar., intensive, still, even: i. 1. 4; 3. 9; 6. 8; 7. 18; 9. 10; 10. 10: iii. 1. 23; 2. 2.

ἐτοιμος, η, ου, or ου, (prob. akin to ἐτυμος & ἐτεός real, & εἰμι) ready, prepared; ready to one's hand; D., I.; i. 6. 3: iv. 6. 17: vi. 1. 2: vii. 8. 11.

ἐτοίμως readily, promptly, at once, ii. 5. 2: v. 7. 4.

ἐτος, εος, τό, a year: τριάκοντα ἐτα γεγονότες, or ἐτω τριάκοντα, 30 years old: ii. 3. 12; 6. 20. Der. ETESIAN.

ἐτραπέμην, see τρέπω, ii. 6. 5.

ἐτρέφην, see τρέφω, iii. 2. 13.

ἐτρώσα, ἐτρέθην, see τιρῶσκω.

ἐτυχον, see τυγχάνω, i. 5. 8.

εὖ adv., (fr. neut. of Εὔ. εὖ good, but compared as if neut. of ἀγαθός) well, fortunately, happily, prosperous-

ly, successfully, rightly; kindly, beneficially; easily; sometimes, in compos. very: i. 3. 4; 7. 5. Der. EU-LOGY.

εὖ-δαμονία, as, prosperity, happiness, ii. 5. 13.

εὖ-δαμονίζω, εἰω ἰώ, to call or declare happy, congratulate, A.G. or ἰπέρ, i. 7. 3.

εὖ-δαμόνως, c. εὐστερος, a. εὐστάτα, happily, iii. 1. 43.

εὖ-δαμων, ου, g. εως, c. εὐστερος, a. εὐστάτος, (δαμων daemon, fortune) of good fortune, fortunate, happy; prosperous, flourishing, opulent, wealthy, rich; i. 2. 6s; 5. 7; 9. 15: iii. 5. 17.

εὖ-δῆλος, ου, very clear, quite evident, iii. 1. 2: v. 6. 13.

εὖ-δία, as, (Ζεύς, Διός) when Zeus is kind, fine weather, a calm; hence, quiet, security; v. 8. 19.

εὖ-δοξος, ου, (δόξα) of good fame, portending glory, vi. 1. 23!

εὖ-εἰδής, ἐς, c. εὐτερος, a. εὐστατος, (εἶδος) of good appearance, fine-looking, well-formed, handsome, ii. 3. 3.

εὖ-ελπις, ι, g. εδος, of good hope, hopeful, confident, ii. 1. 18.

εὖ-ἐπι-θετος, ου, (ἐπι-τίθημι) easy of attack, D.: εὐεπιθετος ἦν (impers.) τοῖς πολεμοῖς it was easy for the enemy to make an attack, iii. 4. 20.

εὖ-εργασία, as, well-doing, good service, beneficence; a benefit, kindness, favor; ii. 5. 22; 6. 27.

εὖ-εργεῖται, ἦσω, εὐεργετήκα or εὐηργετήκα, to do a favor, confer benefits, ii. 6. 17.

εὖ-εργέτης, ου, (ἐργον) a well-doer, benefactor, ii. 5. 10: vii. 7. 23 (as adj.).

εὖ-ζυγος, ου, α., (ζύγω) well-girt as for exercise, prepared for active movement, lightly equipped; hence, active, agile, nimble: iii. 3. 6: iv. 2. 7; 3. 20.

εὖ-θῆα, as, simplicity, folly, stupidity, i. 3. 16.

εὖ-θῆς, ἐς, (ἥθος disposition) well-dispositioned, guileless; simple, foolish, stupid; i. 3. 16.

εὐδῶς adv., (εὐδός) straightway, immediately, iv. 7. 7!

εὐδύμην, ἦσω, to make cheerful: M. to be in good spirits, enjoy one's self, iv. 5. 30.

εὖ-θυμος, ου, c., in good spirits, cheerful, iii. 1. 41.

εὐθύς, εἰα, ὅ, straight, direct: hence adv. εὐθύς straightway, directly, forthwith, immediately; at the outset;

sometimes joined with a part. instead of the leading verb, 662: εὐθὺς παῖδες *bates immediately* [being] while children, from their very childhood (= εὐθὺς ἐκ παιδῶν iv. 6. 14): εὐθὺς ἐπεῖδη ἀνγέρθη *immediately* [when he awoke] on his awaking, or as soon as he awoke: i. 5. 8, 13, 15; 9. 4: iii. 1. 13; 5. 12. †εὐθὺς-ῶρον adv., (ὥρα ?) *straight forward, right onward*, ii. 2. 16.

εὐ-κλέα, ας, (κλέος) *good fame, glory, honor*, vii. 6. 32 a.

†Εὐκλείδης, ου, *Euclides*, a soothsayer from Phlius in Peloponnesus, and a friend of Xenophon. Acc. to most mss., the same man or another of the same name was associated with Bif[t]on in his agency. vii. 8. 1, 3, 6 †εὐκλείης (εὐ-κλέης *glorious*, fr. κλέος) *gloriously, with glory*, vi. 3. 17.

εὐ-μενής, ἐς, c. ἐσπερος, (μένος *temper*) *well-disposed, kind, gentle, favorable*, 2 D., iv. 6. 12.

εὐ-μετα-χάριστος, ου, (μετα-χειρίζω *to handle*, fr. χεῖρ) *easily handled, easy to manage or impose upon*, ii. 6. 20.

†εὐνοία, ας, *good-will towards, G.; affection, fidelity*; i. 8. 29: iv. 7. 20.

†εὐνοῖκας *with good-will, affectionately*: εὐ. *ἔχει* *to be attached*, D., i. 1. 5.

εὐ-νοος, ου, contr. εὐνοῦς, ουν, c. οὐσπερος, *well-minded, well-disposed, friendly, affectionate, attached*, D., i. 9. 20, 30: ii. 4. 16: vii. 7. 30.

εὐξάμην, see εὐχομαι, iii. 2. 9.

εὐ-ξενος, lon. εὐ-ξενος, (ξένος) *hospitable*: Πόντος Εὐξενος *the Euxine or Black Sea*, a sea whose early navigation was attended with so many dangers that it was called Πόντος Ἀξενος, *the inhospitable sea*. The establishment of Greek, chiefly Milesian, colonies upon its shores removing some of these dangers, its name was changed on this account, or for better omen (cf. εὐδύνομος), to Πόντος Εὐξενος, *the hospitable sea*. The Greeks carried on an extensive commerce with the Euxine, exchanging their manufactures, wine, oil, works of art, &c., for corn, honey, wax, timber, salt-fish, slaves, &c. iv. 8. 22: v. 1. 1.

†Εὐ-οδός, ἑως, either a proper name, *Euodeus*; or a patril, a *Euodion*, from the name of some place in Elis if the Hieronymus before mentioned is here meant; vii. 4. 18: v. L' *Euodias*.

εὐ-οδός, ου, s., *easy of travel or access, practicable, accessible*, D.: impera. εὐοδὸν ἔστω *the access is easy*: iv. 2. 9; 8. 10, 12.

εὐ-οπλος, ου, s., (δπλον) *well-armed*, ii. 3. 3.

εὐ-πετής adv., (εὐ-πετής *falling well*, of dice, &c., fr. πίπτω) *without trouble, easily, with ease*, ii. 5. 23.

†εὐ-πορία, ας, *ease of passage, transit, or provision; abundance, plenty of means, sufficiency*; v. 1. 6? vii. 6. 37.

εὐ-πορος, ου, *easily passable, easy of passage or to pass, easy*, ii. 5. 9: iii. 5. 17.

εὐ-πρακτός, ου, c., (πράττω) *easy to effect, practicable*, ii. 3. 20.

εὐ-πρεπής, ἐς, (πρέπω) *well-looking, comely, handsome*, iv. 1. 14.

εὐ-πρόσ-οδος, ου, s., *easy of access, accessible*, v. 4. 30.

†εὐρημα, ατος, τό, *something found, an unexpected good fortune, a god-send, windfall*: εὐρημα ἐποίησάμην *I esteemed it a piece of good fortune*: ii. 3. 18: vii. 3. 13.

εὐρίσκω, *εὐρήσω, εὐρηκα or ἤρηκα, 2 a. εὐρον or ἤρον, *to find, discover, invent, devise*, A. P.: M. *to find for one's self, obtain*, A. παρὰ: i. 2. 25: ii. 1. 8; 3. 21: iv. 1. 14: vi. 1. 29.

†εὐρος, εος, τό, *width, breadth*; often in nom. with ἐστὶ understood, or to be supplied w. ἐστὶ or in acc. of specif., both w. and without the art.; i. 2. 5, 8, 23; 4. 1, 4, 10 s; 7. 14 s.

†Εὐρύ-λοχος, ου, *Eurylochus*, a loch-age from Lusi in Arcadia, eminent for valor and enterprise, iv. 2. 21; 7. 11.

†Εὐρύ-μαχος or Ἐρύ-μαχος, ου, *E[u]rymachus*, a Dardanian, a messenger for Timasion, v. 6. 21.

εὐρύς, εἰα, ὅ, *wide, broad, spacious*, iv. 5. 25: v. 2. 5.

†Εὐρ-ώπη, ης, *Europe*, a name in Hom. (Apoll. 251) for the main land north of the Peloponnesus, but in Hdt. and henceforth for the north-west division of the Old World, vii. 1. 27; 6. 32.

εὐ-τάκτος, ου, c., (τάττω) *well-ordered, well-disciplined, well-behaved, orderly*, ii. 6. 14: iii. 2. 30.

†εὐ-τάκτως in an *orderly manner*, in good order, vi. 6. 35.

εὐ-ταξία, ας, (τάττω) *good order, discipline*, i. 5. 8: iii. 1. 38.

εὐ-τολμος, ου, (τόλμα *courage*) of

good courage, courageous, spirited, brave, i. 7. 4.

εὐ-τυχία, ἦσω, εὐτύχηκα or ἠτύχηκα, (τύχη) to be fortunate or successful, to succeed, A.E., i. 4. 17: vi. 3. 6.

εὐ-τύχημα, ατος, τό, a success: εὐ-τυχεῖν εὐτύχημα to gain or obtain a success, vi. 3. 6.

Εὐφράτης, ου, the Euphrātes, a noted river of western Asia, linked with the very dawn of history, and with some of its greatest empires and most signal events. It rises by two great branches in the mountains of Armenia; and, after an estimated course of 1780 miles, enters the Persian Gulf, having formed with the Tigris a large alluvial tract, which is still rapidly increasing. The Cyreans forded the main river at Thapsacus, and the eastern branch not far from its source in Armenia. i. 3. 20; 4. 11: iv. 5. 2. || FRAT; below the junction of the Tigris, *Shat-el-Arab*; the northern branch, *Karā-Su* (Black Water); the eastern and greater branch, *Murād-Su* (Water of Desire).

εὐχή, ἦς, prayer, wish, i. 9. 11.

εὐχομαι, εἶξομαι, εἴγωμαι or ἠῖγωμαι, to pray, vow, make or offer one's prayers or vows; to express a wish, to wish; i. (A.) D., A.: εὐχόμενόν αὐτὸν εὐτυχῆσαι wished him success: i. 4. 7, 17; 9. 11: iii. 2. 9, 12: iv. 3. 13; 8. 16, 25.

εὐ-ώδης, ες, (ὀδω, pf. ὀσάδα, to smell) sweet-smelling, fragrant, odoriferous, i. 5. 1: iv. 4. 9: v. 4. 29.

εὐ-ώνυμος, ου, (ὄνομα) of good name or omen, left: τὸ εὐώνυμον (κέρας) the left (wing) of an army. In the Greek system of augury (here unlike the Roman), indications from the left were deemed inauspicious. Hence, to avert any ill omen from mentioning this unlucky quarter, the Greeks applied to it, by euphemism, the term εὐώνυμος, just as they named the Furies Εὐμενίδες, the gracious goddesses; cf. ἀπιστερός, Εὐξείνους. i. 2. 15; 8. 4 s, 9, 13, 23.

εὐ-ωχία, ἦσω, (ἐχω) to entertain or feed another well or generously: *M.* to feed one's self or fare generously, to feast: iv. 5. 30: v. 3. 11. [1. 4.

εὐ-ωχία, as, feast, entertainment, vi.

ἐφ' by apost. for ἐπί, i. 2. 16.

ἐφαγον, see ἐσθίω, ii. 3. 16.

ἐφάνην, see φαίω, i. 10. 19.

ἐφασαν, see φημι, i. 4. 12.

ἐφ-εδρος, ου, (ἐδρα seat) sitting by: subst. ἐφεδρος, ου, ὁ, an athlete sitting by when two were contending, ready to contest the prize with the conqueror; hence, successor in the contest, avenger, ii. 5. 10: v. l. ἐφόρος.

ἐφ-έρομαι,* ἐξομαι, ipf. εἰρόμην, 2 a. ἐσπόμεν, to follow upon or after, accompany; to pursue as a foe, press upon; D.; ii. 2. 12: iv. 1. 6 s; 6. 25.

† Εφέσιος, α, ου, Ephesian, v. 3. 4, 6.

Εφεσος, ου, ἡ, Ephesus, a famed city of Ionia in Asia Minor, at the mouth of the Cayster. It was specially devoted to the worship of Diana (*Ἄρτεμις*), which attracted to it hosts of worshippers, and gave to it a kind of sacred character that brought it favor and saved it from many of the evils of war. Its great temple of the goddess was burned, for the sake of notoriety, by Herostratus, on the night in which Alexander the Great was born; but by the contributions of the Ionian and other cities it rose with more than its former splendor, and was then the largest of all the Greek temples, and accounted one of the wonders of the world. Ephesus was afterwards the seat of one of the most influential of the Christian churches, where Paul, Timothy, and John labored. It was a common landing-place for passengers on the way to Sardis, like the Cyrean Greeks; and Xenophon here begins his computation of the length of the march to Cunaxa. i. 4. 2: ii. 2. 6. || *Ayasaluk*. ἐφ-εστήκεισαν, ἐφ-εστήκεισαν, or ἐφ-ίστασαν, see ἐφ-ίστημι, i. 4. 4.

ἐφην, ἐφίσθα, ἐφη, see φημι, i. 6. 7. ἐφός, ἡ, ὠ, (ἐψω) boiled, cooked, v. 4. 32.

ἐφ-ιημι,* ἦσω, εἰκα, α. ἦκα (ᾶ, &c.), to send to: *M.* to yield one's self to, permit, D. I., vi. 6. 31?

ἐφ-ίστημι,* στήσω, ἐστήκα, 1 a. ἐστήσα, 2 a. ἐστην, α. p. ἐστάθην, to bring to a stand, A.; hence, to stop or halt an army; to check a horse [sc. τὸν ἵππον, i. 8. 15]; to place, set, or appoint over, A. D.; ii. 4. 25: v. 1. 15 s:—*M.* (w. pf., plp., & 2 a. act.) to stand upon, by, or over, ἐπί· hence, to stop or halt, intrans.; to command, D.; i. 4. 4; 5. 7: ii. 4. 26: iv. 7. 9: vi. 5. 11.

ἐφ' ἑαυτόν, ου, (ἰδίᾳ) vaticum, provision for the way or journey, travelling-money, vii. 3. 20; 8. 2.

ἐφ' ὅσος, ου, ἡ, a way to or upon, access, approach, ἐπὶ, ii. 2. 18: iii. 4. 41.

ἐφ' ὁράω, * ὁρῶμαι, ἐώρακα or ἐώρακα, 2 a. εἶδον, to look upon, view, behold, witness; to keep in view or charge, watch over, guard; A.; iii. 1. 13: vi. 3. 14: vii. 1. 30; 6. 31.

ἐφ' ὁρμῆς, ἦσιν, to lie moored against, to blockade, vii. 6. 25.

ἐφ' ὅρος, ου, ὁ, (ἐφ' ὁρῶ) an overseer, guardian; an Ephor, a popular magistrate in some of the Doric states. The Spartan Ephori, five in number, were elected annually from the whole body of citizens as their especial representatives, and as general overseers of the state. During their brief term of office, they were endowed with great powers, administrative, judicial, and censorial, even above those of the kings. ii. 6. 2s: 5. 10?

ἐφ' ὅσον, see φεύγω, i. 2. 18; 9. 31.

ἐχθές = χθές yesterday, vi. 4. 18?

[ἐχθός, eos, τό, hate, hatred.]

ἐχθρά, as, inimicitia, enmity, hostility, animosity, ii. 4. 11.

ἐχθρός, * ὁ, ὅς, c. ἐχθίων & s. ἐχθιστος as fr. root ἐχθ-, inimicus, inimical, hostile: subst. ἐχθρός, οὐ, an enemy or foe, esp. a private or personal enemy, one cherishing feelings of personal hatred or enmity; while πολέμιος (hostis) denotes rather a public enemy, one who is at war with another: οἱ ἐχθιστοὶ the bitterest foes, worst enemies: i. 3. 12, 20: iii. 2. 3, 5.

ἐχυρός, ὁ, ὅς, fit for holding, strong, fortified, secure, ii. 5. 7: cf. ὀχυρός.

ἔχω & ἵσχω, * ἔξω & σχήσω, ἔσχηκα, ipf. εἶχον & ἵσχον, 2 a. ἔσχον (σχῶ, σχοίην, σχέτι, &c.) to have or hold (have belonging rather to ἔξω, ἔξω, and hold to ἵσχω, σχήσω; but the translation often varying according to the grammatical object, while this object w. ἔχω often forms a periphrasis for a corresponding verb), A.; hence, to possess, occupy, contain, obtain, retain; to wear or carry: to feel: to detain, withstand, restrain, keep from, A. G.; to have the ability or power [sc. δύναμις], be able (can), 1.: ἔχω having, often where we use with: i. 1. 2, 8; 2. 6, 15s; 4. 7; 5. 8: iii. 5. 11: ἐπ' ἑαυτόν

ἔχω to live in peace, ἐπ' ἑαυτόν ἔ. to make evident, ἡσυχίας ἔ. to remain quiet, keep still, ii. 6. 6, 18: iv. 5. 13.

ἔχω is sometimes used w. a part., as a stronger form of expression than the simple verb, 679 b, i. 3. 14: iv. 7. 1. ἔχω refl. or intrans., to have one's self, hence to be (w. an adv. comm. = εἶμι w. an adj., 577 d), be affected or related, be situated, stand, lie, fare: ὥσπερ εἶχεν just as he [had himself] was; οὕτως ἔχει impers., so it is, thus the matter stands; κακῶς or καλῶς ἔχειν to be or go ill or well; ἐντίμως ἔ. to be held in honor; i. 1. 5; 3. 9; 5. 16: iii. 1. 3, 31, 40: iv. 1. 19; 5. 22. — P. to be occupied, held as prisoners, &c.; (ἐν) ἀνάγκῃ ἔχεσθαι to be bound by necessity; ii. 5. 21: iv. 6. 22. — M. ἔχομαι to have or lay hold of, hold fast to, cling to, struggle for; hence, to follow closely, come or be next to, adjoin; G.; i. 8. 4, 9: vi. 3. 17: vii. 6. 41. — See ἵσχω.

ἐψητός, ἡ, ὅς, (ἐψω) boiled, obtained by boiling, ii. 3. 14.

ἐψομαι, see ἐποιμαι, i. 3. 6.

ἐψω, * ἐψήσω, to boil, cook, ii. 1. 6.

ἐωθεν adv., (ἔως) from dawn, at day-break, early in the morning, iv. 4. 8.

ἐλαίον, see ἐλάϊον, iv. 8. 20.

ἔω, ἔωσι, see ἔάω, v. 8. 22.

ἔωρον, ἐώρακα, see ὁράω, i. 9. 14.

ἔως, * ἔω, ἔω, ἔω (199. 3), ἡ, dawn, daybreak, early morning; the east; i. 7. 1: ii. 4. 24: iii. 5. 15: iv. 3. 9.

ἔως adv. or conj., (ὥς) as long as, while, whilst, until, i. 3. 11; 4. 8: ii. 1. 2: ἔως οὗ until the time when, 557 a, iv. 8. 8?

Z.

Ζάβατος or **Ζαπάτας**, ου, ὁ, the Zaba-tus or Zapatas, a large affluent entering the Tigris a little below the site of Nineveh. Its oriental name Zaba was sometimes translated by the Greeks into Λύκος, wolf. ii. 5. 1: iii. 3. 6. || The Great Zab.

ζῶω * (ζάειν ζῆν, inf. ζῆν, &c., 120 g), ζῆσω, ζήκηκα, ipf. ἔζων, to live: ζῶν living, alive: A, of extent, P. of means, ἀπὸ: i. 5. 5; 6. 2; 9. 11: iii. 2. 25, 39: vi. 1. 1.

ζαά, ἄς, comm. pl., Lat. far, spelt, a kind of grain, v. 4. 27.

ζαρά, *ās*, a long overcoat or wrapper, worn by the Thracians, vii. 4. 4.

† ζευγῆλατίν, *ήρω*, to drive a team, vi. 1. 8.

† ζευγ-ηλάτης, *ου*, (ἐλαύνω) the driver of a team, a teamster, vi. 1. 8.

ζεύγνυμι, * ζεύω, ζεύωχα l., pf. p. ζεύεσθαι, to yoke, join, connect, fasten; to span, form by the union of; A. D. of means, παρά, πρὸς: i. 2. 5: ii. 4. 13, 24: iii. 5. 10: vi. 1. 8. Cf. jungo.

ζεύγος, *εος*, τό, jugum, a yoke, span, or team, of oxen, horses, &c., iii. 2. 27.

Ζεύς, * Διός, Διτ, Δία, Ζεῦ, Zeus or Jupiter (cf. Ζεῦ πάτερ), son of Kronos (Saturn) and Rhea, king of gods and men, ruling especially over the heavens and solid earth, i. 7. 9. His name appears in the Anabasis with the surnames σῶντηρ, as protector from danger, i. 8. 16; βασιλεύς, as king, and patron of kings, iii. 1. 12; ξένιος, as the god of hospitality and maintainer of its rights, iii. 2. 4; μελιχίος, as gracious to those who propitiate him by offerings, vii. 8. 4. Xenophon was directed by the Delphic oracle to Ζεὺς Βασιλεύς for special guidance and protection in his Asiatic journey; and was advised by Euclides to propitiate Ζεὺς Μελιχίος, as a deity offended by neglect.

ζῆ, ζῆν, see ζάω, i. 9. 11: ii. 1. 1.

Ζῆλ-αρχος, *ου*, Zelarchus, a director of the market, who was believed by the Cyreans to have wronged them, v. 7. 24, 29.

ζηλωτός, *ή*, *ος*, (ζηλώω to envy, fr. ζῆλος ZEAL, emulation) enviable, to be envied: of a person, an object of envy, D.; i. 7. 4.

ζημιόω, *ώσω*, ἐζημιόωκα, (ζημια loss, penalty) to punish, A. D. of penalty, vi. 4. 11.

ζητέω, *ήσω*, ἐζητήκα, to seek, inquire or ask for, A., I., ii. 3. 2: v. 4. 33.

ζυμῆτης, *ου*, (ζυμη leaven, ζέω to bubble up) adj., leavened, vii. 3. 21: v. 1. ζυμῆς, *ήτος*, or ζυμητής, *ου*.

ζωγρέω, *ήσω*, (ζωός, ἀγρέω to catch) to take alive, to take captive or prisoner, A., iv. 7. 22.

ζών, ζώντες, ζώνη, see ζάω, ii. 6. 29.

ζώνη, *ης*, (ζώννυμι to gird) a girdle, belt, ZONE. The girdle was important to the ancients for confining their loose dresses, and raising them when

too long for convenience (as in work); and also for sustaining weapons, pouches, &c. It was sometimes highly ornamented and costly; so that the Persian queens had the income of villages appropriated for their girdles (εἰς ζώνην for girdle-money, cf. "pin-money"). i. 4. 9; 6. 10.

ζώε, *ής*, *ος*, (ζάω) alive, living, iii. 4. 5. Der. ZODIAC, ZOO-LOGY.

H.

ή * alternative conj., aut, vel, or: ή . . ή either . . or: πότερον . . ή, πρότερον . . ή, or sometimes εἰ . . ή, utrum . . an, whether . . or: i. 3. 5; 4. 13, 16 (= otherwise); 10. 5: ii. 4. 3; 5. 17:— comparative conj. (after comparatives, and some other words of distinction, as ἄλλος, ἄλλως, ἄριστος, διαφέρω, πρόσθεν), quam, than, i. 1. 4s: ii. 2. 13: iii. 1. 20; 4. 33. See ἄλλῃ ή.

ή * adv., indeed, truly, surely, certainly, assuredly; sometimes introducing a direct question; i. 6. 8: v. 8. 6: vii. 4. 9; 6. 4.

ή, see ὅ. — ή, ής, ή (often as adv., where, which way), ήν, see ὅς. — ή see εἰπὶ, i. 3. 20.

ήβασκα, in pr. & ipf., (inceptive of ήβάω to be of age, fr. ήβη youthfulness prime) to become of age, come to manhood, iv. 6. 1: vii. 4. 7.

ήγαγον, see ἀγω, iv. 6. 21.

ήγάσθην, see ἀγαμαι, i. 1. 9.

ήγγελα, ήγγελλον, see ἀγγέλλω.

ήγγυόμην, see ἐγγύνω, vii. 4. 13.

† ήγεμονία, as, leadership, lead, foremost place, precedence, &c., iv. 7. 8.

† ήγεμόσυνος, *ος*, relating to guidance: ήγεμόσυνα [sc. ἐπὶ] thank-offerings for safe guidance or conduct, iv. 8. 25.

† ήγεμών, *ωτος*, *ὁ*, a leader; a guide, conductor, whether human or divine (as Hercules for the Greeks, vi. 5. 24s); a leader in war, commander, chief; a superior or sovereign, applied to a controlling state; &c.; i. 3. 14, 16s; 6. 2; 7. 12: vi. 1. 27; 2. 15.

ήγήομαι, ήσομαι, ήγημαι, (ἀγω) to lead, go before; to guide, conduct; to take the lead or advance, lead the way, be in the advance or van; to lead in war, command; &c., D., A.E., εἰς, ἐπὶ,

&c.: mentally, to lead to a conclusion (cf. Lat. *duco*), *think, consider, deem, suppose, believe*, i. (A.): δ ἡγούμενος the leader: τὸ ἡγούμενον the leading division of an army, the van, advance, or front: i. 2. 4; 4. 2; 7. 1; 9. 31: ii. 1. 11; 2. 4, 8; 4. 5, 26: v. 4. 10, 20.

† Ἡγήσ-ανδρος, *ov*, *Hegesander*, one of the 10 commanders chosen by the Arcadians and Achæans, vi. 8. 5.

ἡδῶν, ἡδῶσαν, see ὁρώ, i. 8. 21.

ἡδέως adv., c. ἡδίων, s. ἡδιστά, (ἡδύς) agreeably, pleasantly, at ease; with pleasure, gladly, cheerfully, cordially: c. more cheerfully, rather: ἡδιστ' ἀν ἀκούσαιμι I should most gladly hear, or be most glad to hear, i. 2. 2; 4. 9; 9. 19: ii. 5. 15: vi. 5. 17: vii. 7. 46.

ἡ-δη adv., (ἡ-δη surely now) comm. referring to the present with the recent past, or in strong distinction from the past; but sometimes to the present with the immediate future, in distinction from a more distant future: jam, already, by this time, just now, now, recently, at length; presently, forthwith: τὸ ἡδη κολᾶζειν the immediate chastisement: i. 2. 1; 3. 1, 11; 8. 1: ii. 2. 1: vi. 1. 17: vii. 1. 4; 7. 24.

ἡδονή, ἡς, pleasure, delight, enjoyment; an object of pleasure, gratification; delicious flavor: ii. 3. 16; 6. 6: iv. 4. 14. From ἡδῶ.

ἡδυνάμην, -ἡθην, see δύναιμι.

† ἡδύ-ανος, *ov*, producing sweet wine, vi. 4. 6.

ἡδύς, εἶα, ὅ, c. ἡδίων, s. ἡδιστος, (ἡδῶ) sweet, delicious, pleasing, pleasant, agreeable, i. 5. 3; 9. 25: vi. 5. 24.

ἡδῶ, ἥσω l., to please: P. & M. (f. ἡσθῆσομαι, a. ἡσθῆν) to be pleased, delighted, or gratified: to delight in, be fond of: D., P.; i. 2. 18; 4. 16: ii. 6. 28.

ἦεν, ἦσαν, or ἦσαν, see εἶμι.

ἡθέλον, ἡθέλησα, see ἐθέλω, i. 8. 13.

ἡκα, see ἱκαί, iv. 5. 18.

ἡκιστα, see ἦττων, i. 9. 19.

ἡκα, ἡξω, ἡκα l., to come; to come back, return; often as pl., to have come or arrived (cf. I am come), be here, 612: i. 2. 1, 6; 5. 12, 15; 6. 3: ii. 1. 9, 15. Cf. ὄχομαι.

ἡλασα, ἡλαυνον, see ἐλαύνω, i. 2. 23.

ἡλεγχον, see ἐλέγχω, iii. 5. 14.

Ἠλεῖος, *ov*, ὅ, (Ἠλῆς) an Elean. Elis was the most western province of Peloponnesus, containing a city of the

same name, and also Olympia, famed for the temple and great games in honor of Jupiter. It was hence regarded as a sacred territory; and was thus mainly protected, even in its un-walled towns, from invasion and ravage. Permitted and disposed to take little part in the quarrels of Greece, it enjoyed a long period of quiet and prosperity. It was natural and wise in Xenophon to choose it for residence, on his withdrawal from military and civil life. ii. 2. 20: iii. 1. 34.

ἡλεκτρον, *ov*, (ἔλη brightness) amber; electrum, an alloy of about four parts gold to one of silver; ii. 3. 15. Der. ELECTRICITY.

ἡλθον, see ἔρχομαι, i. 2. 18.

† ἡλ-βατος, *ov*, poet., (βαίνω) inaccessible, precipitous, i. 4. 4.

[ἡλιστα Ep. adv., (ἄλη wandering) in vain.]

† ἡλίθιος, *a, ov*, foolish, silly, senseless, stupid, stolid: τὸ ἡλίθιον folly, stupidity: ii. 5. 21; 6. 22: v. 7. 10.

ἡλικία, *as*, (ἡλικός how old) time of life, age, i. 9. 6: iii. 1. 14, 25.

ἡλικιώτης, *ov*, (v. l. ἡλιξ, ἰκος) an equal in age, comrade, i. 9. 5.

ἡλιος, *ov*, ὁ, (akin to ἔλη brightness) sol, the sun, an object of religious worship among the Greeks, and still more among the Persians, i. 10. 15: iv. 5. 35. See ἡμα. Der. HELIO-TROPE.

ἡλιπζον, see ἐλιπίζω, vii. 6. 34.

ἡλικα, ἡλων, see ἀλίσκομαι, iv. 2. 13.

[ἡμαι, ἡσο, ἡσθαί, &c., pret., to sit.]

ἡμεῖς we, pl. of ἐγώ, i. 3. 9 s, 18.

ἡμελημένως, (fr. pf. p. pt. of ἀμελέω) carelessly, incautiously, i. 7. 19.

ἡμεν, ἦτε, ἦσαν, see εἶμι, vii. 6. 9.

ἡμέρα, *as*, (as if from ἡμερος, sc. ὥρα, the mild time) the day (w. the art. often om., 533 d), a day, i. 2. 6; 7. 2, 14, 18: ii. 1. 2 s; 6. 7. See ἡμα, μετὰ. Der. EPH-EMERAL.

ἡμερος, *ov*, mild, tame; cultivated or garden (trees), v. 3. 12.

ἡμέτερος, *a, ov*, (ἡμεῖς) our: ἡ ἡμέτερα, sc. χώρα, our territory: τὰ ἡμέτερα our affairs, sometimes by periphr. for ἡμεῖς: i. 3. 9: iii. 5. 5 s: iv. 8. 6.

ἡμι- in compos., semi-, half-, HEMI-.

ἡμι-βρωτος, *ov*, half-eaten, i. 9. 26.

ἡμι-δαρκόν, *ov*, (δάρκεῖς) a half-daric, i. 3. 21.

ἡμι-δεής, ἐς, (δέω to want) wanting half, *half-emptied, half-full*, i. 9. 25.
 ἡμι-οβόλιον, ου, (οβόλος) a half-
 obol, i. 5. 6!
 ἡμι-όλιος, α, ου, (όλος) half as much
 again: neut. subst., *the whole and a
 half, a half more*, G., i. 3. 21.
 † ἡμισυκός, ἡ, ὅς, of mules, vii. 5. 2.
 ἡμί-ονος, ου, ὁ ἡ, a half-ass, a mule,
 v. 8. 5.
 ἡμί-πλεθρον, ου, a half-plethrum,
 about 50 feet, iv. 7. 6.
 ἡμισυς, εια, υ, (ἡμι-) semis, half:
 τὸ ἡμισυ [sc. μέρος] the half [part]:
 ἡμισυα ἄρτων half-loaves of bread: i.
 8. 22; 9. 26: iv. 2. 9; 3. 15.
 ἡμι-βάλλον = ἡμι-οβόλιον, i. 5. 6!
 ἡμουν, see ἐμείω, iv. 8. 20.
 ἡμφεγνόνου, see ἀμφι-γνώω, ii. 5. 33!
 ἡν, contr. fr. ἐάν, if, i. 1. 4; 4. 15.
 ἡν, ἦσθα, ἡν, see εἰμι, iii. 1. 27.
 ἡν, ἡν-περ, see ὅς, ὅς-περ, ii. 2. 10.
 ἡνυχόμεν, ἡνυχόμεν, see ἀν-έχω.
 ἡνύχθη, see φέρω, iv. 7. 12.
 ἡνίκα rel. adv., (ὅς) when, ch. w.
 ind., and more specific than ὅς, 53;
 i. 8. 1, 8, 17: iii. 5. 18 (o., see ὥρα)!
 ἡνι-οχος, ου, δ, (ἡρία rein, ἔχω) a rein-
 holder, driver of a chariot, i. 8. 20.
 ἡν-περ, contr. fr. ἐάν-περ, if indeed,
 if only, ii. 4. 17! iii. 2. 21: iv. 6. 17!
 ἦξαν, ἦξομαι, see ἦκω, i. 7. 1; 6. 3.
 ἦπερ just as, just where, see ὅς-περ.
 ἡπιστάμεν, see ἐπ-ίσταμαι, v. 1. 10.
 † Ἡράκλεα, as, Heraclea (city of
 Hercules), a prosperous commercial
 city on the Bithynian coast of the
 Euxine, a Megarian colony, v. 6. 10:
 vi. 2. 1; 4. 2. || Herakli, or Eregli.
 † Ἡρακλειδης, ου, Heracles, from
 Maronēa in Thrace, an unprincipled
 and trickish agent of Neuthe, vii. 3. 16.
 † Ἡρακλειδης, ου, (a man of Ἡρά-
 κλεια) a Heracleot or Heracleian, v. 6.
 19: vi. 2. 3, 17 s.
 † Ἡρακλειδης, ἰδος, ἡ, (sc. γῆ) Hera-
 cleidis, the territory belonging to He-
 raclea, vi. 2. 19.
 † Ἡρα-κλῆς, * εὐν, εἰ, ἐα, εἰς, Heracles
 or Hercules, son of Jupiter and Al-
 ceme, the most celebrated of all the
 heroes of antiquity. The greatest of
 the twelve labors which he performed
 at the bidding of Eurystheus, was his
 descent into Hades and bringing
 thence the monster Cerberus, whom
 he showed to his taskmaster and then

restored. Tradition connected this
 descent with various localities, most
 commonly with a cave near Cape
 Tænarum in Laconia. His exploits
 in removing the dangers of travel
 from wild beasts and robbers, led to
 his especial worship as a conductor
 in perilous journeys (ἡγεμῶν). iv. 8.
 25: vi. 2. 2; 5. 24 s.
 ἡράσθη, see ἐραμαι, iv. 6. 3.
 ἡράσθη, ἡρήμην, see ἀπείω, iii. 1. 47 s.
 ἡρήνευσεν, see ἐρμηνεύω, v. 4. 4.
 ἡρέαμην, ἡρχόμην, see ἀρχω.
 ἡρόμην, ἡρόσθην, ἡρότῃσθα, see ἐρω-
 ράω, i. 3. 20; 6. 7 s; 7. 9.
 ἡς, ἡς-περ, see ὅς, ὅς-περ, iii. 2. 21.
 ἡσαν, ἡσθα, ἡσθη, see εἰμι, i. 1. 6.
 ἡσαν or ἦσαν, see εἰμι, iv. 4. 14.
 ἡσθημαι, ἡσθόμεν, see ἀσθάνομαι.
 ἡσθη, see ἡδομαι, i. 2. 18.
 ἡσθιον, see ἐσθίω, ii. 1. 6.
 † ἡσυχάζω, δώω, to keep quiet or still,
 keep one's place, v. 4. 16.
 † ἡσυχῇ or ἡσυχῆ, quietly, stilly,
 noiselessly, i. 8. 11.
 † ἡσυχία, as, ease, quiet, rest, tran-
 quillity: καθ' ἡσυχίαν at one's ease,
 in quiet, quietly, peaceably, without
 molestation: ii. 3. 8. See ἀγῶ & ἔχω.
 ἡσυχος, ου, (ἡμα!) still, quiet, with-
 out clamor, vi. 5. 11! [5. 11!]
 † ἡσυχως quietly, without clamor, vi.
 ἡτε, ἡτε, see εἰμι, εἰμι, ii. 5. 39.
 ἡτῃσα, ἡτούμην, see αἰρέω, ii. 4. 2.
 ἡτρον, ου, (ἡτρον heart) the abdomen,
 esp. below the navel: μέχρι τοῦ ἡτρον
 as far as the groin, iv. 7. 15.
 † ἡττάομαι, ἡττήσομαι, oftener p. ἡ-
 τηθήσομαι, ἡττημαι, a. ἡττήθην, to be
 inferior, surpassed, or worsted, G. P.;
 to be conquered, defeated, or vanquished,
 as pass. of νικάω and sometimes, like
 this, w. the pres. as pf., 612; i. 2. 9:
 ii. 3. 23; 4. 6, 19; 6. 17: iii. 2. 39.
 ἡττων, ἡκιστος, c. & s. (as fr. Ep. adv.
 ἡκα slightly, aspirated) referred to μ-
 κρός or kakós, less, least, or worse,
 worst: c. weaker, inferior, v. 6. 13,
 32: neut. as adv., c. ἡττων less, the
 less, less likely or ably, ii. 4. 2: vi. 1.
 18: vii. 5. 9; s. (otherwise rare) ἡκιστε
 least, the least, least of all, i. 9. 19.
 ἡξάμην, ἡχόμην, ἡύρισκον, ἡτρον,
 ἡτύχησα, see εἰδομαι, εἰρίσκω, εἰτυ-
 χέω, i. 4. 7! 9. 29! iv. 8. 25! vi. 3. 6!
 ἡχέσθη, ἡχθόμεν, see ἀχθομαι.
 ἡχθην, see ἀγω, vi. 3. 10.

Θ.

θ' for τέ, by apost. before an aspirated vowel, i. 3. 9.

θάλαττα (-σσα), ης (ἄλς sal, salt?) the sea, a general name for the great connected body of salt- or sea-water (often without the art. 533 d): θάλαττα μεγάλη η great or heavy sea, i. e. a great or violent rush of the sea (cf. magnum mare, Lucr. 2. 553): i. 1. 7; 2. 22; 4. 1. 4; iv. 7. 24; v. 8. 20. Cf. πόντος.

θάλπος, εος, τό, ιαρινή, heat; pl. calōres, attacks of heat, heat, iii. 1. 23.

θαμινά adv. = θαμῶ (ἄμα) often, frequently, iv. 1. 16.

θάνατος, ου, ὁ, (θνήσκω) death; kind of death, mode of execution: ἐπὶ θανάτῳ for death, in token of death, as a sign of execution: i. 6. 10; ii. 6. 29; iii. 1. 43. Der. EU-THANASY.

ἰθανάτως, ὥσω, to condemn to death, A., ii. 6. 4.

θάπτω, *θάψω, 2 a. p. ἐτάφην, to bury, inter, A., iv. 1. 19; v. 7. 20.

†θαρράλος, α, ου, c., courageous, bold, daring, confident, πρὸς, iii. 2. 16.

†θαρράλως courageously, boldly, fearlessly, confidently, with confidence, πρὸς: τὸ ἔχων θ. to have one's self confidently, a feeling of confidence, fearlessness: i. 9. 19; ii. 6. 14; vii. 3. 29; 6. 29.

†θαρρῆς, ἦσω, τεθαρρήκα, to be courageous or of good courage; to be bold, fearless, or confident; to take heart: to have no fear of, A.: pt. as adv., confidently, with confidence, without fear, 674 d: i. 3. 8; iii. 2. 20; 4. 3.

θάρρος, εος, τό, courage, confidence, vi. 5. 17. [7. 2.]

ἰθαρρῶναι, ὥνῶ, to encourage, cheer, i. θαρσ- v. l. for θαρρ- in θάρρος, &c.

Θαρύπας, ου, Tharypas, a favorite of Menon, ii. 6. 28.

θάτερον or θάτερον, &c., by crasis for τὸ ἕτερον, &c., 125 b; pl. ἐκ τοῦ [sc. χωρίου] ἐπὶ θάτερα [sc. μέρη], from [the region upon] the other or farther side, v. 4. 10.

θάττων, ου, c. of ταχύς, i. 2. 17.

θαύμα, ατος, τό, (θαύμαι to gaze upon) wonder or a subject of wonder, a marvel, vi. 3. 23.

ἰθαυμάζω, δόμαι, less Att. δώω, τεθαύμακα, α. ἐθαύματα, to wonder, marvel, admire, be surprised or astonished,

CP., A., G., 472 e, i. 2. 18; 3. 28; 8. 16; 10. 16: vi. 2. 4.

†θαυμάσιος, α, ου, s., wonderful, marvellous, admirable, G. i. 3. 15: iii. 1. 27.

ἰθαυμαστός, ἦ, ὢν, s., to be wondered at, wonderful, wondrous, strange, surprising, D., i. 9. 24 i. 5. 15: iv. 2. 15.

†Θαψακηνός, ου, ὁ, α Thapsacene, a man of Thapsacus, i. 4. 18.

Θάψακος, ου, ἡ, Thapsacus (Tiph-sah, i. e. passage or ford, 1 Kings 4. 24), a city near a much-frequented ford of the Euphrates, though the Thapsacenes flattered Cyrus by saying that the river had never before been fordable at that point. Alexander here crossed by two bridges, doubtless of boats; but Lucullus forded the stream with his army, and Ainsworth states that the depth of the water was reduced to 20 inches in the autumn of 1841. i. 4. 11. || Ruins near the Ford of the Anese-Beduids.

θεά, ας, (akin to θέσμαι to gaze upon) a sight, spectacle, iv. 8. 27.

θεά, ἄς, (θεός) a goddess, vi. 6. 17 (elsewhere ἡ θεός, 174 d, v. 3. 6 s, 13).

ἰΘεα-γένης, εος, see Θεο-γένης.

†θέαμα, ατος, τό, a sight, spectacle, iv. 7. 13.

θεάομαι, δόμαι, τεθεῶμαι, (θεά) to look on, gaze at, behold, observe, witness, watch, perceive, see, with surprise, wonder, or admiration often implied, A. P., CP., i. 5. 8: v. 7. 26: vi. 5. 16. Cf. ὀρώ. Der. THEATRE.

θεῖν to run, see θέω, i. 8. 18.

θεῖος, α, ου, (θεός) divine, by divine interposition, supernatural, miraculous, i. 4. 18.

θέλω to wish, will, see ἐθέλω.

θέμενος, θέντες, &c., see τίθημι.

†Θεο-γένης, εος, Theogenes, a lochage from Locris, vii. 4. 18: v. l. Θεα-γένης.

†Θεό-πομπος, ου, Theopompus, an Athenian, only mentioned by some mss., ii. 1. 12. Other mss. have here ξενοφών, and two have ξενοφών in the text, and θεόπεμπος in the margin. We cannot suppose that there was a general named Theopompus, and it is extremely improbable that a person of inferior rank, so quiet and insignificant as to be nowhere else mentioned, should have interfered in an interview of the generals with the

king's heralds. But Xenophon, who was with the army simply as the intimate friend of Proxenus, and by the special invitation of Cyrus, held no position of inferiority. With entire propriety, he might be invited by Proxenus to attend him in the interview as a friend; and might take part in the conversation to support him, if a fit occasion should arise. Compare i. 8. 15: ii. 5. 37. Hence, also, Diodorus might naturally ascribe to Proxenus himself (xiv. 25) the words spoken by one who was present as his companion. How then could the change of name have arisen in some of the best mss.? Perhaps as follows: in view of the subsequent preservation of the army through Xenophon, an enthusiastic reader may have written in the margin, by the side of his name, *θεόπρεμος, the heaven-sent* (= *θεό-πρεμος*, while in the marginal *θεόπρεμος* the two forms seem blended); and, through a common mistake, a subsequent copyist may have understood as a correction what was simply meant as a comment, and have substituted it in the text.

θεός, εὐ, ὁ ἡ, deus, a god, deity, divinity, (ἡ θεὸς goddess, iii. 2. 12: v. 3. 68): σύν τοῖς θεοῖς with the help of the gods, or by their will or favor: πρὸς θεῶν before or by the gods. The art. is often omitted v. θεός, 533 c. The Anabasis abounds in appeal or reference to "the gods," as a general expression for the Divine and Supreme Power (so ὁ θεός the Deity, vi. 3. 18); but makes comparatively little mention of any particular god, showing how far polytheism had lost its hold upon the Greek mind. i. 4. 8; 6. 6: ii. 3. 22 s: iii. 1. 5 s, 23 s. Der. THEISM, ATHEIST. †θεο-σέβεια, as, (σέβω to revere) piety, religion, ii. 6. 26.

†*θεραπεύειν, εἶσω, τεθεράπευκα, to take care of, provide for, cherish, court, A., i. 9. 20: ii. 6. 27. Der. THERAPEUTIC.*

θεράπων, οὖρος, ὁ, (θερῶ to warm) an attendant, waiter, servant, i. 8. 28? θερίζω, ἰσω ἰώ, (θερός summer, fr. θέω to warm) to spend or pass the summer, iii. 5. 15.

θερμασία, as, (θερμός warm, fr. θέω to warm) warmth, v. 8. 15.

Θερμάδων, οὖρος, ὁ, the Thermōdon,

a river of Asia Minor, flowing into the Euxine. Its banks were the fabled abode of the Amazons. v. 6. 9: vi. 2. 1. †Thermeh-Chai.

θεσσαί, θεσσαί, see τίθημι, i. 6. 4.

†*Θεσσαλία (older Θεσσαλία), as, Thessaly, a large, fertile, and populous, but rude province in the northeast of Greece. It consists mostly of the rich basin of the Peneüs, surrounded by mountains, among which are the famed Olympus and Ossa (with the beauties of Tempe between), and Pelion. Its institutions were mostly oligarchic, a few noble families domineering. Its rank was highest in the early history of Greece, when it contained the original Hellas, and sent Jason to the Argonautic adventure, and Achilles to Troy. i. 1. 10.*

Θέτταλος (older Θέτταλος), ου, ὁ, a man of Thessaly, a Thessalian, i. 1. 10.

θέω, θεύομαι, ipf. ἔθεον, (other tenses supplied by τρέχω) to run, ἄρμα, eis, ἐπὶ, πρὸς, &c., i. 8. 18: ii. 2. 14: iv. 3. 21, 29.*

θεωρεῖν, ἦσω, τεθεώρηκα, (θεωρεῖς spectator, fr. θεόρομαι) to view, behold, observe, witness: to inspect or review an army; to attend games or rites as a sacred deity: A.; i. 2. 10, 16: ii. 4. 25 s: v. 3. 7. Der. THEOREM, THEORY.

Θηβαῖος, ου, ὁ, a man of Thebes, a Theban, ii. 1. 10. Thebes (Θῆβαι) was the chief city of Boeotia, said to have been founded by the Phœnician Cadmus and walled to the music of Amphion. It was wonderfully rich in legendary story, e. g. as the birthplace of Bacchus and Hercules, and the scene of the tragic fortunes of Œdipus and Niobe. In the historical age, it commonly held the rank of the third city in Greece; but, for a short period after the battle of Leuctra, of the first.

Θήβη, ης, Thebe, a town of western Mysia (also assigned to Lydia, as early occupied by the Lydians), under Mt. Placus. According to Homer, Andromache was the daughter of its king; and the capture of the beautiful Chryseïs, in connection with its sack by Achilles, gave occasion to the action of the Iliad. Persishing itself, it left its name to a fertile plain in the vicinity of Adramyttium. vii. 8. 7.

[*θήρ*, *θηρὸς*, δ, *fera*, a wild beast; cf. Germ. *thier*, Eng. *deer*.]

† *θήρα*, α, a hunt or chase of wild beasts, v. 3. 8, 10.

† *θηράω*, ἄω, *τεθῆρακα*, to hunt, chase, or pursue wild beasts; to prey upon; A.; i. 5. 2: iv. 5. 24: v. 1. 9.

† *θηρεῖν*, εῖω, *τεθῆρεκα*, to hunt or chase wild beasts; to catch or take, as a hunter his prey; A.; i. 2. 7, 13.

† *θηρῆιον*, ου, dim. of *θήρ*, but comm. used in prose for it, 371 f; a wild beast or animal, i. 2. 7; 5. 2; 9. 6.

θησαυρός, οῦ, δ, (*τήθημι*) *thesaurus*, a store laid up, TREASURE; treasury; v. 3. 5; 4. 27.

Θήκη, ου, *Theches*, a mountain from which the Cyreans obtained their first and transporting view of the Euxine, iv. 7. 21. || Acc. to Strecker, *Kolat-Dagh*; to others, *Tekir-Dagh*, &c.

Θιβρων, ωος, *Thibron*, a Spartan general who was sent in the winter of 400–399 B. C., to protect the Ionian cities from the Persians, and who took the returned Cyreans into his service. From want of efficiency and good discipline, he was superseded, in about a year, by Dercyllidas. In a later command against the Persians, B. C. 391, his carelessness cost him his life. vii. 6. 1; 8. 24: v. l. *Θιβρων*.

Θήσκει * (oftener *ἀπο-θνήσκει*, exc. in the complete tenses), *θαυοῦμαι*, *τέθνηκα*, 2 a. *θάναον*, 2 pf. pl. *τέθνημεν*, &c., inf. *τεθῆναι*, pt. *τεθνήκως*, to die, fall in battle; as pass. of *κτείνω*, to be slain: pf. pret., to [have died] be dead, pt. dead; *τεθῆναι ἐπηγγέλλετο* he offered or consented to be a dead man, i. e. to die or be put to death immediately: i. 6. 11: ii. 1. 3: iv. 1. 19; 7. 20.

† *θνητός*, ὅ, *ov*, mortal, liable or exposed to death, iii. 1. 23.

Θάνα v. l. for *Δάνα*, i. 2. 20.

Θόρυβος, ου, δ, (akin to *θρέωμαι* to cry, and Lat. *turba*) noise, outcry, uproar, tumult, alarm, murmur, i. 8. 16: ii. 2. 19: iii. 4. 35 s: iv. 2. 20.

Θούριος, ου, δ, a *Thurian*, a man of Thurii, a flourishing city founded by an Athenian colony, B. C. 443, near the ruins of Sybaris on the Tarentine Gulf in southern Italy. Among the colonists were the historian Herodotus and the orator Lysias. v. 1. 2. || Ruins near Terra-Nuova.

Θράκη, ης, (*Θράξ*) *Thrace*, a rude country in southeastern Europe, north of the Aegean and Propontis. If this region was occupied early by more civilized tribes, to which Orpheus, Musæus, Thamyris, &c., belonged, they prob. moved southward into Greece. v. 1. 15. || *Rumelia*. — 2. A neighboring district in Asia, across the Bosphorus, so called as occupied by Thracian tribes; oftener called *Bithynia*, from the chief of these tribes; vi. 4. 1. † *Θράκιον*, ου, *Thracium*, or the *Thracian Area*, in Byzantium, probably near the Thracian Gate, vii. 1. 24.

† *Θράκιος*, α, ου, *Thracian*, vii. 1. 13. *Θρακίται* v. l. for *Τρακίται*.

Θράξ, *Θραξ*, δ, a *Thracian*, a man of Thrace (in Europe or Asia); as adj., *Thracian*. The Thracians were not wanting in activity, energy, or courage; but, though claiming relationship to their Greek neighbors, they partook but scantily of the Greek culture. Among their too prevalent characteristics were ferocity, cruelty, intemperance, and faithlessness. i. 1. 9; 2. 9: vi. 4. 2: vii. 1. 5; 3. 26.

† *θραστής* adv., boldly, iv. 3. 30.

θραστής, εἰα, ὅ, c. ὕπερος, (having the same stem w. *θράσος* = *θάρσος* or *θάβρος*) bold, daring, spirited, v. 4. 18; 8. 19.

θρήσκειν, see *τρέφω*, vi. 5. 20.

θρόνος, ου, δ, a seat, esp. the elevated seat of a ruler, a THRONE, ii. 1. 4. *θυγάτηρ*, * (*τρέπος*) *τρός*, *τρί*, *τέρα*, *θύγατερ*, ἡ, Germ. *tochter*, a DAUGHTER, ii. 4. 8: iv. 5. 24.

θόλακος, ου, δ, a sack, bag, vi. 4. 23.

θύμα, ατος, τό, (*θύω*) a victim, sacrifice, vi. 4. 20: vii. 8. 19.

Θύμβριον, ου, *Thymbrium*, a city of Phrygia, now represented acc. to some by Akshehr (i. e. *white city*), and acc. to others by Ishakli; while the copious fountain Olu-Bunár (i. e. *great fountain*), between these towns, has been regarded by some as the famed spring of Midas. i. 2. 13.

† *θυμο-αδής*, ες, or *θυμόδης*, ες, c. ὕπερος, (*εἶδος*) spirited, mettlesome, iv. 5. 36.

† *θυμόδομαι*, ὠσομαι, *τεθύμωμαι*, to be angry, provoked, incensed, or enraged, D., ii. 5. 13.

θυμός, οῦ, δ, (*θύω* to rush) the rush of feeling, spirit, anger, passion, resentment, vii. 1. 25.

Θυροί, ὧ, οί, *the Thyni*, a Thracian tribe near Byzantium, especially formidable in the night. A part of this tribe crossed, like the Bithyni, into Asia. vii. 2. 22, 32; 4. 14.

Θύρα, ας, (cf. Lat. *foris*, Germ. *thür*) a door, often in the plur., even when a single entrance is spoken of: pl. *door or doors, gates, quarters, residence, court* (cf. *sublime porte*): ἐν ταῖς θύραις *at the very door or gates*, sometimes used as a strong expression for nearness: i. 2. 11; 9. 3: ii. 4. 4; 5. 31.

† **θύρπερον**, ου, a door, gate, v. 2. 17.

† **θύσια**, ας, a sacrifice, offering to a god, iv. 8. 25 s: v. 3. 9: vi. 4. 15.

θύω (ῥ), θύω, ῥέθωκα, to sacrifice, offer to a god, D. A., AE.: τὰ Λύκαια ἔθυσεν *offered the Lycaean sacrifices, celebrated the Lycaean rites or festival*: i. 2. 10: iii. 2. 9, 12: *M. to sacrifice for learning the will of the gods or future events, to take or consult the auspices*, AE., D. (of the god, or of the person for whom), CP., I., ἐν, περ, ὑπέρ, ii. 2. 3: v. 6. 22, 27 s: vii. 8. 4 s.

† **θυρακίς**, ἰω, to arm with a cuirass; *θυρακισμένος equipped with a corselet, clad in armor*: *M. to put on one's own cuirass or armor, arm one's self*: ii. 2. 14; 5. 35: iii. 4. 35.

θύραξ, ἄκος, ὁ, a cuirass, corselet, breastplate. The Greek cuirass comm. consisted of two metallic plates, adapted to the shape of the body, one for the front, and the other for the back. These were ch. united by shoulder-pieces, the belt, and hinges or buckles at the sides. The cavalry cuirass was esp. heavy. Some nations wore corselets of thick, firm layers of flaxen cloth or felting. i. 8. 3, 26: iii. 4. 48: iv. 7. 15. Der. THORAX.

Θύραξ, ἄκος, an officer from Boeotia, who often contended with Xenophon, v. 6. 19, 25, 35.

I.

ἰδομαι, ἰδομαι, ἱάμαι I., to heal, cure, dress a wound, i. 8. 26.

Ἰασόνιος, α, ον, (Ἰάσων Jason) *Jasonian*: Ἰασονία ἀκρὴ *the Jasonian Shore*, a promontory not far from Cotyōra, where Jason was supposed to have landed in the Argonautic Ex-

pedition, vi. 2. 1. || *Yasun-Burun*, or Cape Bona.

ἰατρός, οὔ, ὁ, (ἰδομαι) a healer, surgeon, physician, i. 8. 26: iii. 4. 30.

ἰδαίω, ἰδομαι, ἰδαίω, ἰδών, see ὀπάω, i. 2. 18; 9. 13: ii. 1. 9. Der. IDEA.

Ἰδῆ, ης, *Ida*, a mountain-range in Mysia, south of Troy. Here, in the old myths, Paris awarded the prize to Venus, and the gods sat to watch the strife about Troy. Its highest point, Gargaron (now Kaz-Dagh), is about 4650 feet high. vii. 8. 7.

ἰδιος, α, ον, one's own, private, personal: εἰς τὸ ἰδίον *for one's private or personal use or benefit, for one's self*: ἰδίᾳ, as adv., privately, in private, personally, by one's self, on one's own account: i. 3. 3: v. 6. 27. Der. IDIOM.

† **ἰδιότης**, ης, peculiarity, ii. 3. 16.

† **ἰδιότης**, ου, a private or common person or soldier, a private, i. 3. 11: vi. 1. 31: vii. 7. 28. Der. IDIOT.

† **ἰδιωτικός**, ῥ, ὢν, relating to a private person, or denoting a private station, vi. 1. 23.

ἰδρώ* ὦσω, ἰδρωκα I., (ἰδω sweat)

sudo, to sweat, perspire, i. 8. 1.

ἰδῶ, ἰδών, see ὀπάω, i. 2. 18.

ἱεμαί or **ἱεμαι**, see ἱημ, i. 5. 8.

ἱεμαί, ἰδῶ, ἱεμαί, ἰδῶ, ἰδών, see εἶμι.

† **ἱεπεύω**, ου, a victim for sacrifice, an animal such as were used for sacrifice or food (since the two uses were so intimately united); pl. *cattle*: iv. 4. 9: vi. 1. 4, 22; 5. 1 s.

† **Ἱερὸν ὄρος**, τὸ, *the Sacred Mountain* (Mons Sacer), a mountain west of the Propontis, on the direct route from Byzantium to the Chersonese, vii. 1. 14; 3. 8. || *Tekir-Dagh*.

ἱερός, ὁ, ὢν, sacred, consecrated, holy, hallowed, G. 437 b: τὸ ἱερὸν [sc. δῶμα] *the temple*: τὰ ἱερά *the sacred rites, sacrifices, auspices*: from their esp. use in divination, *the entrails* [sacred parts] of the victim: τὰ ἱερά γίγνεται *the sacrifices take effect, are auspicious*: i. 8. 15: ii. 1. 9; 2. 3: iv. 3. 9; 5. 35: v. 3. 9 s, 11, 13. Der. HIERO-GLYPHIC.

† **Ἱερώνυμος**, ου, Hieronymus, an Elean, the oldest lochage in the division of Proxenus, and influential for good, iii. 1. 34: vi. 4. 10.

ἱημ* ῥῶω, εἶκα, α. ῥῥα (εἶμω, ῥ, εἶμω, &c.) to send, throw, hurl, shoot, let fly, A., D. of missile, κατὰ, εἰς, i. 5.

12: iv. 5. 18. *Μ. ἵμαι* (v. l. *ἵμαι*, referred to *εἶμι*, 45 p) to send one's self, *hasten, hurry on, rush, spring, etc.*, i. 5. 8; 8. 26: iv. 2. 7 s, 20.

ἵπτε, ἴπτε, see *εἶμι*, vii. 2. 26; 3. 4.

ἱκανός, ἡ, ὄν, c., (*ἱκω*) reaching the desired end, *sufficient, enough; adequate, required; able, capable, competent, qualified, adapted*: *ἱκανόν* [sc. *χωρίον*] *a sufficient distance*: i., D., *δς, ὡς, ὥστε*: i. 1. 5; 2. 1; 3. 6; 7. 7: ii. 3. 4: v. 2. 30; 6. 12, 30: vi. 4. 3.

ἱκανῶς *sufficiently, adequately*, iv. 3. 31.

ἱκετεύω, εἶω, to supplicate, entreat, beseech, A. I., vii. 4. 7, 10, 22.

ἱκέτης, ὢν, (ἱκω) one who comes for aid, *a suppliant*, vii. 2. 33.

Ἰκόνιον, οὐ, Iconium, an old city of Phrygia, near Lycaonia, in which it was afterwards included. Paul visited the city more than once, and made many converts. In the eleventh century, it became the capital of a powerful Seljuk sovereignty, which gave it a prominent place in the history of the Crusades. It is still an important city, and the capital of a pashalic. i. 2. 19. || *Konieh*.

[*ἵκω* * poet., *to come, arrive, reach, akin to ἵκω*, 114 d.]

ἱλαός, ὢν, Att. contr. fr. ἱλαός, ὢν, propitious, gracious, kind, vi. 6. 32.

ἵλη, ἡ, a troop, esp. of horse, often set at 64 men, i. 2. 16: fr. *εἴλω* *to coil*.

ἱμάς, ἄντος, ὁ, a leathern strap or thong, iv. 5. 14.

ἱμάτιον, οὐ, (ἐννύμι to clothe) a garment, vestment, esp. an outer garment; pl. clothes, clothing; iv. 3. 11 s.

ἵνα * final conj., *in order that, so that, that*, comm. w. subj. or opt., i. 3. 4, 15; 4. 18; 10. 18.

ἵμα, ἰόντος, ἰόντων, &c., see *εἶμι*.

ἵππ-αρχος, οὐ, ὁ, (ἀρχω) a hipparch, commander of cavalry, master of horse, iii. 3. 20.

ἵππασια, ας, riding about, movements on horse, ii. 5. 33.

ἵππεία, ας, cavalry, v. 6. 8.

ἵππεύς, ἑὺς, ὁ, horseman, knight; pl. cavalry, horse (collectively). The Greek horseman was comm. armed much like the hoplite; exc. that he usually carried no shield, and hence wore a stouter cuirass. Metallic armor was also provided for the head, breast,

and sides of the horse. From the mountainous character of their country, however, and their habits of city life, the Greeks used cavalry very much less than the eastern nations. i. 2. 4; 5. 2, 13; 6. 2 s; 8. 7.

ἵππικός, ἡ, ὢν, of or for cavalry: subst. *ἵππικόν* [sc. *στράτευμα* or *πληθος*] *cavalry [force]*: i. 3. 12; 9. 31.

ἵππόδρομος, οὐ, ὁ, a race-course for horses, hippodrome, i. 8. 20.

ἵππος, οὐ, ὁ ἡ, a horse, mare: *ἀπὸ ἵππου* [from a horse] *on horseback*: *οἱ ἵπποι* sometimes = *οἱ ἵππεῖς* the horse, cavalry: i. 2. 7; 8. 3, 18: vii. 3. 39. Der. HIPPO-POTAMUS (river-horse).

Ἴρις, ἰος or ἰδος, ὁ, the Iris, a considerable river in the northeast part of Asia Minor, flowing into the Euxine, v. 6. 9: vi. 2. 1. || The Yeshil-Irnak, i. e. *Green River*.

Ἰσθί, ἵσσημι, ἵσσημι, ἵσσημι, see ὁράω. *Ἰσθμός, οὐ, ὁ, (εἶμι) the place to go on, an ISTHMUS*: as a prop. name, the *Isthmus of Corinth*, the neck of land (about five miles across, where narrowest) connecting the Peloponnese w. the mainland of Greece, and separating the Corinthian and Saronic Gulfs. Repeated attempts were made and abandoned, to connect these gulfs by a canal. The famed Isthmian Games were here celebrated in honor of Neptune. ii. 6. 3.

ἴσο-πλευρός, ὢν, (πλευρά) equal-sided, equi-lateral, iii. 4. 19.

ἴσος, ἡ, ὢν, equal, D.: *ἐν ἴσῳ* *on an even line, with equal step*: *ἐξ ἴσου* *from equal ground, on an equality or par*: *εἰς τὸ ἴσον* *upon equal ground, to a level*: *ἴσῳ κρατεῖν* *to bear equal sway or have equal power*: i. 8. 11: ii. 5. 7: iii. 4. 47: iv. 6. 18: v. 4. 32. Hence 180- in many compounds.

ἴσο-χαλῆς, ἑς, (χαῖλος lip, brim) level with or up to the brim, iv. 5. 26.

Ἰσσοί, ὢν, οἱ, and Ἰσσοί, οὐ, ἡ, Issus or Issi, an important city in the eastern part of Cilicia, at the head of a gulf bearing its name (now the Gulf of Scanderoon). Near it, B. C. 333, Alexander won a great victory over Darius III. i. 2. 24; 4. 1. || Ruins near the northeast extremity of the gulf.

ἵσσημι, see ὁράω, i. 5. 16; 7. 3.

*ἵσσημι, * στήσω, ἑστήκα (2 pf. ἑστάμεν, &c., ἑστάναι, ἑστώς), plp. ἑστήκειν*

or *εστῆκεν*, 1 a. *ἐστηα*, 2 a. *ἐστη*, to set up, STATION; to make stand or halt, to stop (trans.); A.; i. 2. 17; 10. 14:—M., w. act. 2 a. and complete tenses (used preteritively), sto, to STAND, intrans.; to stand one's ground, make a stand; but 1 a. m. to set up for one's self, erect, A.; i. 3. 2; 5. 2, 13; 10. 1, 11; iv. 6. 27; 7. 9.

ιστιον, ou, (dim. of *ιστίς* web) a sail, i. 5. 3.

†*ισχυρός*, d, b, s., strong, mighty, powerful; vehement, severe; i. 5. 9; ii. 5. 22; iv. 5. 20; 7. 1; v. 8. 14.

†*ισχυρῶς*, c. *brepaw*, strongly, forcibly, vigorously; energetically, strenuously, resolutely; vehemently, severely; exceedingly, very; i. 2. 21; 5. 11; iii. 2. 19.

ισχύς, βοs, ἡ, (ἰs vis, strength) strength, might, force; a force of soldiers, a strong force; i. 8. 22; iii. 1. 42.

ισχῶς (strengthened form of *ἐχω* q. v.) to hold, arrest, check, A., vi. 5. 13; impers. *ισχέο* it was held or held itself, the matter stuck, the negotiation was suspended, vi. 3. 9.

ισως adv., (ἴσως) with equal chances, perhaps, probably; sometimes, from Greek courtesy, where we might rather say *doubtless*; ii. 2. 12; iii. 1. 37.

Ἰταβίλιος, ou, *Itabellius*, a Persian commander, who went to the aid of Asidas, vii. 8. 15: v. l. *Ἰραπέτης*, &c.

ἵστων (fr. *εἶμι*) *ἵστω* it is necessary, proper, or best to go, one must or should go, 682, iii. 1. 7; vi. 5. 30.

ἵστρος, vor, ἡ, a rim, as of a shield; a shield-rim; iv. 7. 12.

ἵστρον, see *εἶμι*, i. 4. 8?

ἰχθύς, βοs, ὁ, a fish, i. 4. 9. Der. ICHTHYO-LOGY. The Syrian gods Dagon and Derceto (who had also other names) were worshipped in a form human above, but fish-like below.

ἰχθυσ, eos, τό, and dim. in form *ἰχθυον*, ou, a track, trace, footstep, i. 6. 1; 7. 17; vii. 3. 42.

Ἰωνία, as, (*Iowes* Ionians) *Ionía*, the central part of the western coast of Asia Minor, so named from its early colonization by the Ionians, whose descent was traced from Ion, grandson of Deucalion. It was the favorite seat (with the adjacent islands) of early Greek letters and art, the home of i-c and Elegiac poetry, of Ionic architecture, &c.; but unfortunately, from

its position, could not maintain its independence against the Lydians and afterwards the Persians. Assistance given to the Ionians was a pretext with the Persians for invading Greece. i. 4. 13; ii. 1. 3.

†*Ἰωνικός*, ἡ, b, *Ionian*, pertaining to *Ionía*, i. 1. 6.

K.

κα- often in crasis for *καὶ δ-* or *καὶ ἐ-*. *καγαθός*, *καγῶ* = *καὶ ἀγαθός*, *καὶ ἐγώ*. *καθ'* by apostroph. for *κατά*, before an aspirated vowel, i. 10. 4.

καθά rel. adv., (*καθ' δ*) according as, as, vii. 8. 4?

καθαίρω, apw, *κεκάρηκα*, a. *ἐκάθηκα* or *ἐκάθαπα*, (*καθαρός* pure) to cleanse, purge; to purify in a religious sense; A.; v. 7. 35.

καθάρως rel. adv., (*καθ' ὅπως*) just according as, just as, even as, v. 4. 23.

καθαρίζω, oú, d, (*καθαίρω*) purification, v. 7. 35.

καθ-ἵστωμαι, * f. *καθ-εδοίμαι*, ipf. *ἐκαθεζόμην*, (*ἵστωμαι* to sit, poet.) to seat one's self, sit down; to halt, rest; i. 5. 9; iii. 1. 33; v. 8. 14.

καθ-ιστήκαν, see *καθ-ίστημι*.

καθ-ἵκω, * *ἐλῶ*, ipf. *ἐλκω*, to draw or haul down, as vessels into the sea, to launch, A., vii. 1. 19.

καθ-ἵπτω, see *καθ-ίπτω*, vi. 5. 25.

καθ-εἶδω, * *εὐδῆσθω*, ipf. *ἐκάθευδον* or *καθηΐδον*, (*εἶδω* to sleep) to lie down and sleep, to sleep, repose, i. 3. 11.

καθ-ηγχομαι, ἡσμαι, ἡρημαι, to lead down: *ταῦτα καθηγείσθαι* to conduct this enterprise, vii. 8. 9.

καθ-ῆδω-παθῆω, ἡσω, (*ἡδός*, *πάσχω*) to revel down, to spend, waste, or squander, in luxury or pleasure, A., i. 3. 3.

καθ-ήκω, ἡκω, ἡκα 1., to come down to, to reach or extend down, eis, ἐπὶ, *ἀρό*: to appertain to, belong as a duty, D. 1.: i. 4. 4; 9. 7; iii. 4. 24; iv. 3. 11.

καθ-ήμαι, * pf. m. pret., f. pf. *καθ-ήσομαι* 1., plp. *ἐκαθήμην* or *καθήμην*, (*ἡμαι* to sit) to sit down, be seated, be in session, be encamped or stationed, i. 3. 12; 7. 20; iv. 2. 5 s; vi. 2. 5.

καθήραι or *-ᾶραι*, see *καθαίρω*.

καθ-ίζω, * *καθίσω* *ἰώ*, *κεκάθικα* 1., a. *ἐκάθισα* and *καθίστα*, (*ἵζω* to seat, poet.)

to make sit down, *seat, set, place*, A. eis, ii. 1. 4: iii. 5. 17.

καθίστημι, * ἵστω, εἰς, α. ἦκα (ᾶ, εἰς, &c.), to *let down*, as a spear for action, to *lower, couch*, A. eis, vi. 5. 25, 27.

καθίστημι, * στήσω, ἔστηκα, 1 a. ἔστησα, 2 a. ἔστην, to *fix or set down, settle, arrange, station, place, establish, restore, bring, render*, A.; to *constitute or appoint*, 2 A., eis, ἐτί: i. 4. 13; 10. 10: iii. 2. 1, 5:—M., w. act. 2 a. and complete tenses (used pret.), to *station, set, place, fix, or establish one's self, to take one's place or station; to be established, set, settled, or placed; to result or eventuate*; eis, ἐτί (to set one's self to, undertake, vi. 1. 22): but 1 a. m. to *station, set, or appoint for one's self*, A.: i. 1. 3; 3. 8; 8. 3 a, 6: iv. 5. 19, 21.

καθίστημι, * ὀφθαλμοῖς, ἐώρακα or ἐώρακα, 2 a. εἶδον (ᾶς, &c.), to *look down upon, view, inspect, descry, discern, perceive, see*, A., i. 8. 26; 10. 14.

καί * conj. & adv., (akin to Lat. *que*) and; often with a strengthened idea, which we express in Eng. by adding an adverb, and *also*, and *even*, and *indeed*, and *especially*, and *the rather*, and *therefore*; also, *even* (sometimes translated by other adverbs of like force, *further, moreover, really, indeed, yet, still, only*, &c.); i. 1. 1 s; 3. 6, 13, 15; 6. 10: iv. 5. 15: vi. 2. 10: καὶ δὴ (καὶ) and *now* (even), in supposition, v. 7. 9: καὶ εἰ (or εἰς, &c.), *ei* and *even if, although* (and so καὶ w. a part., like *καίπερ* q. v.), iii. 2. 10, 22, 24: τὲ . . καὶ, καὶ . . καὶ, both . . and, i. 3. 3; 8. 27; see ἄλλως. Καί is often used where in Eng. no connective, or one more specific would be preferred (as *for, when, but, as*, &c.), 702 c. 705, ii. 2. 10; 3. 18: iv. 6. 2: v. 4. 21. In annexing several particulars, the Eng. more frequently uses the copulative *w.* the last only; but the Greek *w.* all or none, i. 2. 22: iii. 1. 3. The special relation of καὶ to the word following (and not to the word preceding, as in the case of so many particles) will not fail to be observed. For καὶ γάρ, καὶ γάρ οὖν, see γάρ. Cf. δέ.

Καῖκος (f), οὐ, ὁ, the *Caicus*, a river in the southwest part of Mysia, flowing near Pergamum and through a fertile plain, vii. 8. 8, 18! ¶ The Bakir-Chai.

Καῖναί, ὦν, αἱ, *Cænæ*, a large city on the west bank of the Tigris (perhaps the Cannæh of Ezek. 27. 23), ii. 4. 28. ¶ Kaleb Sherghât, so interesting in its remains, and believed by some to have been, for a long period, the capital of the Assyrian Empire.

καί-τεπ adv., *even indeed*, used *w.* a part. (as also καὶ even) to express concession, where the Eng. familiarly uses *though or although* with a verb, 674 f: *καίτεπ εἰδότες even* [indeed knowing] *though they knew*, i. 6. 10. Cf. ii. 3. 25: iii. 1. 29: iv. 3. 33: v. 5. 17 a.

καιρός, οὐ, ὁ, *occasion, opportunity, season, juncture, crisis, a fitting, proper, special, or particular time*, i.: *καιρός ἐστὶν ἡ ὁρμή* *it is the proper time, there is occasion*; hence, *there is need, it is necessary or proper*: ἐν καιρῷ *in season, opportunely, according to the occasion, to the purpose*: *προσώτερος τοῦ καιροῦ* *farther than there was occasion, farther than was necessary or expedient*: i. 7. 9: iii. 1. 36, 39, 44: iv. 3. 34; 6. 15.

καί-τοι conj., and *indeed*, and *certainly*, and *yet, however*; *though, although*; i. 4. 8: v. 7. 10: vii. 7. 39.

καίω & Att. κάω, * καίω, ἐκάωκα, to *burn* (trans.), *set on fire, consume by fire*; to *kindle, maintain, or keep up a fire, keep a fire burning*; a. *surgeon, to cauterize*; A.: M. or P., to *burn*, intrans.: i. 6. 1 s: iii. 5. 3, 5 s: iv. 5. 5 s: v. 8. 18. Der. CAUSTIC.

κακός = καὶ ἐκείνος, ii. 6. 8!

† κακό-νοια, ας, ill-will, πρὸς, vii. 7. 45.

† κακό-νοος, ον, contr. κακό-νοος, ον, evil-minded, ill-disposed, ill-affected, inimical, D., ii. 5. 16, 27.

† κακο-ποίησις, ἡσω, to *do evil to, treat ill, maltreat*, A., ii. 5. 4!

κακός, ἡ, ὁ, c. κακίως, s. κακίωτος, bad, evil, ill, wicked, vile, base, worthless, D., περὶ: bad in war, cowardly: subst. κακόν, οὐ, an evil, harm, injury, mischief: i. 3. 18; 4. 8; 9. 15: ii. 5. 5, 16, 39. Der. CACO-PHONY.

† κακοῦργός, ἡσω, to *work evil to, to injure, harm, harass, annoy*, A., vi. 1. 1.

† κακοῦργος, ον, (ἐργον) working evil, criminal: masc. subst., an evil-doer, malefactor: i. 9. 13.

† κακῶς, ὡσω, pl. p. κακῶμαι, to *injure*, A., iv. 5. 35.

† κακῶς adv., c. κακίως, s. κακίστα, badly, ill; injuriously; wretchedly,

miserably, uncomfortably; i. 4. 8; 5. 16; 9. 10: iii. 1. 43: iv. 4. 14. See *ἔχω, πάσχω, ποίω, πράττω*.

ἡ κάκωσις, *ἔωσι*, ἡ, ill-treatment, abuse, c., iv. 6. 3.

†καλᾶμη, *ἡ, στραν*, v. 4. 27.

κάλαμος, *οὔ, ὁ*, calamus, a reed; collectively, for plants of this kind: i. 5. 1: iv. 5. 26. Der. CALAMITY.

καλέω,* καλέσω καλῶ, κέκληκα, α. ἐκάλεσα, α. p. ἐκλήθην, calo, to CALL, summon, invite, α. ἐπί: to call, name, 2 α.: τὸ Μηδίας καλούμενον τείχος the so-called wall of Media: sometimes M., to call to or for one's self, α.: i. 2. 2, 8: ii. 4. 12: iii. 3. 1: vii. 3. 15; 6. 38.

καλινδόμεαι in pr. & ijsf., (akin to κλῖω) to roll, intrans., v. 2. 31?

†καλλ-ὑπέω, *ἦσω, κεκαλλύεργα, (ἱερὸν) A. & M.* to sacrifice favorably or with good omens, to obtain good auspices in sacrifice, v. 4. 22: vii. 1. 40; 8. 5.

†Καλλι-μαχος, *οὔ, Callimachus*, a brave and ambitious Iochage from Parrhasia in Arcadia, iv. 1. 27; 7. 8.

†καλλίων, κάλλιστος, see καλός.

†κάλλος, *cor, τό*, beauty, ii. 3. 15. Der. CALLI-STHENICS.

†καλλ-ὑπινός, *οὔ, ὁ*, (ὥψ face) fine appearance, ornament, adornment, i. 9. 23.

καλός,* ἡ, ὦ, c. καλλίων, s. κάλλιστος, beautiful (of both physical and moral beauty, and also with reference to use or promise), beauteous, handsome, fine, fair: honorable, noble; favorable, propitious, auspicious; excellent, good; 1.: τὸ καλὸν honorable conduct, honor: εἰς καλὸν for good, opportunely: i. 2. 22; 8. 15: ii. 6. 18 s, 28: iv. 7. 3; 8. 26. Ἀγαθός refers more to the essential quality of an object, and καλός more to the impression which it produces upon the eye or mind. See ἀριστος.

Κάλη, *ἡ, Cálpe*, a place with a good harbor, on the Bithynian coast of the Euxine, where Xenophon evidently longed to found a city, vi. 2. 13; 3. 24; 4. 1. || Kirpeh.

Καληγηδονία, Καληγηδών, = Χαλκηδονία, Χαλκηδών, 167 b, vi. 6. 38?

καλός adv., c. κάλλιον, s. κάλλιστα, (καλός) beautifully, handsomely, finely, honorably, properly; favorably, prosperously, successfully, advantageously: καλός ἔχω or εἶναι to

be, go, or result well, be right, proper, safe, in good condition, properly arranged, &c.: i. 2. 2; 8. 15; 9. 17 s, 20: iii. 1. 6 s, 16, 43. See *ἔχω, πράττω*.

κάμνω, कामοῦμαι, κέκαμηκα, 2 α. ἐκαμον, to labor, toil; to be weary, fatigued, exhausted, disabled, sick: ἐκ κάμνοτες the sick or disabled: P.: iii. 4. 47: iv. 5. 17 s: v. 5. 20.

κάμοι, κᾶν, κᾶν, κάντειθεν, κάτατα, by crasis for καὶ ἐμοί, καὶ ὧν, καὶ ἐν, καὶ ἐντειθεν, καὶ ἔπειτα, i. 3. 20: ii. 3. 9.

κάνδυς, *νοί, ὁ*, an outer garment with large sleeves, worn by the Medes and Persians; an overcoat, robe; i. 5. 9.

καπηλείον, *οὔ, (καπηλος caupo, huckster) a huckster's shop, an inn*, i. 2. 24.

καπίθη, *ἡ, a capithe*, a Persian measure = 2 χάλικες, i. 5. 6.

καπνός, *οὔ, ὁ*, smoke, ii. 2. 15, 18.

Καππαδοκία, α., Cappadocia, a mountainous region in the eastern part of Asia Minor, north of the Taurus, chiefly pastoral, and noted for its fine horses. Its men were reputed as of little worth. i. 2. 20; 9. 7: vii. 8. 25.

κάπρος, *οὔ, ὁ*, avar, a wild boar, ii. 2. 9.

καρβατίνη, *ἡ, a carbantine or brogue*, a rude protection for the foot, resembling a low moccasin, and said to have been named from its Carian origin, iv. 5. 14 (777. 2).

καρδία, α., cor, the heart, ii. 5. 23. Der. CARDIAC.

†Καρδοχίαιος or Καρδοχίος, α., α., Carduchian (Koordish), iv. 1. 2 s.

Καρδοχός, *οὔ, ὁ*, a Carduchian. The Carduchi were a race of fierce, independent, and predatory mountaineers, living east of the Tigris, from whom the modern Koords have derived their name, lineage, and character. iii. 5. 15: iv. 1. 8 s. || A Koord, in Armenian Kordu, plur. Kordukh (to the plur. ending of which, the -χοι in Καρδοχίαι seems analogous).

Κάρκασος, *οὔ, ὁ*, Carcasus, a small and otherwise unknown stream, vii. 8. 18: v. l. Κάκρος.

†καρπᾶτα, α., the Carpatan or [Crop] Farm Dance, a mimic dance of the Thessalians, vi. 1. 7.

καρπός, *οὔ, ὁ*, the produce, fruits, or crops of the earth, ii. 5. 19.

†καρπός, ὥσω, to bear fruit: M. to gather the fruits of, reap, α., iii. 2. 23.

Κάρσις or **Κέρσις**, *ov, ὁ, the Car-sus or Cersus*, a small stream separating Cilicia from Syria. i. 4. 4. || The Morkez.

κάρσυν, *ov, a nut*; in the Anab., the chestnut, which afterwards became so common an article of food in southern Europe, v. 4. 29, 32. [i. 5. 10.]

κάρφη, *ης*, (κάρφω Ep., to dry) hay, **Καστωλός**, *οὔ, ἡ, Castellus*, a town of Lydia, which gave its name to one of the great muster-fields of the Persian army. Kiepert places this field at the junction of the Hermus and Cogamus, a few miles northeast of Sardis. i. 1. 2; 9. 7.

κατά * prep., by apost. **κατ'** or **καθ'**, *down*, opp. to *ἀνά*: w. GEN. of place, *down from, down*, i. 5. 8: iv. 2. 17; **κατά γῆς** [down from] *under the earth*, vii. 1. 30: — w. ACC. of place or person, *down along, along, along side of*; also translated by, over, over against, against, opposite, upon, in, at, about, near, to, throughout, &c.; i. 5. 10; 8. 12, 26; 10. 9: iv. 6. 23 s: vii. 2. 1, 28; κ. γῆν (θάλατταν) *by land (sea)*, i. 1. 7; κ. τὴν γέφυραν *along or over the bridge*, vi. 5. 22; κ. ταῦτα *along this shore*, vii. 5. 13: — denoting conformity, connection, purpose, manner, *according to, in respect to, as to, for, in, by, &c.*, ii. 2. 8; 3. 8: iii. 5. 2; κ. χώραν [according to place] *in the proper places or order*, i. 5. 17: vi. 4. 11; τὸ κ. τοῦτον εἶναι *so far as regards him or he is concerned*, 665 b, i. 6. 9; κ. ταῦτά *according to the same method, in the same way*, v. 4. 22; καθ' αὐτὸν *by himself*, vi. 2. 13: forming adv. phrases w. abstract nouns, see ἡσυχία, κράτος: — distributively, *by, among, each or every, &c.*, w. sing. or plur., i. 2. 16; κ. ἔθνη or ἔθνος, *by nations, or nation by nation*, i. 8. 9: v. 5. 5; καθ' ἓνα *one by one*, iv. 7. 8; κ. τετρα-κισχιλίου 4000 *at a time*, iii. 5. 8; κ. ἐνιαυτὸν *each year, yearly, annually*, iii. 2. 12; κ. τοὺς χώρους *in the different places, through the region*, vii. 2. 3. — In compos., *down, downwards, along, against*; often strengthening the idea, or implying completeness (*downright*), or rendering the verb transitive.

καταβαίνει, * βήσονται, βέβηκα, 2 a. εἰρη, *to go or come down, descend, as*

from the interior to the sea-coast, from a hill, horse, carriage, into the arena, &c.; *to dismount; to enter the lists*; εἰς, πρὸς, ἀπὸ: i. 2. 22 s: ii. 2. 14; 5. 22: iv. 2. 20; 8. 27.

κατά-βασις, *ews, ἡ, the way or pas-sage down, descent*, εἰς, ἐκ: *return to the sea-coast*; iii. 4. 37: v. 2. 6; 5. 4. **κατα-βλακύνω**, *εύσω, to treat negli-gently or slothfully*, A., vii. 6. 22.

κατ-αγγέλλω, see **κατ-άγω**, i. 2. 2. **κατ-αγγέλλω**, *ελῶ, ἡγγέλκα*, to in-form against, *expose, denounce*, A., ii. 5. 38.

κατά-γαιος or **-γαιος**, *ov, (γῆ) under-ground, subterranean*, iv. 5. 25.

κατα-γελῶ, * ἄσσομαι, α. ἐγέλασα, *to laugh [against] at, jeer at, deride, ridicule, &c.*; to mock, exult, triumph; i. 9. 13: ii. 4. 4; 6. 23, 30.

κατ-ἀγνύμι, * ἄξω, 2 pf. pret. in-trans. ἔαγα, α. ἔαξα, (ἀγνύμι *to break*) *to break in pieces, crush, A.*, iv. 2. 20. **κατα-γοητεύω** or **γοητεύω**, *εύσω, (γόης a wizard) to bewitch, spell-bind*, A., v. 7. 9.

κατ-άγω, * ἄξω, ἦχα, 2 a. ἡγαγον, *to lead or bring down or back, restore, to bring [down from the high sea] ashore or into port*, A.: sc. πλοία, &c., *to put in, come ashore*: M. *to return, arrive*, ἐπλ: i. 1. 7; 2. 2: iii. 4. 36: v. 1. 11 s: vi. 6. 3.

κατα-δαπανᾶω, ἦσω, δεδαπάνηκα, *to expend to the bottom, wholly consume*, trans., ii. 2. 11.

κατα-δελιάω, *δσω, (δειλός) to cower down, shrink from through fear*, A., vii. 6. 22.

κατα-δικάζω, *δσω, δεδίκασκα* l., (δι-κάζω *to judge, δίκη) to give sentence against, condemn, pass judgment*, G. l., ὅτι, v. 8. 21: vi. 6. 15.

κατα-διώκω, * ὥξω or ὥξομαι, δεδιώ-χα, *to chase or drive down or off*, A., iv. 2. 5.

κατα-δοξάζω, *δσω, to judge to any one's discredit*, I. (A.), vii. 7. 30.

κατα-δραμεῖν, -ών, see **κατα-τρέχω**. **κατα-δύω**, * δύσω, δέδυκα, 1 a. ἐδύσα, 2 a. ἐδύν, *to sink down, drown*, A., i. 3. 17: M., w. pf. & 2 a. act., *to sink or drown*, intrans., **κατά, μέχρι**, iii. 6. 11: iv. 5. 86: vii. 7. 11.

κατα-θεόμαι, ἄσσομαι, τεθέταμαι, *to look down upon, view or survey, take a view or survey*, A., i. 8. 14: vi. 5. 30.

κατα-θέμενος, see κατα-τίθημι.
κατα-θύω,* θύομαι, to run down,
eis, επί, vi. 3. 10! vii. 3. 44.

κατα-θύω (ῥ),* θύσω, τέθυκα, to lay
down as an offering, to sacrifice, offer,
A. D., iii. 2. 12: iv. 5. 35: v. 3. 13.

κατ-αισχύνω, ὑπώ, to shame down,
disgrace, dishonor, put to shame, prove
unworthy of, A., iii. 1. 30: 2. 14.

κατα-καίνω,* καῶ, 2 pf. r. κέκονα
or κέκαυα, 2 a. έκαον, (καίω = κτείνω)
to cut down, kill, slay, put to death,
A., i. 6. 2: 9. 6: iii. 2. 39: vii. 6. 36.

κατα-καίω & Att. -κάω,* καύσω, κέ-
καυκα, to burn down or, from a differ-
ent form of conception, burn up; to
consume, burn, destroy or lay waste by
fire; A.; i. 4. 10, 18: iii. 3. 1: 5. 13.

κατά-κειμαι,* κείσομαι, to lie down,
lie on the ground, lie inactive, lie, re-
cline, rest, repose, εν, iii. 1. 13 s.

κατα-κεκόφθωμαι, see κατα-κόπτω.

κατα-κηρύττω, ῥέω, κηρύττω, to en-
join by proclamation, A., ii. 2. 20.

κατα-κλείω, κλείσω, κέκλεικα, pf. p.
κέκλειμαι or -εισμαι, a. p. έκλεισθην, to
shut down or, from a different form of
conception, to shut up, enclose, con-
fine, A., eis, είσω, iii. 3. 7: 4. 26.

κατ-ακοντίττω, είσω εἶω, to shoot down
or to death, vii. 4. 6.

κατα-κόπτω,* κόψω, κέκοφα, f. pf.
κεκόψομαι, 2 a. p. έκόπη, to cut down,
off, or to pieces, to slay, A., i. 2. 25: 5. 16.

κατα-κτάομαι, κτήσομαι, κέκτημαι,
to win over, acquire, gain, A., vii. 3.
31!

κατα-κτείνω,* κτενῶ, 2 pf. έκτονα,
1 a. έκτεινα, 2 a. ch. poet. έκταρον, A.,
to cut down, kill, slay, i. 9. 6! ii. 5.
10: iv. 8. 25: v. 7. 27.

κατα-κωλύω (ῥ), ὄσω, κεκόλυκα, to
hinder downright, detain, keep, stop,
A., v. 2. 16: vi. 6. 8.

κατα-λαμβάνω,* λήψομαι, είληφα,
2 a. έλαβον, pf. p. είλημμαι, a. p. είλή-
φθην, to take down, seize upon, seize,
occupy, take possession of, take by sur-
prise, overtake, catch, A.; to light upon,
find, A. P.; i. 3. 14: 8. 20: 10. 16, 18:
ii. 2. 12: iii. 1. 8: 3. 8 s: iv. 5. 7, 24, 30.

κατα-λέγω,* λέξω, to reckon or charge
against one, account, A. θτι, ii. 6. 27.

κατα-λείπω,* λείψω, 2 pf. λέλοιπα,
2 a. έλιπον, a. p. έλείφθην, to leave
down in its place, leave behind, leave,
A.: M. to remain be-

hind: i. 2. 18: 8. 25: iii. 1. 2: 2. 15:
5. 5: v. 6. 12.

κατα-λέω, λείσω, a. p. έλειπην,
(λείω to stonε) to stonε [down] to death,
A., i. 5. 14: v. 7. 2, 19, 30.

κατα-λήφωμαι, -λήφθῶ, see κατα-
λαμβάνω, i. 10. 16: iv. 7. 4.

κατα-λιπέω, -λιπῶν, see κατα-λείω.
κατ-αλλάττω,* ἄξω, ήλλαξα, 2 a. p.
ήλλάγην, (αλλάττω to change, allow
to change to a settled or calm state,
as from enmity to friendship, to re-
concile: P. to be or become reconciled,
i. 6. 1.

κατα-λογίζομαι, ίσομαι ιούμαι, λῶ-
γισμαι, to set down to one's account,
compute, reckon, consider, A., v. 6. 16.

κατα-λύω,* λύσω, λελύκα, to loose
from under, unyoke; hence, to kill,
rest; to dissolve, terminate, A.; to wait
from action or contest, make pass-

ατος: i. 1. 10: 8. 1: 10. 19: vi. 2. 12.

κατα-μανθάνω,* μαθήσομαι, μά-
θηκα, 2 a. έμαθον, to learn thoroughly,
observe well, understand, perceive,
A. CP., P., i. 9. 3: ii. 3. 11: v. 8. 14.

κατ-απαλείω, ήσω, ήμέληκα, to re-
quite negligently, v. 8. 1.

κατα-μένω,* μενῶ, μεμένηκα, a. p.
μενῆκα, to remain upon the spot, rest,
stay behind, settle down, v. 6. 14, 27:
vi. 6. 2, 28.

κατα-μερίζω, είσω εἶω, to divide
portions, distribute, A. D., vii. 5. 4.

κατα-μηνῶ, ὄσω, μεμήνηκα, to
form against, expose, make known, A.
ii. 2. 20!

κατα-μίγνυμι or -ῶ,* μίξω, (μί-
γω, misceo, to mix) to mingle down
M. intrans. κατεμύγνοντο eis τὰς πό-
λεις they [mingled down into the ci-
ties] settled in the cities, mingling
the inhabitants, vii. 2. 3.

κατα-νόεω, ήσω, νενόηκα, to ob-
serve, watch, or consider carefully, dis-
reflect upon, A., i. 2. 4: vii. 7. 43.

κατ-αντι-τίρω or -αν (also πω-
κατ' αντιτίρας or -αν) [along the
over against] over against, opposi-
te, i. 1. 9: iv. 8. 3.

κατα-πέμπω,* πέμψω, πέποιδα
send down, as fr. the interior to
sea-coast, A., i. 9. 7.

κατα-πέσσω, -ῶν, see κατα-πτύ-
ω, κατα-πετρόω, ὄσω, to stonε
to death, A., i. 3. 2.

κατα-πηδάω, ήσομαι, πεπήδηκα.

ἐπήδησα, (πηδῶ to leap) to leap or spring down, ἀπὸ, i. 8. 3, 28*

κατα-πίπτω, * πεσοῦμαι, πέπτωκα, 2 a. ἐπεσῶν, to fall down or to the ground, fall off from a horse, iii. 2. 19.

κατα-πολέμειν, ἦσω, πεπολέμηκα, to war down, conquer in war, A., vii. 1. 27.

κατα-πράττω, * πρᾶξω, πᾶράχῃ, to accomplish, achieve, gain: M. to accomplish; &c., for one's self: A. D.: i. 2. 2: vii. 7. 17, 27, 46.

κατ-ἀρόμαι, * ἄσομαι, ἡράμαι, (ἀρόμαι to pray) to pray against, invoke curses upon, execrate, curse, D., v. 6. 4: vii. 7. 48.

κατα-σβέννυμι, * σβέσω, ἐσβηκα, (σβέννυμι to quench) to extinguish or put out entirely, A., vi. 3. 21, 25.

κατα-σκεδάννυμι, * σκεδάσω σκεδῶ, A. or M. to sprinkle or throw down, is the wine remaining in one's cup, L. G.? vii. 3. 32?

κατα-σκέπτομαι, * σκέψομαι, ἐσκεμμαι, to look down upon, inspect, examine, A., i. 5. 12.

κατα-σκευάζω, ὤσω, pf. p. ἐσκευασμαι, to prepare fully or well, furnish, equip, improve, A. els: M. to make arrangements: i. 9. 19: iii. 2. 24; 3. 19.

κατα-σκηνίζω, ἦσω, or -σκηνόω, ὤσω, to camp down, encamp, ἐν, els, ii. 2. 16: i. 4. 32 s: vii. 4. 11.

κατα-σκοπῆ, ἦ, (κατα-σκέπτομαι) inspection, espionage, vii. 4. 13.

κατα-σπᾶν, * ὥσω, ἔσπακα, a. p. τᾶσθην, to drag or pull down, A., i. 6.

κατά-στασις, εὖς, ἦ, condition, constitution, v. 7. 28.

κατα-στήσομαι, -σω, -σας, see καθ-τημι, i. 3. 8; 4. 13: iii. 2. 1.

κατα-στρατοπεδεύω, εὖσω, to fix down in camp: M. to encamp, iii. 4. : iv. 5. 1: vi. 3. 20.

κατα-στρέφω, * ἔψω, ἐστροφάμ, to turn down, overturn: M. to subjugate one's self, subdue, conquer, A., i. 9. : vii. 5. 14; 7. 27.

κατα-σφάττω, * ἀΐω, 2 a. p. ἐσφάτω, to put to death, A., iv. 1. 23.

κατα-σχέιν, see κατ-έχω, iv. 8. 12.

κατα-σχίζω, ἴσω, to split or heave open, cut or burst through, A., vii. 1.

κατα-τένω, * τενώ, τέτακα, to stretch tight, strain, urge, insist, ii. 5. 30.

κατα-τέμνω, * τεμῶ, τέτμηκα, to cut

down or in pieces; cut or dig ditches; A.; ii. 4. 13: iv. 7. 28.

κατα-τίθηναι, * τίθω, τέθεικα, 2 a. m. ἐθέμην, to put down: M. to put down or deposit one's own or for one's self, to lay or treasure up, reserve, secure, A. D., els, ἐν, παρά, i. 3. 3: ii. 5. 8: v. 2. 15: vii. 6. 34.

κατα-τιτρώσκω, * τρώσω, to wound severely, A., iii. 4. 26: iv. 1. 10.

κατα-τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run down, v. 4. 23.

κατ-αυλίζομαι, ἴσομαι, ἠύλισμαι l., a. p. ἠύλισθην, to camp down, encamp, ἐν, vii. 5. 15.

κατα-φαγεῖν, see κατ-εσθίω, iv. 8. 14.

κατα-φανής, ἐς, (φαίνω) clearly seen, in plain view, conspicuous, visible, in sight, i. 8. 8: ii. 3. 3; 4. 14.

κατα-φεύγω, * φεύγομαι, πέφευγα, 2 a. ἐφύγον, to flee for refuge, take refuge, escape, els, i. 5. 13: iii. 4. 11.

κατα-φρονέω, ἦσω, πεφρόνηκα, to think [down] inferior, despise, regard with contempt, iii. 4. 2: v. 7. 12?

κατα-χωρίζω, ἴσω ἰῶ, to [set down] station or arrange separately, assign distinct places to, place, A., vi. 5. 10.

κατ-έβα, see κατ-άγνυμι, iv. 2. 20.

κατ-έβην, see κατα-βαίνω, [1. 22.

κατ-εγγυάω v. l. = παρ-εγγυάω, vii.

κατ-έειμην, see κατα-τίθηναι, i. 3. 3.

κατ-εἶδον, see καθ-οράω, iv. 6. 6.

κατ-εληφα, -ελημμαι, -ελήφθην, see κατα-λαμβάνω, i. 8. 20: iv. 1. 20 a.

κάτ-αμι, * ἰπφ. ἦεν, (εἶμι) to go or come down, descend, v. 7. 13.

κατ-έχον, see κατ-έχω, iv. 2. 6.

κατ-εργάζομαι, * ἄσομαι, ἐργασμαι, a. ἐργασάμην, to work out, accomplish, achieve, gain, A., i. 9. 20: vi. 2. 10.

κατ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go or come down or back, return, vii. 2. 2.

κατ-εσθίω, * ἔδομαι, ἐδήδοκα, 2 a. ἔφαγον, to eat down or, from a different form of conception, eat up, devour, iv. 8. 14.

κατ-έστην, -έστησα, see καθ-ίστημι.

κατ-επιτέμην, see κατα-τέμνω.

κατ-έτρωσα, see κατα-τιτρώσκω.

κατ-έχω, * ἔξω, ὡς οὐκ, ἐσχην, ἔσχηκα, ipf. εἶχον, 2 a. ἔσχον, to hold down or fast, retain, restrain, A.; to forbid, compel, A. I.; to occupy, hold, possess, A.; to [have one's self or one's vessel]

come from the high sea to the shore,

to arrive by sea, land; ii. 6. 13: iii. 1. 20: iv. 2. 5 s: vi. 1. 33: vii. 7. 28 s.

κατ-ηγόρεω, ἦσω, κατ-ηγόρηκα, (ἀγορεύω) to speak against, accuse, charge, denounce, G. CP., πρὸς, v. 7. 4: vii. 7. 44.

↓ κατ-ηγόρεα, as, an accusation, charge, v. 8. 1.

κατ-ηρεμίζω, ἴσω ὦν, or κατ-ηρεμέω, ἦσω, (ἡρέμα quietly) to quiet down, calm, tranquillize, A., vii. 1. 22, 24.

κατ-ιδεῖν, -ἰδομαι, -ἰδών, see καθ-ορᾶω, i. 10. 14: iv. 3. 11: 4. 9.

κατ-ιών, see κάτ-ειμι, v. 7. 13.

κατ-οικέω, ἦσω, ὡνικα, to dwell as a settled resident, reside, ἐν, v. 3. 7.

κατ-οικίζω, ἴσω ὦν, to found or build a city, A., v. 6. 15: vi. 4. 7.

κατ-ορύττω, ὕξω, ὀρύτρυκα, a. p. ὀρύχθην, to sink by digging, bury, A., iv. 5. 29: v. 8. 9, 11.

κάτω adv., (κατά) down, downwards, in the descent; below, beneath: τὸ κάτω [sc. μέρος] the lower part: iv. 2. 28; 5. 25; 8. 20, 28.

καύμα, ατος, τό, (καλῶ) burning heat, heat, i. 7. 6.

καύσιμος, ον, (καλῶ) combustible, vi. 3. 15, 19.

Καῖστρου Πεδίον, Caÿstri Campus, the Plain of Caÿster, a town of Phrygia, at the crossing of two great thoroughfares, (not on the Caÿster which flowed by Ephesus, and was noted for its swans), i. 2. 11. || Near Bulavadin.

κάω an Att. form for καλῶ, q. v.

κέγχρος, ον, ὁ, milium (akin to μέλιη q. v.), a kind of millet, a plant which bears abundantly a small grain valued in some countries for food; or the grain itself; i. 2. 22.

κέκρᾶγα, see κράζω, vii. 8. 15.

κεῖμαι, * κελσομαι, ipf. ἐκέλευν, (cf. Lat. cubo) to lie; to lie dead, or as if dead; to rest; to be laid, placed, or situated, sometimes used as a pass. of τίθημι: ἐν, ἐπὶ, &c.: i. 8. 27: ii. 4. 12: iii. 1. 21; 4. 10: iv. 8. 21.

κέκτημαι, see κράομαι, i. 7. 3.

Κελαιναί, ὦν, αἰ, Celenae, a city of Phrygia, having a strong citadel and two palaces, i. 2. 7 s. || Dinair.

κελεύω, εὔσω, κεκλεύεκα, (κέλλω to impel, cf. Lat. cello, celer) to bid (to tell a person to do a thing, whether in the way of command, counsel, request, or permission); to command, order, direct, urge, advise, exhort,

request, invite; A. I., A.E.; i. 1. 11; 3. 8, 16; 5. 8; 6. 2 s: ii. 5. 2: vi. 6. 14.

κενός, ἡ, ὦν, empty, void, vacant, unoccupied, without, G.; groundless, idle; i. 8. 20: ii. 2. 21: iii. 4. 20.

↑ κενο-τάφιον, ον, (τάφος) an epitaph tomb, CENOTAPH, vi. 4. 9. The superstition of the Greeks respecting the essential importance of burial rites, inclined them especially to pay this tribute to the unrecovered dead.

κεντρέω, ἦσω, to prick, goad, torture, A., iii. 1. 29. Der. CENTRE.

Κεντρίτης, ον, Centrites, a branch of the Tigris, separating Armenia from the land of the Carduchi, iv. 3. 1. || Buhtán-Chai.

↑ κεράμιον, ον, an earthen jar; as a measure for liquids, the ceramium = about 6 gallons, estimated by Hussey at 5 gall. 7. 577 pts.; vi. 1. 15; 2. 3. κεράμιος, α, ον, (κέραμος clay) mole of clay, earthen, iii. 4. 7: v. l. κεραμίδος (ἄ, οῦν), κεράμειος, κεράμυος.

Κεραμῶν Ἀγορά, Forum Ceramorum, Market of the Ceramians, a town of Phrygia near the confines of Mysia, i. 2. 10. || Near Ushak. See p. 152.

κεράννιμι, * κεράσω l., κερέσκα l., α. ἐκέρασα, a. p. ἐκράθην or ἐκεράσθην, to mix, mingle, esp. wine w. water, A. D., i. 2. 13: v. 4. 29.

κέρας, * κέρατος κέρως, τό, a horn of an animal; hence, as originally made from this, a horn for blowing or to drink from, a cornet, a drinking-cup or beaker; a sharp mountain peak (cf. the Swiss Schreck-horn, &c.); the [horn] wing of an army; a body of troops marching in column, a column of soldiers (κατὰ κέρας in column, iv. 6. 6; i. 7. 1: ii. 2. 4: v. 6. 7: vi. 5. 5: vii. 3. 24. Der. RHINO-CEROS. Cf. cornu.

↑ Κερασούντιος, ον, ὁ, a Cerasuntian, v. 5. 10; 7. 17; a man of

Κερασούς, οἰνός, ἡ, (abounding in cherries, fr. κεράς cerasus, CHERRY-TREE, 375 f, 207 c) Cerasus, a city of Pontus, on the Euxine, a Sinopian colony. The cherry was sent to Italy from this region by Lucullus, about 70 B. C. v. 3. 2. || Kerasun-Dereh.

κεράτινος, η, ον, (κέρας) made of horn, horn, vi. 1. 4.

Κέρβερος, ον, ὁ, Cerberus, the huge, fierce, many-headed watch-dog of Hades, vi. 2. 2.

†κέρδιον, * αὐτό, κερδίσθηκα, to gain, A., ii. 6. 21.

†κερδαλέος, α, ω, c. ὥστερος, gainful, profitable, lucrative, i. 9. 17.

κέρδος, εος, τό, gain, profit, wages, γὰρ, i. 9. 17: vi. 2. 10.

Κέρως, v. l. = Κάρως, i. 4. 4.

Κερτώνης (ῆ) or -όν, οὔ, Certōnius or -um, a town in southwest Mykia, vii. 8. 8: v. l. Κερτώνιον, Κερτώνιον, Κερτώνιον. || Aiwalv.

†κεφαλ-αλγής, ἐς, (ἄλγος pain) apt to cause headache, ii. 3. 15 s.

κεφαλή, ῆς, caput, the head, i. 8. 6; 10. 1. Der. CEPHALIC.

κε- in redupl. for χεχ-, 159 a.

†κερδαίον, ὄντος, ὁ, a guardian, protector, intercessor, iii. 1. 17.

κῆδομαι * to care or provide for, α., ii. 5. 5.

κηρίον, ου, (κηρίς beeswax, cf. Lat. cera) a honeycomb, iv. 8. 20.

†κηρύκειον or κηρύκειον, ου, caduceus, herald's wand or staff, v. 7. 30.

†κήρυξ or κήρυξ, ὄντος, ὁ, a herald, whose office and person were sacred, i. 1. 7; 2. 20.

κηρύττω, ἔτι, κηρύττω, to proclaim, by a herald, or by a herald, D. I. (A.), E., CP., ii. 2. 21: iii. 4. 36 (ἐκήρυξε, ὁ δὲ κήρυξ, proclamation was made, ii. b): iv. 1. 13: vii. 1. 7, 36.

Κηφισό-δωρος, ου, ὁ, Cephisodorus, lochage from Athens, iv. 2. 13, 17; n of

Κηφισο-φών, ὄντος, ὁ, Cephisophon, Athenian, iv. 2. 13.

κῆβητον, ου, (dim. of κῆβητος a culex box) a chest, vii. 5. 14.

Κίλικία, ας, Cilicia, the southeast province of Asia Minor, occupying a narrow, but well-watered and fertile tract between Mt. Taurus and the Mediterranean. Cicero was proconsul Cilicia, B. C. 51; and here Pompey subdued the pirates, B. C. 67. i. 2. 20 s. name remains in the present Ichili. Κίλιε, ὄντος, ὁ, a Cilician, i. 2. 12: i. — Feminine

Κίλισσα, ῆς, a Cilician woman (or girl), i. 2. 12, 14.

κινδυνεύω, εἰσω, κενκύνευκα, to be peril, incur or encounter danger, to be in danger of, to be likely, i.; ὡς αἰσῶν, there is danger: i. 4: iv. 1. 11: v. 6. 19: vii. 6. 36.

κίνδυνος, ου, ὁ, danger, peril, risk:

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κίνδυνος (ἔστιν) there is danger, i. (A.), μή: τοῦτο κίνδυνος this is a danger, there is danger of this: i. 7. 5: ii. 5. 17: iv. 1. 6: v. 1. 6: vii. 7. 31.

κίρνω, ἦσω, κεκίρνηκα, to move, stir, remove, keep in motion, trans.; but M., w. aor. p., intrans.; ἀπὸ, ἐκ: iii. 4. 28: iv. 5. 13: v. 8. 15: vi. 3. 8.

κίρτος, οὔ, ὁ, the ivy, v. 4. 12.

Κλε-αγόρας, ου, Cleagoras, a painter who embellished the Lycæum at Athens with pictures of dreams, prob. from the old myths; or, as some think, an author who wrote a book entitled "Dreams in the Lyceum"; vii. 8. 1: yet see ἐνύπνιον.

Κλε-αίνετος, ου, Cleaenetus, a lochage, v. 1. 17.

Κλέ-ανδρος, ου, Cleander, a Spartan harmost at Byzantium, for a time prejudiced against Xenophon, but afterwards his friend; first disappointing the Cyreans, and then favoring them; vi. 2. 13; 6. 1: vii. 1. 8; 2. 6.

Κλε-άνωρ, ὄντος, Cleānor, of Orchomenus in Arcadia, one of the oldest and most trusted of the Greek generals; prob. first commanding troops left by Xenias or Pasion, afterwards elected to succeed Agias; ii. 1. 10.

Κλε-άπερος, ου, (ἀπερῆ) Clearetus, a lochage, quite unworthy of his name, v. 7. 14, 16: v. l. Κλεάρατος.

Κλέ-αρχος, ου, Clearchus, a Spartan commander during the latter part of the Peloponnesian War, brave, skilful, and much trusted in battle, but tyrannical as harmost of Byzantium. After the peace, his passion for war led him to disobey the Spartan government, and he was sentenced to death. Escaping, he fled to Cyrus, was taken into his confidence, raised troops for his expedition, and was the general most honored and trusted by him. He loved war for its own sake, and this ruling passion threw its malign influence over his whole character. i. 1. 9; 2. 9: ii. 3. 11; 6. 1. Κλέαρχοι Clearchuses [men like C.], iii. 2. 31.

†κλειθρον, ου, a bar or bolt, vii. 1. 17. Older Att. κληθρον.

κλείω, εἰσω, κέκλεικα, to shut, close, α., v. 5. 19: ἐκέκλειτο were kept closed, 599 c, vi. 2. 8. Older Att. κλῆω.

[κλῆος, τό, fame, glory, an element in many proper names.]

κλέπτω, * ἔψω, κέκλοφα, to steal; to seize, occupy, or keep, by stealth or secretly; to steal by with, smuggle by; A., G. partitive; iv. 1. 14: 6. 15s.

Κλε-ώνυμος, ου, Cleonymus, a Spartan spoken well of, iv. 1. 18.

† κλίμαξ, ακος, ἡ, a ladder, iv. 5. 25. Hence CLIMAX.

† κλίνη, ης, a couch, bed, iv. 4. 21.

[κλίνω, * κλινῶ, κέλκικα l., clino, to bend, in-CLINE, lean.]

κλοπή, ἥς, (κλέπτω) theft, stealing, iv. 6. 14.

ἡ κλοπεύς or κλοπέας, εἶσω, to seize or intercept stealthily or by stealth, A., vi. 1. 1.

κλέψ, κλοπός, ὁ, (κλέπτω) a thief, plunderer, marauder, iv. 6. 17.

κνήφας, ασι, Att. ους (224 b), darkness, dark, dusk, iv. 5. 9.

κνημία, ἴδος, ἡ, (κνήμη the leg between the knee and ankle) a greave or leggin, a defence for the lower leg, common metallic among the Greeks. The use of such greaves indicated completeness of armor, and hence, in Homer, the frequent use of ἐκκνημίδες, well-greaved, as an epithet for the Greeks. i. 2. 16.

κόγχη, ης, concha, a muscle or cockle, a kind of shell-fish, v. 3. 8. Der. CONCH.

κογχυλιώτης, ου, adj., shelly, containing petrified shells, iii. 4. 10.

κόλπος, η, ου, hollow, cut by deep valleys, v. 4. 31. Cf. cœlum.

κοιμάς, ἥσω, (akin to κείμαι) to put to sleep: M., w. aor. p., to go to sleep or rest, to sleep, repose, ii. 1. 1.

κοινός, ἡ, ὧν, (εἶναι, cf. Lat. con-) communis, common, joint, owned or shared in common, public, D.: τὸ κοινόν the common stock, the public or general council or authority (so, w. art. om., ἀπὸ κοινού): κοινῇ as adv., in common, jointly, σύν, μετά: iii. 1. 43, 45; 3. 2: iv. 7. 27: v. 1. 12; 7. 17s.

† κοινός, ὥσω, to make common: M. to communicate, consult, D., v. 6. 27: vi. 2. 15.

† κοινώνεω, ἥσω, κεκωνώηκα, to share in, have the common benefit of, G., vii. 6. 28.

† κοινωνός, οὐ, ὁ, a sharer, partaker, partner, G., vii. 2. 38.

Κοισατάδης or -ας, ου, Coisatades or -as, a Theban, who commanded Boeotian troops under Clearchus, when the latter was harried at Byzantium,

B. C. 408. Taken prisoner by the Athenians, but afterwards escaping, he made himself ridiculous by wandering about Greece in search of military command. vii. 1. 33, 40.

Κοῖτροι, ὧν, or Κοῖτραι, ὧν, ol, the Coeti or -as, perhaps another name for the Τάοχοι, vii. 8. 25.

κολάξω, ἄσω, A. & M. to chastise, punish, A., ii. 5. 13; 6. 9: v. 8. 18.

† κόλασις, εως, ἡ, chastisement, punishment, vii. 7. 24. Cf. κόλος clipped.

Κολοσσάδ, ὧν, αἱ, Colossæ, a city in southwest Phrygia, on the Lycus, a branch of the Meander. It was the seat of one of the early Christian churches, to which Paul wrote an epistle. i. 2. 6. ¶ Ruins near Khonós. † Κολχίς, ἴδος, ἡ, Colchia, a land southeast of the Euxine, watered by the Phasis and other rivers, whose golden sands, it has been thought, suggested the fable of the golden fleece, iv. 8. 23. As fem. adj., Colchian, v. 3. 2.

Κόλχος, ου, ὁ, a Colchian. The Colchi were thought by Hdt., from their complexion, language, practice of circumcision, linen manufactures, &c., to be of Egyptian descent, perhaps a colony remaining behind from the army of Sesostris. The Cyreans seem to have met with only a border and weaker tribe of this people. iv. 8. 8s, 24: v. 2. 1.

κολώνος, οὐ, ὁ, collis, a hill, mound, cairn, iv. 7. 25.

Κομανία, ας, Comania, a castle or town in southwest Mysia, not far from Pergamum, vii. 8. 15.

† κομυβή, ἥς, conveyance, transport, v. 1. 11.

κομῖξω, ἴσω ὑδ, κεκόμικα, (κομῖς to tend) to take care of; to convey, bring, carry: M. to convey, bring, take, or remove one's own: A. εἶναι, &c.: iii. 2. 26: iv. 5. 22; 6. 3: v. 4. 1; 5. 20.

† κονιάτος, ἡ, ὧν, (κονία plaster) plastered, cemented, iv. 2. 22.

† κονι-αρός, οὐ, ὁ, (θρόνιον to stir up) a cloud or body of dust, i. 8. 8.

[κόπαι, ιος, Att. εως, ἡ, dust.]

κόπος, ου, ὁ, (κόπτω) fatigue, weariness, v. 8. 3.

κόπρος, ου, ἡ, dung, ordure, i. 6. 1.

κόπτεω, * κόψω, κέκοφα, to strike, smite, cut, cut down, slaughter; to beat or

knock upon a door or gate for admission; A.; ii. 1. 6; iv. 8. 2; vii. 1. 16.

κόρη, ης, (κόρος boy, lad) a girl, maiden, damsel, iv. 5. 9.

Κορυθαί, ἡς, Coraë, a large city on the north side of the Euphrates, which the Cyreans found deserted (perhaps only temporarily, on account of the approach of the army). The Mascas, which flowed around it, is supposed to have been a canal that still exists and makes with the Euphrates the island Werdi, on which are extensive ruins. i. 5. 4.

Κορύλλας, ου or α, Coryllas, a prince of Paphlagonia, who aspired at independence, and disobeyed the summons of Artaxerxes to join him with his army, of which the cavalry was especially excellent. v. 5. 12; 6. 11.

κορυφή, ἡς, (κόρος helmet) the top of the head, of a mountain, &c.; highest point, summit, peak; iii. 4. 41.

Κορώνεια, ας, Coronæa, an ancient city in the western part of Boeotia. On the plain before it, the Boeotians won their independence by defeating the Athenians, B. C. 447; and here the Spartans under Agesilaus gained the victory in a hard-fought battle with the Boeotians, Athenians, and their allies, B. C. 394. v. 3. 6; || Ruins near Camari.

κόσμεω, ἥσω, κεκόσμηκα, to regulate, arrange, order, marshal; to decorate, adorn; A.; i. 9. 23; iii. 2. 36. Der. COSMETIC.

κόσμιος, α, ου, orderly, well-disciplined, vi. 6. 32.

κόσμος, ου, ὁ, (κοπέω to tend) order, equipment, ornament, decoration, garniture, D., i. 9. 23; iii. 2. 7. Der. COSMICAL, MICRO-COSM.

Κοτύωρα, ων, τό, Cotyora, a city on the southern shore of the Euxine, a Sinopean colony. Here the long and severe foot-march of the Cyreans was relieved by sailing. v. 5. 3. || Ordu.

Κοτυωρίτης, ου, α, Cotyoric or Cotyorian, v. 5. 6 s. 19.

κούφος, η, ου, light (not heavy); *χόρτος κούφος* [light] *dry grass, hay*, i. 5. 10; vi. 1. 12.

κούφως lightly, nimbly, vi. 1. 5.

κράζω * r., ἄξω l., 2 pf. pret. *έκράγα, to cry or call aloud, make outcry*, vii. 8. 15.

κράνος, εοι, τό, (κάρα head) a helmet or casque; among the Greeks, comm. of metal, with movable pieces for fuller protection, lined, and fastened under the chin; among some nations, of leather; i. 2. 16; 8. 6; v. 4. 13.

κράτος, ἥσω, κεκράτηκα, (κράτος) to have power over, to rule, control, be superior, be sovereign over; to master, conquer, worst, vanquish, overcome; to hold or maintain a military post; G., A.; i. 7. 8; ii. 5. 7; v. 6. 7, 9.

κράτης, ἥρος, ὁ, (κεράννυμι) a mixing-vessel, esp. for mixing wine and water; a large bowl, iv. 5. 26, 32.

κράτιστος, κράτιστα, see *κρείττων*.

κράτος, εοι, τό, strength, might, power, force: *κατὰ κράτος* [according to force] *with might and main, with vigor, by force of arms*, i. 8. 19; vii. 7. 7. Der. AUTO-CRAT. See *ἀνά*.

κραυγή, ἡς, (κράζω) a loud cry, outcry, shout, shouting, noise, clamor, i. 2. 17; 5. 12; 8. 11; iii. 4. 45.

κρέας, κρέας, contr. *κρέως*, τό, caro, flesh; pl. *κρέα* pieces of flesh, flesh, meat, esp. cooked, i. 5. 2 s; iv. 5. 31.

κρείττων, ου, κράτιστος, η, ου, c. & s. of the Ep. κρᾶνς strong, but comm. referred to *δυνατός*, D., i.: c. *better, superior; stronger, more powerful; more efficient, useful, serviceable, or valuable*; i. 2. 26; 7. 3; iii. 1. 4: s. *best, ablest, noblest, highest in rank; most powerful, distinguished, eminent, useful, or valuable*; i. 5. 8; 9. 2, 20 s; iii. 4. 41: — adv. *κράτιστα* (as a. to εἶδ, c. *κρείττων*) *best; most stoutly, bravely, successfully, or advantageously; to the best advantage*; iii. 2. 6, 27.

κρέμαμαι, ἥσομαι, to hang (intrans.), *be hung up, ἐπι, υπέρ*, iii. 2. 19; iv. 1. 2.

κρεμάννυμι, κρεμάσω κρεμῶ, α. p. ἐκρεμάσθην, to hang up, suspend, Δ., i. 2. 8; vii. 4. 17.

κρήνη, ἡς, (κάρα, κάρηνον, head) a fountain, spring of water, i. 2. 13.

κρηπίς, ἴδος, ἡ, κρέπιδο, a foundation, base, iii. 4. 7, 10.

Κρής, Κρητός, ὁ, α Cretan, a man of Κρήνη (Crete, now Candia), the large island south of the Ægean, prominent in the early history of Greek civilization; where, according to fable, Zeus was born, where Minos reigned and gave laws, which Homer styles *ἐκατόπολις hundred-cities*, and credits

[illegible][illegible]

Cyrēan, of Cyrus, belonging to Cyrus, i. 10. 1: iii. 2. 17 (subst.): vii. 2. 7.

κέρως, α, ου, (κύρος *authority*) *invested with authority, possessed of power*, i., v. 7. 27.

Κύρος, ου, (Pers. *Khur, sun*) *Cyrus* the Great, or the Elder, son of Cambyses, a Persian noble, and Mandāne, daughter of Astyages, king of the Medes. He founded the Persian monarchy by dethroning his tyrannical grandfather, B. C. 558; and enlarged it by conquering Croesus, king of Lydia, B. C. 554, and taking Babylon, B. C. 538. He was slain in battle with the Scythians, B. C. 529. Such, in general, is the account of Hdt., from which those of Ctesias and Xenophon vary. i. 9. 1. — 2. *Cyrus* the Younger, second son of Darius II. and Parysatis, born soon after his father's accession to the throne, while his elder brother Arsaces was born before this accession. As, therefore, the first-born of Darius *the king*, he was the heir to the throne, according to the peculiar principle of succession which gave the crown to Xerxes. Both the ambitious Cyrus and his fond mother seem to have hoped that this precedent would be regarded by Darius. Cyrus was so precocious in the qualities of command, that he was appointed by his father, when a mere youth of seventeen, B. C. 407, satrap of Lydia, Phrygia, and Cappadocia, and instructed to assist Sparta in her war against Athens. This he did so zealously and liberally, that the Spartans afterwards felt under obligation to render him aid in return. Desirous of making his government a model for order and security, and perhaps more jealous for his authority than an older ruler would have been, he was not only lavish in rewarding faithful service, but also rigorous in punishing the disobedient and criminal, — we should say, perhaps, too rigorous, but it was the Persian habit to be severe in punishment. The better to secure his dignity, he imprudently required in those who approached him an etiquette which had been regarded as due only to royalty; and when two of his cousins, sons of a sister of his father, refused to observe it, he enforced the rule by put-

ting them to death. On complaint of their parents, and apprehending the approach of death, Darius sent for the young prince, B. C. 405. Cyrus went to his father, taking with him, as if a friend, Tissaphernes, the wily and treacherous satrap of Caria, — in truth perhaps because he did not wish to leave him behind. Darius died soon after, and disappointed Cyrus by leaving the sceptre, "which had glittered before his young imaginings," to his elder brother. Hereupon Tissaphernes, who doubtless hoped thus to add the rich province of Cyrus to his own, and who was capable of any deceit and calumny, brought against him the monstrous charge of designing the assassination of the new king during the very rites of coronation. Unfortunately this crime, which was so remote from the open and manly, even if excessive, ambition of Cyrus, had precedents in Persian history; and Artaxerxes, either believing the charge or willing to make it a pretext, arrested his brother to put him to death. The young prince was only saved from speedy execution by the full power of his mother's prayers and tears, and was sent back to his distant satrapy, burning with the sense of injustice, disgrace, and danger. There was no real reconciliation between the two brothers; and Cyrus had reason to feel that his danger was only deferred, not past, especially with such a neighbor as Tissaphernes in the king's confidence, and that he must either at length fall a sacrifice to the jealousy of Artaxerxes or reign in his stead. He was thus stimulated, with the encouragement of his mother's favor, to attempt the ill-fated expedition of which Xenophon wrote the history, — an expedition which certainly cannot be justified on Christian or even Socratic principles, but which was almost in the regular line of oriental history. i. 1. 1 s; 9. 1.

Κυνόνιον, ου, *Cynonium*, see Κερωνίς, vii. 8. 8!

κύων, κυός, ὁ ἢ, *canis, dog, bitch*, iii. 2. 35: v. 7. 26; 8. 24: vi. 2. 2. Der. CYNIC.

καλῶς (ῶ), ὄσω, κεκώλυκα, *to hinder, prevent, forbid, oppose*: τὸ κωλῶν *the*

hindrance, obstacle: A. G., i. 1. 2. 21s; 3. 16; 6. 2: iv. 5. 20. Cf. *κόλοι clipped*.
ἡγεμ-άρχης, ου, (ἀρχω) the ruler or head-man of a village, village-chief, iv. 5. 10, 24; 6. 1s.
κῆρη, ης, a village, comm. unfortified, i. 4. 9: iv. 4. 7. Der. COMEDY.
ἡγεμότης, ου, a villager, iv. 5. 24.
κῆρη, ης, (cf. Lat. capio) the handle of an oar, &c.; an oar, vi. 4. 2.

Δ.

λαβάν, -οιμ, -έν, see λαμβάνω.
*λαγχάνω, * λήξομαι, εἴληχα, 2 a. ελαχον, to draw or obtain by lot, to obtain perchance or by fate, A., iii. 1. 11: iv. 5. 24.*
λαγός, ὦ, ἡ ὥ or ὦ, ὁ, lepus, a hare, iv. 5. 24: v. 1. λαγός, ὦ.
λαβάν, -έν, see λαθάνω, i. 3. 17.
ἡλῶρα or λῶρα clam, secretly, without the knowledge of, G., i. 3. 8.
† Λακεδαιμόνιος, ου, ὁ, a Lacedaemonian, a Spartan, the most common term for the citizens of Sparta, i. 1. 9: ii. 6. 2: iii. 2. 37. See Σπαρτιάτης.
Λακεδαιμόνιον, ὄρος, ἡ, Lacedaemon, Sparta, v. 3. 11. See Σπάρτη.
λάκος, ου, ὁ, (cf. Lat. lacus) an underground cistern or cellar, such as are now frequent in Kurdistan and Armenia, iv. 2. 22.
λακτίξω, ἰσω ἰῶ, (λάξ with the foot) to kick, A., iii. 2. 18.
Λάκων, ὄρος, ὁ, a Laconian, an inhabitant of Laconia; a term wider in extent than Λακεδαιμόνιος, but not unfrequently used in its place; ii. 1. 3, 5; 5. 31 (cf. i. 4. 3; 1. 9): v. 1. 15. See Σπάρτη, Σπαρτιάτης.
† Λακωνικός, ἡ, ὡν, Laconian: ὁ Λακωνικός the Laconian: iv. 1. 18; 7. 16: vii. 2. 29; 3. 8.
*λαμβάνω, * λήψομαι, εἴληφα, 2 a. ελαβον, a. p. ἐλήφθην, to take: to take captive or by force, as prisoners, prey, plunder, a military post, &c., to seize, catch, capture; to take by gift, bargain, or loan, to receive, obtain, procure; to take as instruments, arms, supplies, pledges, companions, military force, &c., to obtain, procure, enlist (λαβών having taken = with, i. 2. 3); to overtake, come upon, catch, find, detect; A. G., G. partitive, ἀπό, ἐκ, εἰς, παρ,*

&c.; i. 1. 2, 6, 9; 2. 1s; 5. 2s, 7, 10; 6. 6s, 10; 7. 13; 10. 18. See διεν, δίκαιος, κείρα. Der. DI-LEMMA.
† λαμπρός, ὁ, ὡν, c., brilliant, illustrious, glorious, vii. 7. 41.
† λαμπρότης, ητος, ἡ, brilliancy, splendor, i. 2. 18.

*λάμπα, * ψω, λέλαμπα, to make shine, light up: M. to shine, blaze, be in a blaze: iii. 1. 11s. Der. LAMP.*
† Λαμφακηνός, οὔ, ὁ, a Lampasacus, vii. 8. 3; a man of

Λάμφακος, ου, ἡ, Lampasacus, a city of Mysia on the Hellespont, an Ionian colony. On account of its good wine, Artaxerxes i. assigned it to Themistocles as a means of his support. It was the reputed birthplace of Priapus, and the especial seat of his worship. vii. 8. 1. || Lamsaki.

*λαθάνω &, ch. poet., λήθω, * λήσομαι, λελῶθα, 2 a. ελαθον, to escape the notice or knowledge or elude the observation of any one, lie hid or be concealed from him, be unobserved by him, elude, A. W. a pt., it is often translated by an adv., adverbial phrase, or adj., and the pt. by a finite verb, 677 f; as, τρεφόμενον ἔλαθανεν was [concealed in being maintained] secretly maintained, i. 1. 9s; λαθεῖν αὐτὸν ἀπελθὼν to [elude him departing] depart without his knowledge, i. 3. 17; ελαθον ἑγγὺς προσελθόντες they drew near unobserved, iv. 2. 7; ἐλαθον αὐτοὺς γινόμενοι [were not observed by themselves in having come] came unconsciously to themselves, ικανοαρες, or unexpectedly, vi. 3. 22. See, also, iv. 6. 11: v. 2. 29: vi. 3. 14: vii. 3. 38, 43. Der. ΛΕΤΗΞ. Cf. lateo.*

Λάρισσα, ης, Larissa, (anciently Calah, while some have traced the name to Resen, Gen. x. 11s) a part of the extensive ruins of "great Nineveh," and abounding in the most interesting remains, which lay buried more than 2000 years to be recently brought to light and surprise the world, iii. 4. 7. || Nimrud. See Μέσσηλα.

λάσιος, α, ὢν, (akin to δασύς) dusky: τὰ λάσια the thickets: v. 2. 29: vi. 4. 26.

λαφῦρον, ου, (λαμβάνω) ch. pl., spolia, the spoils of war, booty, vi. 6. 38! † λαφύρο-πώλης, ης, ου, to sell booty, vi. 6. 38! [salesman of booty, vii. 7. 56. † λαφύρο-πώλης, ου, a booty-seller,

λαχύν, λαχόν, see λαγχάνω.

ἡλάχως, εὖς, τό, ch. poet., a portion, esp. by lot, share, part, division, v. 3. 9: vi. 3. 2?

λέγω, * λέξω, λέλεχα I., (classic εἰρη-
κα), a. p. ἐλέχθην, to say, speak, tell,
express, relate, report, state; to speak
of, mention, name, account; to bid,
propose, advise: A. D.; CP., I. (A.),
περί, πρὸς, εἰς, ἐν: i. 2. 12, 21; 3. 8,
13, 15, 19; 4. 11: ii. 5. 25. In the
pass., the personal construction w. the
inf., for the impers., is the more com-
mon, 573, i. 2. 8: ii. 2. 6: cf. i. 8. 6:
iv. 1. 3. Der. LEXICON, DIA-LECT.

λεία, ας, booty, plunder, spoils, v. 1. 8, 17: vii. 4. 2.

λαμπάν, ὤτος, ὁ (λείβω to pour) a
moist place, meadow, v. 3. 11.

λείος, α, ον, lēvis, smooth, gently
slipping, of easy ascent, iv. 4. 1.

λείψα, * ψω, λείοντα, 2 a. εἴπω, a.
p. ἐλείφθην, f. pf. λελείφμαι, linquo,
to LEAVE, quit, forsake, abandon, de-
sert: to leave behind, spare; A.; i. 2.
21: vii. 4. 1:—P. to be left; hence, to
remain, survive; to be left behind, fall
behind, be inferior, α. 406 b: λελείφεται
will [have been left] remain: ii. 4. 5:
iii. 1. 2: vii. 7. 31. Der. EL-LIPSIS.

λεκτός, α, ον, (λέγω) to be or that
must be said or spoken, v. 6. 5.

λελειφτομαι, λελονπός, see λέπω.

λέξω, λέξον, λέξάνω, see λέγω, i. 3. 13.

Λεοντίνος, ου, ὁ, α. Leontine, a man
of Leontini (Λεοντῖνοι, now Lentini),
a city of eastern Sicily, a Chalcidian
colony, situated in a region of extraor-
dinary fertility, and early prosperous,
but overshadowed by its powerful Doric
neighbor, Syracuse, ii. 6. 16.

† λευκο-θήρας, ἄκος, ὁ ἢ, with a white
tunic, doubtless of linen, i. 8. 9. See
9 ὥρας.

λευκός, ἡ, ὄν, (akin to λεύσσω to see,
LOOK, and Lat. luceo) bright, white,
i. 8. 8: v. 4. 32 s.

λεχθαί, λεχθήναι, see λέγω, iii. 1. 1.

λήγω, ξω, (λέγω to LAY) to allay;
cessare, intrans., to abate, cease, end,
lose, come to an end, iii. 1. 9: iv. 5. 4.

ληΐζομαι, ἵσμαι, or Att. λήζομαι,
ληΐζομαι, λήξομαι, (λεία) to plunder,
ravage, pillage, rob; to seize as booty
or spoil, take as prey or by force; A.,
εἰς: iv. 8. 23: v. 1. 9: vi. 1. 1: vii. 3.
31.

λαρός, ου, ὁ, noneasus, trumpet, a
trifle, vii. 7. 41.

† ληστοία, ας, robbery, plunder, pil-
lage, vii. 7. 9.

ληστής, οὔ, (λήζομαι) a robber,
plunderer, pillager, vi. 1. 8; 6. 23.

λήσω, see λαθάνω, vii. 3. 43.

ληφθήναι, λήφομαι, see λαμβάνω.

λίαν adv., very, exceedingly, vi. 1. 23.

† λίθινος, η, ον, of stone, iii. 4. 7, 9.

λίθος, ου, ὁ, a stone, often such as
are used for an attack: stone, the ma-
terial: i. 5. 12: iii. 3. 17; 4. 10; 5.
10: iv. 7. 4 s. Der. LITHO-GRAPH.

λίρην, έτος, ὁ, (akin to λείβω to
pour) a harbor, haven, port, vi. 2. 13.

λίρος, οὔ, ὁ, (λείπω) failure of food,
hunger, famine, i. 5. 5: ii. 2. 11; 5. 19.

λίνας, α, ον, contr. λινός, ἡ, οὖν,
(λίνω flux) flaxen, LINEN, iv. 7. 15.

† λογίζομαι, ἵσμαι, ἰούμαι, λελόγισμαι,
to consider, calculate, expect, A., I., ii.
2. 13: iii. 1. 20.

λόγος, ου, ὁ, (λέγω) a word; speech,
discourse; conversation, discussion; a
statement, narrative, report, rumor;
an argument, plea: pl. words, confer-
ence, discussion, πρὸς: εἰς λόγους ἐρ-
χέσθαι to enter into a conference or
come to an interview with, D.: i. 4. 7;
6. 5: ii. 1. 1; 5. 4, 16, 27; 6. 4: v. 8. 18:
vi. 1. 18. Der. LOGIC, -LOGY, -LOGUE.

λόγχη, ης, (cf. Lat. lancea) the point
or spike of a spear, the spear-head,
early made by the Greeks of bronze,
but afterwards of iron; comm. fr. 6 in.
to a foot in length: hence often, by
synecdoche, a spear or LANCE (esp., in
the Anab., of those used by the bar-
barians): i. 8. 8: ii. 2. 9: iv. 7. 16; 8. 7.

λοιδορία, ἡς, λειδορία, (λοιδο-
ρος a railer) to rail at, revile, abuse,
reproach, reprove, A., iii. 4. 49.

λοιπός, ἡ, ὄν, (λείπω) re-liquus, left
behind, remaining, the rest or remain-
der of, D., iv. 2. 13 s: λοιπὸν (έστω) it
[is left] remains, iii. 2. 29: τὴν λοιπὴν
[sc. ὁδὸν] the rest of the way, iii. 4. 46:
τὸ λοιπὸν the rest, G. partitive, iii. 4. 6:
τοῦ λοιποῦ [sc. χρόνου], oftener τὸ λοι-
πὸν, in or during the rest of the time, in
future, afterwards, henceforth, thence-
forth, 482 e, ii. 2. 5: iii. 2. 8: v. 7. 34.

Λοκρός, οὔ, ὁ, a Locrian, a man of
Locris, a central region of Greece in
three separate parts (two north of
Boeotia and Phocia, and the third, the

larger but ruder portion, west of Phocis). The eastern Locrians are credited with 40 ships sent to the Trojan War under the lesser Ajax. vii. 4. 18.

Λουσιάνης or **-ῶτης**, *ov, & Λουσιεύς*, *ῶς, ὁ, a Lusian*, a man of Lusi (Λουσί), a town in the north of Arcadia, having a celebrated temple of Artemis (Diana), which was revered through the Peloponnese as an inviolable asylum, iv. 2. 21; 7. 11s: vii. 6. 40. || *Sudhend*.

Λόφος, *ov, ὁ*, (λέγω *to rub off, peel*) *the neck* of a horse or ox, as rubbed by the yoke; hence, in general, *an elevation or crest; an eminence or ridge* of land, *a hill, height*, = γῆ-λοφος: i. 10. 13s (cf. 12): iii. 4. 39 (cf. 37).

† **λοχᾶνία**, *ῥω, to be a lochage* or *captain*, vi. 1. 30.

† **λοχᾶνία**, *as*, the command of a λόχος, *a captaincy*, i. 4. 15: iii. 1. 30.

† **λοχ-αγός**, *ov, ὁ*, (ἀγω) *the leader* of a λόχος, *a lochage, centurion, captain*, who comm. received twice the pay of a private. The word has the Dor. form, as a term of war, in which the Doric race so excelled, 386 c. i. 7. 2: vi. 3. 6 (where the term is applied to the commander of a tenth of the Arcadian and Achæan force, also termed στρατηγός): vii. 2. 36.

† **λοχίτης**, *ov, a soldier* belonging to a λόχος, *a member of a company*, vi. 6. 7, 17.

Λόχος, *ov, ὁ*, (λέγω *to collect*) *a company* or *division* of soldiers, not fixed in number, but usu. of about 100 men. For the subdivision of the common λόχος, see iii. 4. 21 s. i. 2. 25: iv. 8. 15: vi. 3. 2, 4 s; 5. 9 s.

† **Λυδία**, *as*, *Lydia*, a fertile province of Asia Minor, west of Phrygia, once a powerful kingdom. It was early distinguished for its industry, wealth, and progress in the arts; and exerted much influence in the development of Greek civilization. It reached its acme under Croesus, whose defeat by Cyrus made it a part of the Persian Empire. Its people, before warlike, were then forbidden the use of arms, and naturally became both effeminate themselves and the teachers of effeminacy to their conquerors. i. 2. 5; 9. 7: vii. 8. 7 s.

· *Lydian*, i. 5. 6.

Λυδός, *ov, ὁ, a Lydian*, a man of Lydia, iii. 1. 31.

Λύκαιος or **Λυκαίος**, *α, ov, Lycæan*, pertaining to Mt. Lycæus, a lofty height in southwestern Arcadia, presenting a view of a large part of the Peloponnese, and sacred to Zeus (hence surnamed Lycæan) and Pan: τὰ Λύκαια [sc. ἱερὰ], *the Lycæan Rites* or *Festival*, in honor of Lycæan Jove, celebrated by the Arcadians with sacrifices and games, i. 2. 10. || *Diofórti*, 4659 feet high.

† **Λυκαονία**, *as*, an elevated region of Asia Minor, north of Cilicia, occupied by a rude, warlike, independent, and predatory race. It was an early scene of the missionary labors of the apostle Paul, who here found Timothy. i. 2. 19: vii. 8. 25.

Λυκαόν, *ov, ὁ, a Lycæonian*, iii. 2. 23.

Λύκαιον, *ov, the LYCÆUM*, the chief of the Athenian gymnasia, situated without the eastern wall, adorned with fine trees, covered walks, and other embellishments, and consecrated to Lycæan Apollo. Here Aristotle taught while walking, from which his philosophy was named Peripatetic (περιπατῶν *to walk around*). vii. 8. 1.

Λύκιος, *ov, Lycius*, a Syracusan, sent by Clearchus for observation, i. 10. 14. — 2. An Athenian, appointed commander of cavalry, and so rendering good service, iii. 3. 20: iv. 3. 22.

Λύκος, *ov, ὁ*, *lupus, a wolf*, the largest beast of prey in Greece, ii. 2. 9 (prob. sacrificed on this occasion as sacred to Ahri-man, the Persian god of evil). Der. LYCO-PODIUM.

† **Λύκος**, *ov, ὁ*, *the Lycus* or *Wolf-River*, a name given to several streams, seemingly from their destructive character. A small river so named entered the Euxine near Heraclæa, vi. 2. 3. || *Kilij-Su*, i. e. *Sword Water*.

Λύκων, *ov, Lycón*, a factious Achæan, v. 6. 27: vi. 2. 4, 9.

λυμαίνομαι, *λυμασθῆναι*, *λελύμασθαι*, (λύμη *outrage*) *to ruin, spoil, frustrate*, A. D., i. 3. 16.

† **λύπη**, *ῥω, λελόπηκα*, *to pain, grieve, trouble, distress, annoy, molest*, A., i. 3. 8: ii. 3. 23; 5. 14: iii. 1. 11.

λύπη, *ης, pain, grief, sorrow, distress*, iii. 1. 3.

λῦσις, ἄ, ὅ, c., *rainful, grievous, distressing, troublesome, annoying*, D., ii. 5. 13: vii. 7. 28.

λῦσι-τέλεω, ἦσω, (λύω *to pay*, τέλος *expense*) *to pay expenses, to be profitable, advantageous, or expedient*, D. I., iii. 4. 36? [εὔ, v. 7. 26.]

λύσσα or λῦττα, ἡ, *madness, frenzy*, * λῦ-σω, λέλυκα, solvo, *to LOOSE, let loose, release, set free; to undo, break, break down, destroy, remove, violate (a treaty or oath)*; A.; ii. 4. 17, 19s: iii. 1. 21; 4. 35: = v. l. λυσιτέλεω, iii. 4. 36: λελυμένος *unbound, free from bonds*, iv. 6. 2: — *M. to ransom, redeem*, A., vii. 8. 6. Der. ANA-LYSIS.

λυτο-φάγος, ου, ὁ, (λυτός *the lotus*, φαγεῖν *to eat*) a *lotus-eater*. The Cyprian lotus (now *jujube*) was a small sweet date-like fruit, so delicious that, according to the old fable (Hom. Od. c. 94), all who ate of it forgot their homes, and wished only to remain and feed upon it; while in Arab poetry it is the fruit of paradise. The Loto-phagi of Homer, upon whose shore Ulysses landed, have been located by most geographers upon the coast of Tripoli and Tunis in North Africa. iii. 2. 25.

λυφάω, ἦσω, λελύφηκα, (λόφος, as if *to withhold the neck from the yoke*) *to rest, cease*, iv. 7. 6.

λύειν, * contr. fr. c. λυίων referred to ἀγαθός, *more desirable, better*, D. I., iii. 1. 7: for emphasis, λῦον καὶ ἀμεινον *more desirable and advantageous, preferable and better*, vi. 2. 15: vii. 6. 44.

M

μά * *by*, an adv. of swearing, comm. negative, unless preceded by *καί*, A., i. 4. 8: v. 8. 6, 21.

μάγαδις, ιος, dat. (u) ι, 218. 2, ἡ, (a foreign word) *the magadis*, a kind of harp with 20 strings arranged in octaves; or, acc. to some, a kind of flute; vii. 2. 32.

Μάγνης, ητος, ὁ, a *Magnesian*, a man of Magnesia, a narrow mountainous region occupying the east coast of Thessaly, vi. 1. 7. Cf. MAGNET.

μαθεῖν, -ω, -οιμι, &c., see μαθάνω.

Μαίανδρος, ου, ὁ, *the Maeander*, the largest river entering the Aegean from

Asia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers. Its deposit has greatly extended and changed the coast at its mouth. i. 2. 5, 7s. || Mendere-Chai.

μαίνομαι, * *μανοῦμαι* r., 2 pf. μέμνη, 2 a. p. ἐμάνη, *to be mad, insane, or frenzied*, ii. 5. 10, 12. Der. MANIAC.

Μαισάδης, ου, *Masades*, a Thracian prince, father of Seuthes, vii. 2. 32.

μακάριζω, ἴσω ὦ, (μακάρι *happy*) *to count or esteem happy or fortunate*, A., iii. 1. 19.

μακαριστός, ἡ, ὅ, *esteemed happy, envied or enviable, being an object of envy*, D., i. 9. 6.

Μακίστιος (or Μακίστιος), ου, ὁ, a *Macistian*, a man of Macistus (Μάκιστος), an old town of Triphylia in Elis, vii. 4. 16. || Heights of Khaïssa.

μακρός, ἄ, ὅ, c., s., (μήκος *length*, cf. μέγας *magnus*) *long*, of both space and time: μακρόν [sc. ὁδόν] *a long way*, a great distance, far (so c. & s.): μακρότερον *adv.*, farther: μακρόν ἦν *it was a long distance, or too far*: i. 5. 7: ii. 2. 11s: iii. 4. 16s, 42.

Μάκρων, ωος, ὁ, a *Macronian*. The Macrones were a warlike tribe dwelling not far from Trebizond. iv. 7. 27; 8. 5: v. 5. 17.

μάλα, by apostrophe, μάλ', c. μάλλον, s. μάλιστα, *adv.* (much used with adjectives and adverbs to express degree, 510), *very, very much, greatly, exceedingly; very well, certainly*; iii. 4. 15; 5. 3; οὐ μάλα *not at all, by no means*, ii. 6. 15; by exceptional arrangement, αὐτίκα μάλα *very speedily, instantly, at once*, iii. 5. 11, εὖ μάλα *very easily*, vi. 1. 1: — c. *more, rather, more certainly*, (sometimes joined w. another compar. for clearness or emphasis, iv. 6. 11) ἢ or G. (as c.), i. 1. 4s, 8; 9. 5, 24: — s. *most, most of all, in the highest degree, best, especially; most or very nearly, about* (w. numbers); i. 1. 6; 9. 22, 29: vi. 4. 3: vii. 2. 22.

μαλακίζομαι, f. p. ἰσθήσομαι l., (μαλακός *soft*) *to be self-indulgent, yield to sloth*, v. 8. 14.

μανεῖς, -έντες, see μαίνομαι, ii. 5. 10. *εἰμαθον*, *to learn, ascertain*, A., i., G. CP., παρά, i. 9. 4: ii. 5. 37: iii. 2. 25: iv. 8. 5: v. 2. 25. Der. MATHEMATICS.

†μαντεία, as, *prophecy, oracle*, iii. 1. 7. [*μαντεύομαι, εἶναι* (μάρις) *to prophesy, declare by oracle.*]

†μαντήρ, ἄ, ὁ, *declared or pointed out by an oracle*, D. *ἐκ*, vi. 1. 22.

Μαντινέα, ἑως, ὁ, a *Mantinean*, a man of Mantinea (*Mantineia*), an ancient and, before the building of Megalopolis, the largest city of Arcadia, situated in the eastern part. It was noted for the excellence of its political institutions, and for five important battles fought near it. In one of these, B.C. 362, the Theban Epaminondas conquered the Spartans and Athenians at the expense of his own life, and the two sons of Xenophon fought; the elder, Gryllus, falling after signal feats of valor, among which some reckoned the slaying of the Theban general. vi. 1. 11. || *Paleopoli*.

μάντις, εὐς, ὁ ἡ, (*μαίνωμαι*) one who speaks in a state of divine frenzy, a *prophet, seer*; a *diviner, soothsayer, augur*; i. 7. 18. Der. NECROMANCY.

Μαρδόνιοι or Μάρδοι, ὡς, the *Mardoni* or *Mardi*, or -ians, a warlike people, prob. dwelling near the southern boundary of Armenia, iv. 3. 4: v. 1. *Μυρδόνιοι*.

Μαριανδῖνοι, ὡς, the *Mariandyni* or -ians, a people of Bithynia, dwelling around Heraclea, and at length subjected by this city, vi. 2. 1: v. 1. *Μαριανδῖνοι*, *Μαριανδῖνοι*.

μάρσιπος or μάρσιππος, οὐ, ὁ, *mar-supium, a bag, pouch*, iv. 3. 11. Der. *MARSPIAL*.

Μαρσύας, οὐ, *Marsyas*, fabled as a Phrygian satyr or peasant who invented the flute, and was most cruelly punished for his presumption in contending with Apollo, i. 2. 8. — 2. *The Marsyas*, a small river of Phrygia, flowing into the Mæander, and fabled to have risen from the tears shed by the shepherds and rural divinities of Phrygia for the cruel fate of their favorite musician, i. 2. 8.

†μαρτυρία, ἥ, ἡ, *μαρτυρήκα*, *to bear witness for or in favor of, testify in behalf of*, D., iii. 3. 12: vii. 6. 39.

†μαρτύριον, οὐ, *testimony, witness, proof*, iii. 2. 13.

μάρτυς, g. *μάρτυρος*, d. pl. *μάρτυσι*, ὁ ἡ, *.....* vii. 7. 39. Der. *MARTYR*.
", a *Maromite*, a man

of Maronēa (*Μαρόνεα*), a town of the Cicones in Thrace on the Aegean, afterwards colonized from Chios. It was noted for its excellent wine, which even Homer mentions (*Od.* i. 196 s), and for the too free use of it by its inhabitants. vii. 3. 16. || *Marogna*.

μασθός, οὐ, ὁ, v. l. for *μαστός*, i. 4. 17. *Μάσκιος*,* α, or *Μασκίος*, ἄ, *the Mascas*, a stream in Mesopotamia, prob. a short canal flowing from and re-entering the Euphrates, i. 5. 4.

μαστεύω, εἶναι, ch. poet., (*μάσσειν* *to seek*) *to seek, search out, eagerly desire*, A., i., iii. 1. 43: v. 6. 25: vii. 3. 11.

†μαστιγών, ὡς, ἡ, *a whip, lash, scourge*, iv. 6. 15.

μάστιξ, ἴγος, ἡ, *a whip, lash, scourge*, iii. 4. 25.

μαστός, οὐ, ὁ, (*μάσσω* *to squeeze*) *one of the breasts*; hence, a round hill, knoll, hillock; i. 4. 17: iv. 2. 6, 14 s.

μάταιος, α, ὡς, (*μάτην* *in vain*) *useless, vain, idle, without avail*, vii. 6. 17: 7. 24.

†μάχαιρα, as, a *sword*, esp. a short or curved sword in distinction from *ξίφος*, the longer, straight sword (though the distinction is not always made, vii. 4. 16); a *sabre*; a *dagger*, large knife; i. 8. 7: iv. 6. 26: vii. 2. 30. †μαχαίριον, οὐ, dim., a *dagger, dirk, knife*, iv. 7. 16.

†μάχη, ης, a *battle, fight, encounter, combat*: ἀπὸ τῆς μάχης *from the (place of the) battle, from the battle-ground*: i. 2. 9: ii. 2. 6. Der. *LOGO-MACHY*.

†μάχιμος, η, ὡς, *fit for fighting, warlike*, vii. 8. 13.

μάχομαι, μαχέσθαι, μαχοῦμαι, μεμάχημαι, α. *ἐμαχεσάμην*, *to fight, give battle; withstand, contend*: D., *περί, πρό, σύν*: i. 5. 9: 7. 9, 17 s: ii. 1. 12: 5. 19.

μέ (μ') *me, μοί, μοί*, see *ἐγώ*, i. 3. 3. Μεγάβυζος, οὐ, *Megabyzus*, a general name borne by the keeper of the temple of Diana at Ephesus, according to custom a eunuch, v. 3. 6 s.

μεγάλη, -ον, &c., see *μέγας*, i. 2. 6. †μεγαλο-ηγόρεω, ἥ, ἡ, (*ἀγορεύω*) *to talk big, speak boastfully, boast, vaunt*, vi. 3. 18.

†μεγαλο-πρεπής, ἑς, (*πρέπω*) *befitting the great, magnificent*, i. 4. 17?

†μεγαλο-πρεπής, c. *ἐστερον, s. ἐστὶς*, *magnificently, on a magnificent scale, with great liberality*, i. 4. 17?

†μεγάλως adv., *greatly, grossly*, iii. 2. 22.

Μεγαροίς, ἑως, ὁ, (Μέγαρα, capital of Megaris) a *Megarian*. Megara was early included in Attica; but was conquered by the Dorians, and for a time was subject to Corinth. After it won its independence, its advantages for commerce gave it great prosperity, so that it established several flourishing colonies (Byzantium, &c.), and even vied with Athens in naval power. As an ally of Sparta, it suffered greatly in the Peloponnesian War. Though not distinguished for letters, it claimed the invention of comedy, and gave its name to a school of philosophy founded by Euclides, a disciple of Socrates. i. 2. 3: vi. 2. 1.

μέγας, * μεγάλην, μέγα, γ. μεγάλου, -ης, c. μέγιστον, α. μέγιστος, *magnus, great, large, stately; mighty, powerful; of great moment or obligation, important; of a sound, loud*; i. 2. 4, 7s; 4. 9s: ii. 5. 14: iii. 2. 25: iv. 7. 23. The neut., sing. and pl., is much used as the acc. of effect or adv. acc., or as an appositive to the sentence or to a part of it: τὰ μέγιστα εἰς ποιεῖν [to do well the great acts] to confer great favors, i. 9. 24: μέγα ὄψῃσαι or ὠφελῆσαι, βιάσθαι μέγιστα, to benefit or injure greatly, iii. 1. 38; 3. 14: τὸ μέγιστον as the chief reason, chiefly, i. 3. 10.

Μεγαφρόνης, ου, a Persian of high rank, put to death by Cyrus, i. 2. 20. μέγεθος, εος, τό, (μέγας) *greatness, magnitude, size; of a river, width*: ii. 3. 15: iv. 1. 2.

μέδιμνος, ου, ὁ, the *medimnus*, the common Attic corn-measure, = very nearly a bushel and a half, vi. 1. 15.

μέδ' by apostroph. for μετά, before an aspirated vowel, ii. 2. 7.

μεθ-ἔγω, * ἦσω, εἰκα, to let go with or after, let go, give up, resign, &c., vii. 4. 10.

μεθ-ἵστημι, * στήσω, ἵστηκα, 1 a. ἵστησα, 2 a. ἵστημι, to place differently, remote: *M.*, w. 2 a. and complete tenses act., to change one's own place, to withdraw; but 1 a. *m.* to place apart from one's self, set aside, &c.: ii. 3. 8, 21.

Μεθυδριεύς, ἑως, ὁ, a *Methydrian*, a man of Methydrium (Μεθ-ύδριον), a city of central Arcadia, so called from its situation between two streams. Its

inhabitants were removed to people Megalopolis. iv. 1. 27; 7. 12. || Ruins near Pyrgo.

μέθυσ, * ὄνυς 1., to be drunk or intoxicated, iv. 8. 20: v. 8. 4.

μεῖζων, ου, greater, see μέγας, i. 2. 4. μαλίσχως, α, ου, (μαλίσσω to soothe) mild, gracious, vii. 8. 4: see Ζεῖς.

μεῖναι, μέιναις, &c., see μένω, i. 5. 13. μαράκιον, ου, τό, (in form dim. of μεῖραξ, ὁ ἢ, a youth) a youth, stripling, boy, in his teens, ii. 6. 16, 28.

†μεῖωμα, ατος, τό, (μεῖω to lessen) a deficiency, v. 8. 1.

μεῖων, ου, c. referred to μικρός or ὀλιγός, less, in respect to size, power, number, &c.; smaller, weaker, fewer; i. 9. 10: iv. 5. 36: μεῖων ἔχων to have [less success] the worst, be worsted, i. 10. 8: τοῦτο μεῖων ἔχων to have this as a disadvantage or a disadvantage in this, iii. 2. 17. The neut. μεῖων is sometimes used as an indecl. subst. or adj.; and also (as an adv.) with ἢ omitted, though the gen. does not follow; 507 e, f, 511 c, v. 6. 9: vi. 4. 3, 24.

Μελανδίται, ου, the *Melanditae*, a people of Thrace, vii. 2. 32: v. 1. Μελανδέται.

†μελανία, ας, blackness, duskiness, i. 8. 8.

μέλας, * αἶσα, ἄν, γ. ἄνος, αλγης, black, dark, iv. 5. 13, 15. Der. MELAN-CHOLY.

μελετάω, ἦσω, μεμελέτηκα, (μέλω) to give attention to, practise, i., iii. 4. 17: iv. 6. 14.

†μελετηρός, ἄ, ὢν, s., diligent or assiduous in practising, u., i. 9. 5.

μελίνη, ης, sing. and pl., panicum, panic, a kind of millet, cf. κέγχρος· ἐπὶ τὰς μελίνας upon the panic (fields): i. 2. 22; 5. 10: ii. 4. 13: vi. 4. 6.

†Μελινο-φάγοι, ου, (φαγεῖν) the [panic-eaters] *Melinophagi*, a Thracian people near Salmidessus on the Euxine, perhaps Strabo's Ἀστού, vii. 5. 12.

μέλλω, * μελλήσω, α. ἐμέλλω or ἡμέλλω, to be about to or going to, be on the point of, intend; also translated by will, would, shall, should, must, am to, were to, &c., cf. 598 s; to be only about to, to delay: τὸ μέλλον the future: i.: i. 8. 1; 9. 28: ii. 6. 10: iii. 1. 2, 8, 46 s; 5. 17: vi. 1. 21.

μέλω, μελήσω, μεμέληκα, to concern, be a care to, D.: comm. impers., as ἐμοὶ μέλει if concerns or is a care to me, if

is my care, I take care, I look or see to it, *ὅπως* : i. 4. 16; 8. 13 : vi. 4. 20 : τῇ θεῷ μελήσει *the goddess will see to it*, by euphemism for *the goddess will punish his neglect*, v. 3. 18.

μήνημαι, -ήσομαι, see *μυμήσκω*.

μυμήφομαι, φομαι, *to blame, reproach, find fault with*, A. *els*, ii. 6. 30.

μέν post-pos. adv. or secondary conj. (66f), *on the one hand, indeed, in the first place, first*, but often omitted in translation. It is usu. a prospective particle of distinction, marking the words with which it is connected as distinguished fr. others which follow, and with which a retrospective particle, (comm. *δέ*, but sometimes *ἀλλὰ*, *μέντοι*, *εἰτα*, *εἰπειτα*, *καί*, &c.) is regularly joined. i. 1. 1s; 3. 2, 10 : ii. 1. 13 : iii. 1. 19s. The regular sequence is sometimes neglected, esp. after intervening clauses, i. 10. 16 : iii. 2. 8. In some combinations of particles, μέν has a force like that of the confirmative μήν, *indeed, truly* : μέν δὲ *now indeed, indeed, truly, so then, then, accordingly*, i. 2. 3 : iii. 1. 10 : οὐ μέν δὲ *nor [now] yet indeed, yet surely not*, i. 9. 13 : ii. 2. 3 : ἐγὼ μέν οὖν *I [indeed] for my part then*, ii. 4. 7 (μέν emphasizing ἐγὼ, cf. i. 9. 1) : ἀλλὰ . . . μέν (or μέντοι) *but or well certainly*, vii. 6. 11, 39. The words upon which μέν throws its emphasis regularly precede it, either wholly or in part. If, as has been supposed, μέν and δέ (of which μήν and δὲ are longer forms) are derived from the first and second numerals (cf. *μία*, *δύο*), then their original force would seem to have been, *for one thing . . . for another thing*; hence, *on the one hand . . . on the other hand, in the first place . . . in the second place, first . . . secondly, indeed . . . but or and, &c.* See *δέ*, *ο*.

μέν-τοι indeed truly, assuredly, really, indeed, *withal*, *to be sure*; yet, still, however, but : i. 3. 10 : ii. 3. 9s, 22s : καί . . . μέντοι and indeed, and certainly, and moreover, and yet, i. 9. 6, 29 : iv. 6. 16. See *μέν*.

μένω, μενῶ, μεμένηκα, *α. εμενω, maneo, to REMAIN, wait, stay, tarry, continue; to wait for*, A. : i. 2. 6, 9s; 3. 11 : ii. 3. 24 : iv. 4. 19s.

Μένων, ὠνος, *Menon*, a general from Pharsalus in Thessaly, whose character

Xenophon depicts in dark colors. He was a favorite of Aristippus, who placed him, while yet a young man, in command of a mercenary force levied with money furnished by Cyrus. From this he brought 1500 men to the Cyrean army. When the other generals who had been seized through the treachery of Tissaphernes were put to death, Menon was spared, prob. because he claimed the merit of having aided that treachery, and through the intercession of his intimate Arius; but he afterwards perished by lingering torture, prob. from having fallen into the hands of the vengeful Parysatis, who thus punished him for his supposed treason. A dialogue of Plato bears his name. i. 2. 6 : ii. 6. 28s.

μερίζω, ἰσώ ω, *to divide, distribute*, A., v. 1. 9?

μέρος, εος, τό, (μείρομαι *to share*) *a share, part, portion, division, quota, detachment; specimen : ἐν τῷ μέρει, κατὰ (τὸ) μέρος in or according to one's share, part, place, or turn* : i. 5. 8; 6. 2 : iii. 4. 23 : v. 1. 9 : vi. 4. 23 : vii. 6. 36.

ἡμεσ-ἡμέρα, ας, (ἡμέρα, 146b) *mid-day, noon; the place of the sun at noon, the south* : i. 7. 6 : iii. 5. 15.

μέσος-γαια or -γαια, ας, (γῆ) *the inland, interior*, vi. 2. 19; 3. 10; 4. 5.

μέσος, η, ον, (akin to *μερδ*) *medius, MIDDLE, of space or time; central; the middle or midst of* (in this use as an adj., not immediately preceded by the article, 508a, 523b); i. 2. 7, 17; 8. 13 : iv. 8. 8 (*among or with*): subst. μέσον, ου, *the middle, midst, or centre; the interval or space between*; *ο*; i. 2. 15; 4. 4; μέσον ἡμέρας *midday, noon*, i. 8. 8; μέσον τὸ αὐτοῦ *his own centre*, i. 8. 13! (cf. i. 8. 22, 23); διὰ μέσον, ἐν (τῇ) μέσῳ, *els τὸ μέσον, through, in, or into the midst or the interval between*, sometimes = *between*, i. 4. 4; 5. 14; 7. 6 : ii. 2. 3; ἐκ τοῦ μέσου *out of [the space between] the way*, i. 5. 14. Der. MES-ENTERY.

ἡμεσός, ὥσω, *to form or be in the middle*: μεσούσα ἡ ἡμέρα *midday*, vi. 5. 7.

Μέσπιλα, ης or ων, ἡ or τό, (referred by some to the oriental "mashpil," *desolate*, and perhaps the origin of the name Mosul) *Mespile*, the ruins of Nineveh in its stricter sense. These

lie upon the east bank of the Tigris, opposite Mosul; and include the great mounds of Koyunjik, containing the remains of the magnificent palaces of Sennacherib and his grandson, and Nebbi Yunas, sacred in Mohammedan tradition as the burial-place of the prophet Jonas. The name Nineveh, in its wider sense, seems to have applied to a vast aggregation of palaces and towns (some specially walled and having also other names, cf. modern London) situated north of the junction of the Tigris and Upper Zab, and together constituting the splendid capital of the mighty Assyrian Empire. It is represented as "an exceeding great city of three days' journey" (Jonah 3.3.), having according to Diodorus (2.3) a circuit of 480 stadia (the longer sides 150 stadia, and the shorter 90). Mespila was in the northwest part of its wide-spread ruins, and Larissa (now Nimrud, where the wonderful remains of the palaces of Esarhaddon and others have been disinterred, ch. through the efforts of Layard) in the southwest. The distance between them is set by Xen. at 6 parasangs, and is now estimated to be about 18 miles. The other two corners of the immense quadrangle (which, like the enclosure of Babylon, was doubtless occupied in part by pleasure grounds and land for culture) have been recognized at Khorsabad, where was the beautiful palace of Sargon, and at Keremles, giving an extent not greatly differing from the statement of Diodorus. Nineveh lost its glory in its capture and the overthrow of the Assyrian Empire by the Medes and Babylonians, B. C. 625; but it is represented by Xen. as not wholly destroyed till the Medes were overpowered by the Persians (B. C. 558). iii. 4. 10.

μεστός, ὁ, *ω*, full of, abounding in; filled, stored, or laden with; G.; i. 4. 19; 10. 18: ii. 5. 9.

μετά* prep., by apostrophe. **με'** or **μεθ'**, α-ΜΙD, among (akin to μέσος medius, and Germ. mit): (a) w. GEN., ch. of persons, among; hence, with; in the army or under the command of; i. 2. 20, 24; 7. 10: ii. 2. 7: μεθ' ὑμῶν εἶναι to be associated with you, adhere to you,

i. 3. 5? **μετά δίκης** with, by means of, or through injustice, ii. 6. 18:—(b) w. ACC., after (orig., in order to be among or with), in respect to PLACE, RANK, or oftenest TIME; next after, next to; i. 3. 16; 7. 2; 8. 4: vii. 7. 22: **μετά ταῦτα** or **τοῦτο** after this, hereupon, thereupon, i. 4. 9: iv. 6. 4: μεθ' ἡμέραν after the coming of day, hence by day, iv. 6. 12:—(c) in compos., among, after, often denoting distribution or interchange among, and hence, in general, change.

μεταβάλλω*, βαλῶ, βέβληκα, to throw to a different position: *M.* to throw or turn one's shield behind, as in retreat, A., vi. 5. 16.

μετα-γνώσκω*, γνῶσομαι, ἐγνώκα, 2 a. ἐγνων, to think differently, change one's mind, ii. 6. 3.

μετα-δίδωμι*, δώσω, δέδωκα, α. ἐδωκα (δῶ, δοίην, &c.), to distribute, impart to, share with, D. A., G., iii. 3. 1: iv. 5. 5: vii. 8. 11.

μετα-μᾶλιν, μελήσει, *it* repents one, or he repents, D. P., i. 6. 7: vii. 1. 34.

μεταξύ adv., (μετ) in the midst, in the mean while, between, G.: **μεταξύ γιγνέσθαι** to intervene, elapse: i. 7. 15: iii. 1. 27; 4. 37: v. 2. 17.

† **μετά-πεμπτός**, *ον*, sent for, having been sent for, i. 4. 3.

μετα-πέμπω*, πέμψω, πέπομφα, to send one after or for another: *M.* to send for to come to one's self, summon, A. ἀπό, πρὸς, eis, i. 1. 2; 2. 26; 3. 8; 4. 5, 11: vii. 1. 3.

μετα-στᾶς, -στησάμενος, see μεθίστημι, ii. 3. 8, 21.

μετα-στρέφω*, ἐψω, ἐστροφαί, to turn about or round, trans.; but *M.* intrans., vi. 1. 8.

μετά-σχοιμι, &c., see μετ-έχω.

μετα-χωρέω, ἤσω, κευώρηκα, to remove to another place, change one's encampment, vii. 2. 18.

μετ-εἰμι*, εἶσομαι, to be with or shared among: οὐδενὸς ἡμῖν μετεσσι there is to us a share of none, we share in none, D. G. partitive, 421 a, iii. 1. 20.

μετ-έχω*, ἐξω, ἐσχηκα, ipf. εἶχον, 2 a. ἐσχον, to have a share of, partake of, share with another, participate in, G., v. 3. 9: vi. 2. 14: vii. 6. 28.

μετ-έωρος, *ον*, (ἀνω) uplifted, raised from the ground, i. 5. 8 (raising them from the ground). Der. METEOR.

†μετρεῖν, *how*, *metior*, *to MEASURE*, iv. 5. 6. Der. GEO-METRY.

†μετρίως adv., *in due measure*, *moderately*, *temperately*, *in a conciliatory way*, ii. 3. 20.

μέτρον, *ov*, *a measure*, iii. 2. 21. Der. METRE, DIA-METER; Lat. *metrum*.

μέχρι* &, *before a vowel*, less Att. μέχρ' (akin to μακρός) adv. of place or time with a prep. or another adv., but oftener w. *g.* as a prep., *as far as*, *even to*, *up or down to*, *until*: μέχρι οὗ *to the region where or time when*, *until*, 557 a: i. 7. 6, 15: iv. 1. 1: v. 1. 1; 4. 16; 5. 4: — temporal conj., *until*, *till*, i. 4. 13: ii. 3. 7, 24; 6. 5?

μή* (u) the subjective neg. adv., used in expressing negation as desired, feared, or assumed, and esp. w. the subj., *imv.*, and *inf.*, *not*, 686 (cf. οὐ); but often redundant w. the *inf.* after words implying some negation (so even the strengthened μή οὐ), 713 d: i. 1. 10; 3. 2s: iii. 1. 13, 24: εὖρον μή where *not*, *except where*, i. 5. 9: μή προλασ [not] *without having supplied*, ii. 3. 5: μή οὐ for μή with *inf.* after negative clauses, expressions of shame, &c., 713 f, ii. 3. 11: — (b) the neg. final conj., *ch. w. subj.* and *opt.*, 624 s, *that not*, *lest*, *that* (after words of fearing, 625 a), i. 3. 17; 8. 13: iii. 4. 1. — (c) It has similar uses in *compos.*; where it is often repeated without doubling the negation, 713, i. 3. 14: vii. 1. 6. See εἰ, εἰν, οὐ.

†μηδ-αμή or -αμή adv., (ἀμή *anywhere*) *nowhere*, vii. 6. 29 (713 d).

†μηδ-αμός adv., (ἀμός *in any way*) *in no way*, vii. 7. 23.

μηδ-έ, by apostr. μηδ', conj., *and not*, *but not*, *nor*, *neither* (cf. μήτε), ii. 4. 1; 5. 29: iii. 2. 17: — emphatic adv., *ne . . quidem*, *not even*, *neither*, i. 3. 14: iii. 2. 21: vii. 6. 18 s, 23. For its compounds μηδέις, &c., the stronger forms μηδέ εἰς, &c., are also found.

†μηδ-είς, μηδε-μία, μηδ-έν, *not even one*, *no one*, *no*, *none*: μηδέν subst., *nothing*; as adv., *as to nothing*, *not at all*, *by no means*: i. 3. 15; 9. 7 s.

†μηδ-ποτε *not even at any time*, *never*, iii. 2. 3: iv. 5. 13.

†μηδ-έτερος, *a*, *ov*, *neither of two*, vii. 4. 10.

Μηδία or Μήδεια, *as*, (Μήδος) *Media* (or *Medea*), the country of the

Medes, which Xen. extends to the river Tigris, making the region specially called Assyria a part of it. In a more limited sense, Media lay north-east of the valley of the Tigris, extending from the Araxes to Persis, with great variety of climate, soil, and products (now the northwest part of Persia). Τὸ Μηδίας τοῖχος *the Median wall*, a wall built at the head of the Babylonian plain, to prevent the incursions of the Medes (as "the Picts' Wall" in England means the wall against the Picts). i. 7. 15: ii. 4. 12, 27. — 2. The wife of the last Median king (acc. to the common account, Astyages), iii. 4. 11. — In the first sense, Μηδία is to be preferred, and perhaps Μήδεια in the second.

Μήδοκος, *ov*, *Medocus*, a king of the Odrysae, reigning at a distance from the Propontia, the most powerful and, we might judge, the best of the Thracian princes of his time. He was claimed by Alcibiades as a friend. vii. 2. 32; 3. 16; 7. 11.

Μήδος, *ov*, *δ*, *a Mede*, iii. 2. 25; 4. 7. The Medes were early a brave people, esp. skilled in the use of the bow and horse, and holding the kindred Persians subject. But after the conquest of Assyria, they became more luxurious, and the sovereignty passed to the Persians, s. c. 558.

Μηδοσάδης, *ov*, *Medosades*, chief minister of the Thracian prince Scuthes, vii. 1. 5; v. *Δημοσάδης*, &c.

μήθ' for μήτε, before an aspirated vowel, iii. 2. 23.

μη-κ-έτι, 165 c, *not henceforth or in future*, *not again*, *no longer*, *no more*, i. 2. 27; 4. 16; 6. 9.

μήκος, *eos*, τό, (akin to μακρός) *length*, i. 5. 9 (pl.): ii. 4. 12: v. 4. 32.

μήν confirmative adv. post-pos. (μέν) *vero*, *indeed*, *in truth*, *surely*, *certainly*; *yet*, *however*; comm. attached to other particles: ἀλλὰ μήν (. . γε) *but surely* (at least), *and certainly*, *yet further*, i. 9. 18: iii. 2. 16: ἤ μήν (. . γε) *indeed certainly* (at least), *most certainly*, *positively*, *assuredly*, in swearing or strong asseveration, ii. 3. 26 s: vi. 1. 31: καὶ μήν *and indeed*, *and yet*, i. 7. 5: iii. 1. 17: οὐ μήν (. . γε) *not indeed* (at least), *yet (certainly) not*, i. 10. 3, 13. See γε.

μήν, *μήν*, δ, mensis, a MONTH: τοῦ μηνός (433 f) or κατὰ μήνα, *by the month*, a month, monthly. The Attic months were lunar, beginning with the new moon, and consisting alternately of 29 and 30 days. i. 1. 10; 3. 21; 9. 17. Der. MENISCUS.

† μῆνο-εὐξής, εἰς, (εἶδος) *crescent-shaped, in the form of a crescent*, v. 2. 13 f.

μῆνθω, δώω, *μετρήτω*, to disclose, make known, expose, A., ii. 2. 20.

μή-ποτε n-unquam, n-ever, i. 1. 4.

μή-τι non-dum, not yet, iii. 2. 24.

μήρός, οὐ, δ, the thigh, vii. 4. 4.

μή-τε* conj., by apostrophe. μήτ' or μήθ', ne-que, and not, nor: μήτε . . μήτε neither . . nor: μήτε . . τε ne-que . . et, both not . . and, not only not . . but also. Μῆτε is comm. doubled in whole or in part as above, and is thus distinguished fr. the conj. μηδέ. i. 3. 14; ii. 2. 8; iii. 1. 30; iv. 4. 6.

μήτηρ,* μήτηρ, ἡ, mater, a MOTHER, i. 1. 3 s; ii. 4. 27. Der. MATERNAL.

† μῆτρο-πόλις, εως, ἡ, mother-city, chief city, METROPOLIS, v. 2. 3; 4. 15.

† μηχανάομαι, ἵσται, μεμηχανῆμαι, machinor, to contrive, devise, scheme, seek or try by artifice, A.E., I., εἰς, ii. 6. 27; iv. 7. 10. Der. MACHINATION.

μηχανή, ἡς, (μηχός an expedient) machine, a contrivance, device, means, iv. 5. 16. Der. MACHINE, MECHANISM. *μη*, see εἰς, ii. 1. 19.

[μῆγνυμι & μίγνυμι, μίξω, μέμυχα I., misceo, to MIX, MINGLE.]

Μίδας, ου, Μίδας, a king of Phrygia, who had been a pupil of Orpheus, but became proverbial for his folly. Having caught the satyr Silēnus by the sure trap of a fountain mingled with wine, he treated him with such kindness that he was permitted by Bacchus to fix his own reward. He chose the power of changing all he touched to gold, a fatal gift, from which he was relieved by bathing in the Pactōlus, whose sands were thenceforth golden. Appointed judge between Apollo and Pan, he awarded the prize for musical skill to the latter; and the indignant god of the lyre punished him for his bad taste by changing his ears to those of an ass. i. 2. 13.

Μιθριδάτης, ου, Mithridātes, a partisan of Cyrus, but one who, after C.'s death, dealt treacherously with the

Greeks; according to vii. 8. 25, satrap of Lycaonia and Cappadocia. The name seems to mean a gift of or to Mithra (the Sun-God, — *da, to give*), and hence to have been common among his worshippers. ii. 5. 35; iii. 3. 1; 4. 2: v. l. Μιθραδότης.

μικρός,* δ, ὅς, c. μείων or ἐλάττω, a. ἐλάχιστος, q. v., little, small; weak, insignificant; short (of time or distance), brief; ii. 4. 13; iii. 2. 10; μικρὸν a little, a short distance, a short space only, (hence narrowly, i. 3. 2), ii. 1. 6; iii. 1. 11: κατὰ μικρὸν or μικρά according to small measure, in or into small parts or portions, v. 6. 32; vii. 3. 22: μικρά ἀμαρτηθέντα small things done wrong, small mistakes, trifling errors, v. 8. 20. Der. MICRO-SCOPE.

† Μιλήσιος, α, ου, Milesian, belonging to Miletus: subst. Μιλήσιος a Milesian man, Μιλήσια a Milesian woman, i. 1. 11; 9. 9; 10. 3.

Μίλητος, ου, ἡ, Mīlētus, an Ionian city with four harbors, situated on the northwestern coast of Caria, near the mouth of the Mæander. It was remarkable for the extent of its commerce, the number of its colonies, and the arts, wealth, and luxury of its inhabitants. It suffered greatly from its capture by the Persians, B. C. 494, after which it never regained its former importance. It is prominent in the early history of Greek philosophy as the birthplace of Thales, Anaximander, and Anaximenes. It was also the birthplace of the early historians Cadmus and Hecateus, of Aspasia, &c. i. 1. 6 s; 4. 2. || Ruins buried by the deposits of the Mæander.

Μιλοκότης, ου, Milocōthēs, a Cyrean officer from Thrace, who deserted to the king, ii. 2. 7.

μῖμολοι, ἵσται, μεμῖμολοι, (μῖμος a MIMIC) imitor, to imitate, mimic, act as in a play, iii. 1. 36; vi. 1. 9.

μυνησκά,* μυνησκά, a. p. as m. ἐμνησθην, to remind: M. to remind one's self, call to mind, make mention of, mention, suggest; pf. pret. μέμνημαι, f. pf. μεμνήσμαι, memini, I have been reminded, re-MEMBER, mention; G., I., CP.; i. 7. 5; iii. 2. 39; v. 8. 25 s.

μίσος, ἵσται, μίσσηται, (μῖσος hatred) to hate, be angry or displeased with, A., vi. 2. 14. Der. MIS-ANTHROPY.

†μυθο-βορία, ας, (δίδωμι) the payment of wages, ii. 5. 22.

†μυθο-δοτέω, ἥσω, to pay wages, give pay, D., vii. 1. 13.

†μυθο-δέτης, ου, (δίδωμι) a paymaster, employer, D., i. 3. 9.

μισθός, ου, ὁ, wages, pay, hire, reward, recompense, G.: μισθὸν τῆς ἀσφαλείας pay for the security or preservation: i. 1. 10: ii. 2. 20: iii. 5. 8: v. 6. 31.

†μισθο-φορέα, ἀς, or μισθο-φορία, ας, (φέρω) the receipt of pay, service for pay, employment for wages, wages, v. 6. 23, 35 s: vi. 1. 16: 4. 8.

†μισθο-φόρος, ου, (φέρω) receiving pay, serving for hire, mercenary: subst. μισθοφόροι hired soldiers, mercenaries: i. 4. 3: iv. 3. 4: vii. 8. 15.

†μισθώω, ὠσω, μισθώσκα, to let for hire, A.: M. to hire, A.: P. to be hired, 588, ἐπί: i. 3. 1: vi. 4. 13: vii. 7. 34.

μνᾶ, * ἀς, a MINA = 100 drachmæ, or 1/2 of a talent; as a weight, at Athens, = about 15.2 oz.; as a sum of money, = about \$20; i. 4. 13: v. 8. 1.

μνήμη, ης, (μνησέω) remembrance, memory, vi. 5. 24. [μνήμων mindful.]

†μνημονεύω, εἰσώ, ἐμνημόνευκα, to call to mind, recall, recount, reflect or dwell upon, G., iv. 8. 2.

†μνημονικός, ῆ, ὢς, s., having a good memory, vii. 6. 38. Der. MNEMONICS.

μνηστῶν, see μμνήσκω, vi. 4. 11.

†μνησι-κακίω, ἥσω, (κακός) to remember an injury, cherish resentment or bear ill-will towards a person for anything, D. G., ii. 4. 1.

μόλις & earlier μόγης, (μῶλος & μόγος, toil, cf. Lat. mōles) with toil or difficulty, hardly, scarcely, iii. 4. 48.

†μολυβδῆς or μολιβδῆς, ἰδος, ῆ, a leaden bill or bullet, iii. 3. 17.

μολυβδος or μολιβδος, ου, ὁ, plumbum, lead, iii. 4. 17.

μόλω, see βλώσκω, vii. 1. 38.

μον-αρχία, ας, (μῶνος, ἀρχω) sole command, MONARCHY, vi. 1. 31.

μοναχῇ or -χῇ adv., (μῶνος) by one way only, singly, only: ἥπερ μοναχῇ by which way only, iv. 4. 18.

μονή, ῆς, ἡ, (μένω) mansion, a stay, staying, remaining, v. 1. 5: 6. 22, 27.

†μονο-εἰδής, ἐς, (εἶδος) uni-form, regular, v. 2. 13!

†μονό-ξυλος, ου, (ξύλον) made of a single log, hollowed from a single trunk, v. 4. 17

μόνος, ῆ, ου, (μένω) remaining or left alone, alone, only, sole: μόνον adv., only, solely, alone: i. 4. 15: ii. 5. 14, 20. Der. MONO-, MON-, MONK, MONAD.

μόσσην or μόσσην, ἴρος, d. pl. μωσσηνοῖς, 225 f, ὁ, (a foreign word) a wooden tower, v. 4. 26.

†Μωσ[σ]ήνοικοι, ου, οἱ, (οἰκέω) the [Tower-dwellers] Μωσ[s]ηναῖοι, a rude, piratical people on the southern coast of the Euxine, with singular customs, v. 4. 2, 15, 27, 30.

μόσχος, ου, (μόσχος calf) of a calf: κρέα μόσχεια veal, iv. 5. 31.

μοχθία, ἥσω, (μόχθος, akin to μόγος, toil) to toil, labor, undergo toil or hardship, A.E., περί, vi. 6. 31.

μοχλῆς, ου, ὁ, a bar, bolt, for fastening gates, &c., vii. 1. 12, 15.

Μυρδάνοι v. l. for Μαρδάνοι, iv. 3. 4.

μύε* or ἀ-μύε, (356 p; μύω to close the mouth) to suck, iv. 5. 27.

Μυριάδος or Μυρίανδρος, ου, ῆ, Myriandus or -drus, a commercial town, built by the Phœnicians on the Gulf of Issus. i. 4. 6. || Between Iscanderun and Arsus.

†μυριάς, ἄδος, ῆ, a MYRIAD, the number of 10,000, i. 4. 5: 7. 10 s.

μύριος, α, ου, 10,000, the greatest number expressed in Greek by one word (comm. pl., exc. w. a collective noun, i. 7. 10); sometimes less definitely for a very large number; i. 1. 9: 2. 9: ii. 1. 19: iii. 2. 31.

μύρον, ου, (μύρω to flow) a fragrant oil or unguent, precious ointment, iv. 4. 13.

†Μύρτα, ας, Mysia, a province in the northwest of Asia Minor, south of the Propontis. The name was applied in a narrower sense to the southern inland part of this province. vii. 8. 8.

†Μύσιος, α, ου, Mysian, i. 2. 10.

Μῦσος, ου, ὁ, a Mysian. The Μῦσι were a rude people in Mysia, supposed to have emigrated from Thrace, who maintained a species of independence in their mountain fastnesses, and were troublesome to their neighbors by their predatory habits. From their low repute, Μυσῶν ἐσχατος became proverbial as a term of reproach. i. 6. 7: 9. 14. — 2. Mysus, the proper name of a Mysian, who was both useful and entertaining to his comrades, v. 2. 29: vi. 1. 9.

μυχός, οὔ, ὁ, (μύω to close) a recess, nook, iv. 1. 7.

μῆρος, α, ορ, later μῆρός, ἄ, ὅρ, s., mōrus, foolish, silly, stupid, iii. 2. 22.

† μῆρος or μῆρος foolishly, stupidly, vii. 6. 21.

N.

ναί * confirmative adv., nae, certainly: ναί & ναί μὰ w. A., certainly by, yes by, by, v. 8. 6: vi. 6. 34: vii. 6. 21.

νάς, * οὔ, contr. νέας, νῶ, ὁ, (ναίω to dwell) the dwelling of a god (cf. xēdes), a temple, v. 3. 8 s, 12 s.

νάπη, ης, ἡ, & νάπος, εος, τό, (νάω to flow) a woody vale, dall, glen, hollow, ravine, iv. 5. 15, 18: vi. 5. 12 s.

† ναυ-αρχία, ἥω, to be admiral, command the fleet, v. 1. 4: vii. 2. 7.

† ναύ-αρχος, ου, ὁ, (ἀρχω) a naval commander, admiral, esp. a Spartan high-admiral, i. 4. 2: vi. 1. 16: vii. 2. 5.

† ναύ-κληρος, ου, ὁ, (κλῆρος allotment) a ship-owner, ship-master, vii. 2. 12.

† ναῦλος, οὔ, ὁ, or ναῦλον, ου, nautical, passage-money, fare, v. 1. 12.

† ναυο-πηγήσιμος, ορ, (πηγήνυμι) fit for ship-building, vi. 4. 4.

ναῦς, * νῆος, νηϊ, ναῦν, ἡ, (akin to νέω to swim) navis, a ship, esp. a war-vessel, with banks of rowers, i. 4. 2 s: v. 4. 10: vii. 5. 12. Der. NAUTILUS, NAVY. Cf. πλοῖον, τρεῖς.

† Νανσι-κλειδης, ου, Nausiclides, a Spartan envoy who brought money to the army, vii. 8. 6: v. l. Ἀμευσικλειδης, Δία Εὐκλειδης.

† ναυσί-πορος, ορ, traversed by ships, navigable, ii. 2. 3.

† ναυτικός, ἡ, ὅρ, NAVAL, NAUTICAL, i. 3. 12.

νεανίσκος, ου, ὁ, (dim. in form, νέος) a young man, sometimes applied even up to the age of 40, ii. 1. 13: iv. 3. 10.

νεῖμαι, see νέμω, vi. 6. 33.

νεκρός, οὔ, ὁ, a dead body, corpse: οἱ νεκροὶ the dead: ἀνε πολλῶν νεκρῶν without the loss of many lives: iv. 2. 18, 23: v. 2. 9. Der. NECRO-MANCY.

νέμω, * νεμῶ, νερέμῃκα, α. ἐνεῖμα, to divide, distribute, portion out, award, assign, regulate: to carve: to assign or occupy for pasture; A. D.: νέμεται αἰεὶ it is pastured with goats: M. of animals, to be at pasture, to graze: ii. 2. 15: iv. 6. 17: vi. 6. 33: vii. 3. 21.

† νεό-σαρτος, ορ, (δέρω to skin) newly skinned or stripped: iv. 5. 14.

νέος, α, ορ, c., s., novus, NEW, fresh, young, i. 1. 1: iv. 1. 27: 2. 16: v. 4. 27. See τείχος. Der. NEO-PHYTE.

νῆμα, ατος, τό, (νέω to nod) a nod, v. 8. 20 (where we should rather say wink).

† νευρά, ἄς, a string, esp. of a bow, bowstring, iv. 2. 28: v. 2. 12.

νεῦρον, ου, nervus, a string, cord, sineu, NERVE, iii. 4. 17.

νεφέλη, ης, (νέφος nūbes, cloud) nebula, a cloud, mist, i. 8. 8: iii. 4. 8. Der. NEBULAR.

νέω, * νευσοῦμαι or νέσομαι, νένεκα, no, nato, to swim, iv. 3. 12: v. 7. 25.

νέω, * νῆσω, to pile up, heap together, A., v. 4. 27.

νεο-κόρος, ου, ὁ, (νέω, κοπέω to sweep) a temple-sweeper, sexton, sacristan, keeper of a temple, v. 3. 6.

Νέων, ὤρος, Neom, from Asine in Laconia, lieutenant and successor to Chirisophus, an ambitious and contentious man, v. 3. 4: 6. 36: vi. 4. 11.

† νεώριον, ου, (ἔρα care) a place for the care of ships, dock-yard, dock, vii. 1. 27.

νέω, νῆω, see ναῦς, i. 4. 3.

νέω, * ὥ, see νῆος, v. 3. 8.

νεωστὶ adv., (νέος) newly, recently, lately, iv. 1. 12.

νῆ * affirmative adv. of swearing, truly by, yes by, by, A. (oftenest Δία), i. 7. 9: v. 7. 22.

νηϊ, νῆς, see ναῦς, i. 4. 2.

νήσος, ου, ἡ, (νέω to swim, as if floating land) insula, an island, isle, ii. 4. 22. Der. POLY-NEsia.

† Νικ-ανδρος, ου, Nicander, a Laconian, who slew the faithless and intriguing Dexippus, v. 1. 15.

† Νικ-αρχος, ου, Nicarchus, an Arcadian, who was severely wounded, ii. 5. 33.—2. An Arcadian lochage, who deserted (doubtless a different person from the preceding, who could not have recovered so quickly), iii. 3. 5.

† νικάω, ἥω, νείκηκα, to conquer, prevail over, overcome, defeat, surpass, excel, outdo: to be victor or victorious over, hence in pres., to have conquered, 612: τὰ πάρα ν. to have [conquered the whole] gained a complete victory: ἐκ τῆς νικώσης [sc. γνώμης or ψήφου] according to the [prevailing vote] vote

of the majority: A., AE.: i. 2.8; 9.11; 10.4: ii. 1.1, 4, 8 s: vi. 1.18; 5.23.

Der. NICO-LAS.

νίκη, ης, victory, i. 5.8; 8.16.

† Νικόμαχος, ου, Nicomachus, an Aetean, a commander of light-armed troops, iv. 6.20.

νόω, ἥω, νοέωμαι, (νόος) to perceive, observe: to think; devise; A.; iii. 4.44: v. 6.28. Der. NOETIC.

νόθος, ης, or, illegitimate, natural, bastard, ii. 4.25.

νοπή, ἥς, (πέμω) pasture-ground, pasturage; a herd (at pasture): iii. 5.2: v. 3.9.

† νομίζω, ἴσω ὡ, νοέωμαι, to observe or regard as a custom (P. to be observed as a custom, to be customary, iv. 2.23): hence, in general, to regard, esteem, consider, believe, suppose, think, be assured, 2 A., i. (A.), P., i. 1.8; 2.27; 3.6, 10; 4.9, 16: vi. 6.24.

† νόμιμος, ης, or, customary, according to law, appointed by law, D. i., iv. 6.15.

νόμος, ου, ὁ, (πέμω) an assignment or regulation, custom, rule, law; a law for song, tune, strain; i. 2.15: iv. 6.14: v. 4.17, 33. Der. ECO-NOMY.

νόος,* ου, contr. νοός, τοῦ, ὁ, mind, intellect, NOUS (sportive): ἔχει ἐν νῷ to have in mind, to purpose, intend: i. 5.9: ii. 4.2: iii. 3.2. See προέχω.

† νοσέω, ἥω, νοέωμαι, to be sick or diseased, to be in a disordered state, vii. 2.32.

νόσος, ου, ἡ, sickness, disease, v. 3.3: vii. 2.32. Der. NOSO-LOGY.

νότος, ου, ὁ, notus, auuster, the south wind, v. 7.7.

νοο-μηνία, as, contr. fr. νοο-μηνία, (νοεῖν, μῆν) the new moon, beginning of the month, v. 6.23, 31.

νοός, τοῦ, ὁ, see νόος, i. 5.9.

† νυκταρεύω, εἴσω, to pass the night, to bivouac, iv. 4.11; 5.11: vi. 4.27.

νυκτός, -ῃ, -α, &c., see νύξ, i. 7.1.

† νυκτο-φύλαξ, ακος, ὁ, a night-guard or sentinel, watchman, vii. 2.18; 3.34.

† νυκταρ adv., noctu, in or during the night, by night, iii. 4.35: iv. 4.9; 6.12.

νῦν, (νῦν, neut. of νῦν) nunc, Germ. nun, NOW, at present, often including the near past or future: ὁ νῦν χρόνος (βασιλεύς) the present time (king): τὸ νῦν εἶναι for the present, 665 b: i. 4.14; 7.5: iii. 1.40, 46; 2.12, 36 s; 4.46: vi. 4.13 — Softened it becomes

† νῦν encl., now, then, of inference, or sequence in discourse, vii. 2.26?

† νῦν-εἰ (Att. emphatic -εἰ, 252 d) just now, even now, now certainly, v. 6.32: vii. 3.3.

νύξ, νυκτός, ἡ, nox, Germ. Nacht, NIGHT: (τῇς) νυκτός in the night, by night, ii. 2.1; 6.7: (τῇς) νύκτα through or during the night, 482 e, iv. 2.1: vi. 1.14: διὰ νυκτός throughout the night, iv. 6.22: μέσῃ νύκτι the middle hours of the night, midnight, i. 7.1: iii. 1.33.

νῶτον, ου, the back, v. 4.32.

Ξ

Ξανθί-κλης, έου, Xanthicles, an Achaean chosen general to succeed Socrates, iii. 1.47: v. 8.1: vii. 2.1.

† ξενία, as, a bond of hospitality: ἐν ξενίᾳ on terms of hospitality or as guests: vi. 1.3! 6.35: vii. 6.3!

† Ξένιος, ου, Xenias, from Parrhasia in Arcadia, the general (in the service of Cyrus) of whom mention is earliest made, i. 1.2; 2.1; 4.7: v. 1. Xenias.

† ξενίζω, ἴσω ὡ, to receive or entertain as a guest, A., v. 5.25: vii. 3.8; 6.3.

† ξενικός, ἡ, ὁ, of or relating to foreigners: ξενικός [sc. στρατεύμα or πλῆθος] a foreign force, i. 2.1: ii. 5.22.

† ξένος, α, ου, of or pertaining to hospitality: Ζεὺς ξένος Zeus the god of hospitality or protector of guests: τὰ ξένια the gifts or rites of hospitality, hospitable or friendly gifts or presents: ἐν ξενίᾳ to a friendly entertainment, as guests: iii. 2.4: iv. 8.23 s: vii. 6.3!

† ξενόποι, ὥσμαι, to become a guest, D., παρὰ, vii. 8.6, 8.

ξένος, ου, ὁ, hospes, a person related by the ties of hospitality, a guest-friend, a guest or host, or D.: a foreigner, foreign soldier, mercenary (ξένος foreign or hired troops, &c.): i. 1.10 s; 3.3: ii. 4.15: iii. 1.4.

† ἑνο-φών, ὄντος, (contr. fr. ἑνο-φών giving light to guest-friends, φάω to give light) Xenophon, son of Gryllus, an Athenian of the tribe Ἐγεῖα, the demus Erchēa, and the order of Knights. There is strong evidence that he was not born till about 430 B. C., though some prefer an earlier date. He became early a pupil of

Socrates through the invitation of the sage, who was won by the attractive appearance of the youth; and also received instruction in oratory from Isocrates. He joined the Cyrean expedition, which was then professedly against the Pisidians, not as one of the army, but simply as the friend of Proxenus, and by the special request of Cyrus. After the treacherous seizure of the generals, he roused the Greeks from their dejection; and having been chosen successor to Proxenus, was the leading spirit of the famous retreat, though the nominal precedence belonged to Chirisophus as a Spartan, and an older man and general. When the Cyreans enlisted under the standard of Thibron, Xenophon appears to have returned to Athens; but not long after to have rejoined his old comrades in aiding the Spartans against the Persians. As a friend of Sparta and enemy of Persia, Xenophon was sentenced to exile from Athens, probably about the time when Athens took a position friendly to Persia and hostile to Sparta, B. C. 395.

On the recall of the Spartan king Agesilaus, the next year, to defend his native city, Xenophon returned with him; and thus was present at the battle of Coronæ, though it is not probable that he took part in it. He now withdrew from military and political life, making no attempt to obtain revenge for his banishment, but settling for a quiet, rural, literary, and, through his charge of a temple, sacred life, under Lacedæmonian protection, at Scillus in Triphylian Ælia. At the same time, his vicinity to Olympia gave him signal advantages for renewing or forming acquaintance with persons from the whole Greek world. He was followed from Asia Minor by a wife, Phileasia (perhaps a second wife, the first having died before the Cyrean expedition), and two sons, Gryllus and Diodorus. The latter received a military training at Sparta, and when Sparta and Athens were united against Thebes, so that there could be no conflict between regard for his native and for his patron city, were sent by Xenophon to

serve in the Athenian army. In the battle of Mantinea, B. C. 362, Gryllus fell fighting most bravely, and according to some having slain the Theban commander Epaminondas. Xenophon resided at Scillus more than 20 years; but was forced to leave this delightful retreat, when the Eleans took possession of it, after the battle of Leuctra (B. C. 371). He retired to Lepreum and afterwards to Corinth, which seems from this time to have been his chief residence, and where he is stated to have died, well advanced in age (probably a few years after 357 B. C.). As his sentence of banishment was repealed, upon the motion, it is said, of its very proposer, Eubulus, he may have spent a part of his old age in his native Athens.

Besides his longer works, the *Anabasis*, *Cyropædia*, *Hellenica*, and *Memoirs* of Socrates, he wrote several shorter essays, or sketches. The *Anabasis* appears to have been based upon a journal kept by him during the Expedition, and to have been mainly completed for his own use and that of his friends soon after his return; but not to have received its last touches till after his establishment at Scillus. Its publication seems, however, to have been preceded by an abstract of it, or a work based upon it, put forth, doubtless with Xenophon's consent, by Themistogenes, a Syracusan. The character of Xenophon was marked by energy, courage, sagacity, a keen sense of honor, attachment to friends, uprightness, and piety. i. 8. 15: ii. 5. 37: iii. 1. 4 s, 47.

Ξέρξης, *ov*, (Pers. *kshérshé*, king; Hdt. translates by *ἀφίλος* warrior, 6. 98) Xerxes I., king of Persia B. C. 486 - 465, the son of Darius I. and Atossa, a daughter of Cyrus. Darius had older sons born before his accession to the throne; but, through the influence of Atossa, appointed Xerxes his successor, as the first-born of Darius the king. The reign of Xerxes was most noted for his invasion of Greece in pursuance of his father's plans, with a countless host, for his bridging the Hellespont and cutting off Mt. Athos, for the checks at Thermopylæ and Artemisium, and the signal defeats

of Salamis, Plataea, and Mycale. The disasters, follies, and vices of his reign terminated in his assassination by two of his chief officers, the crown descending to his son Artaxerxes I. i. 2. 9 : iii. 2. 13. See *Asocios*.

†*ῥατός*, ἡ, ὁ, *smoothed, polished, wrought*, iii. 4. 10.

[*ḡm* or *ḡm* to scrape, shave, polish.]

†ξηραίνω, arō, to dry, A., ii. 3. 15.

ἔρπος, α, ὦν, dry, SERP., iv. 5. 33.

ἔλας, *eos, tō, (ἐξω?)* a sword, esp. a large, straight, pointed, and double-edged sword. This was comm. carried by the Greeks in a sheath on the left side, by a belt from the right shoulder. ii. 2. 9. Cf. *μάχαρα*.

ἰδωρον, ου, (ἰδέω) an image or statue, esp. one carved of wood, v. 3. 12.

ξύ- older for συ-, see ξύν.

ξυήλη, ητ, (ξύω, see ξέω) a curved
Spartan dagger. iv. 7. 16 : 8. 25.

†*ἐσθλίζομαι, ἰσμομαι* L., *to gather or collect* *ισμομαι*. ii. 4. 11.

†ξύλινος, η, ον, of wood, wooden, i. 8.9.

ξύλον, ov, (ξύω, see ξέω) a stick or
log of wood, pole, i. 10. 12: comm. pl.,
wood, fuel, trees, i. 5. 12: ii. 1. 6; 2. 16
iv. 5. 5: vi. 4. 48. Der. **XYLO-GRAPHY**.

ξύ* (in compos. also **ξύ-**, **ξύγ-**, **ξύλ-**, **ξύμ-**, **ξύρ-**, **ξύω-**) an older form for **σύν** cum, *with*, ii. 3. 19; 5. 2. For all words in which it is found, see **σύν** and its compounds. Some editors now exclude it from the Anab., even in passages where it appears in the best mss.

O.

δ which, δ τι whatever, see δς, δος, i. 3. 17, 19. — δ- prefixed to an indefinite or interrogative beginning with τ, makes an indefinite relative.

ð, þ, rð, etc.) the definite or prepositive article, *the* (often not translated, 520a); also as a demonstrative or personal pron. (after *rað*, taking the orthotone forms *ðs*, *þ*, *ol*, cf. 518f), *that*, *this*, *he*, *she*, *it*, 518s, 518s: i.1.1s; 8.16s: *ð* *uér* . . . *ð* *ðs* *this* (on the one hand, indeed) . . . (on the other hand, but, and) *that*, *the*, *one* . . . *the* other, *one* . . . another, &c., *ol* *uér* . . . *ol* *ðs* *these* . . . *those*, *some* . . . *others*, *the* *one* party . . . *the* other party, &c., i.1.7; 10.4: iii.4: 16: vii.2.2 (so w. ris. 530b. iv.3.33):

cf. i. 9. 6: *ὁ μὲν . . . ὁ δὲ ἡ* (indeed . . . and the rest, ii. 2. 5; cf. 3. 10, 238: *ἡ, ὁ, αἱ*) *δέ* but or and *he (she, they)*, comm. w. a change of subject, 518: i. 1. 8, 9; 2. 2, 16 s; iv. 5. 10: *τὰς . . . τὰς δέ*, [as to some things . . . as to others] partly . . . partly, now . . . now, iv. 1. 14: *τῇ μὲν* [sc. *χώρα* or *δόξῃ*] *ἐν δὲ* in this place . . . in that place, here . . . there, in one view or respect . . . in another view or respect, iii. 1. 12; iv. 8. 10. The art. is sometimes doubled, and sometimes omitted where it would be regularly used, 523 a, j, 533 s, i. 4. 4. It is often used w. an ellipsis of its subject (which also explains its pronominal use), 527 s: *οἱ παρὰ* (*σίν, ἐξ, μετὰ*, &c.), *the men or those from* (*with, &c.*), *οἱ ἐκείνων* *his men*, i. 1. 5; 2. 15, 18: *οἱ τότε* [*the then men*] *those then living*, *οἱ ἐνὸς* (*ἐξ*) *those within* (*with-out*), 526, ii. 5. 11, 32: *τὰ Κέρον* [*the*] *[affairs] relation of Cyrus*, *τὰ παρὰ βασιλέως* *the messages or communications from the king*, *τὰ πρὸς Προξένου* *the file of Proxenus*, i. 3. 9; ii. 3. 4; 5. 37: *εἰς τὰ πρόθεον* [*to the region before*] *forward*, i. 10. 5: *τὸ ἐκί τοῦτῃ* [*as to that depending upon him*] *so far as depended upon him*, vi. 6. 23. It is thus used in forming many adverbial phrases, 529: *τὸ πρῶτον* *at first*, *τὸ πρόθεον* *before*, i. 10. 10. A noun, or a relative and verb, are often used in translating an art. and part., 678 a: *οἱ φεύγοντες* (*ἐκπαινούμενοι*) *the critics, δ ἡγούμενος* *who will guide*, i. 1. 7; ii. 4. 5: *τὸν βουλευόμενον* [*him that*] *any one that wished*, i. 3. 9. It often implies a possessive, genitive, or distributive pronoun, 530 e, 522 b: *πρὸς τὸν ἀδελφόν* *to [the] his brother*, *τῷ στρατιῷτῃ* *to each soldier*, i. 1. 3; 3. 21; cf. 8. 3.

[ὀβολός] & dim. ὀβελίσκος, ου, ὁ, (βέλος) *a spit*, vii. 8. 14. Der. OBELISK.
† ὀβολός, ου, ὁ, (supposed to have been so named from its shape or stamp) obolus, an obol, = $\frac{1}{3}$ drachma, or about 34 cents. i. 5. 6.

† ὀγδοήκοντα indecl., octoginta, eighty,
iv. 8. 15.

ὀγδοός, η, ον, (ὀκτώ) octāvus, eighth,
iv. 6. 1.

δ-δε, η-δε, τδ-δε, * demonstr. pron.,
(δ, -δε) hic, hic-ce, *this, this one, the
following*; more deictic than οὗτος.

and often referring to that which follows, as *ὁδός* to that which precedes, while both are nearer in reference than *ἐκεῖνος* : *τῇδε* [sc. *χώρῃ* or *ὁδῷ*] in this place or way, *here, thus* : i. 1. 9 ; 5. 15a ; 9. 29 : ii. 3. 19 ; 5. 41 : vii. 2. 13. *†ὁδοῦμαι*, *εὐσω*, to pursue one's way, *travel, journey*, vii. 8. 8 ?

†ὁδοι-πορεῖν, * *ἦσω*, *ὁδοι-περόρηκα* or *ὁδοι-πρόρηκα*, (*πρόρος*) to journey, travel, esp. to proceed by land, v. 1. 14 ?

†ὁδο-ποιεῖν, * *ἦσω*, *ὁδο-ποιήκα* or *πε-ποιήκα*, ipf. *ὁδο-ποιοῦν*, to make, prepare, or repair a road, D., A.E., iii. 2. 24 : iv. 8. 8 : v. 1. 13a ; 3. 1.

ὁδός, *ὁδὸς*, *ἡ*, via, iter, a way, path, road, highway, route ; a way, method, means ; length of the way, distance ; a journey, march, expedition ; i. 2. 13 ; 4. 11 : ii. 6. 22 : iv. 3. 16 : often understood w. an adj. or art., iii. 5. 15 : iv. 2. 9. Der. METH-OD, METH-ODIST.

Ὀδρυσῆς, *οὔ*, an Odrysian. The Odryæ were a numerous and powerful people of Thrace, whose special seat was about the Hebrus, but who long bore away from the Ægean to the Euxine. Their earlier known kings reigned as follows : 1. Teres, about 500 B. C. ; 2. his son Sitalcas, who invaded Macedonia with an army of 150,000 ; and 3., was succeeded, B. C. 424, by his nephew, Seuthes I., whose yearly revenue reached 400 talents, besides a larger amount in presents ; 4. Medocus (already reigning, B. C. 405) and Mæsadæ, prob. sons of Seuthes. With this division of the sovereignty was connected a decline of the power of the Odryæ. Mæsadæ was soon driven from his kingdom, and died, leaving to his son, Seuthes II. (the prince whom the Cyreans assisted), only an empty title. vii. 2. 32 ; 7. 11. As adj., *Odrysian*, vii. 7. 2. — 2. Acc. to some, *Odryæ*, from whom the Odryæ took their name, father of Teres, vii. 5. 1.

Ὀδυσσεύς, *ἔως*, Ulysses, king of Ithaca, one of the most famous of the besiegers of Troy, especially renowned for prudence, skill, firmness, eloquence, and cunning, and for his ten years' wanderings in returning home, v. 1. 2.

ὅθεν adv., (*ὅς*) unde, from which or what place, whence ; from which or whence, from what source or quarter,

i. 2. 8 ; 3. 17 (sc. *ἐκεῖσε*) : ii. 3. 14, 16 ; 5. 26.

†ὅθεν-παρ from which very place, whence indeed, whence, ii. 1. 3.

ὅ the, see *ὁ*. — *ὅ* of who, see *ὅς*. — *ὅ* of they, see *ὁ*, vii. 6. 4. — *ὅ* of enclit., to him, see *ὅς*, i. 1. 8. — *ὅ* adv., (*ὅς*) quo, whither, i. 6. 10 ?

οἶδα (*οἶδ'*) novi, οἶσθα, see *ὁρᾶω*.

οἶα 2 sing. of *οἶμαι*, i. 7. 9.

†οἶκα-θε (-*θε*, 225i) to one's home, for home, home-ward, home : *ἡ οἶκαδε ὁδὸς* the way home : i. 2. 2 ; 7. 4 : iii. 2. 24a.

†οἶκεῖος, *α*, *οὔ*, s., familiāria, belonging to the house or family, domestic, akin, familiar, intimate : *οἱ οἶκεῖοι* the members of a family, household, kindred, friends, relatives : D., G. : ii. 6. 28 : iii. 2. 26, 39 ; 3. 4.

†οἶκεῖον in a familiar or friendly way, familiarly, kindly, vii. 5. 16.

†οἶκεῖον, *οὔ*, a member of a family ; a domestic, servant ; ii. 3. 15 : iv. 5. 35.

†οἶκός, *ἦσω*, *ἔρχεκα*, to inhabit, occupy, dwell or live (in), A., *ὑπέρ*, *δρά*, *ἐν*, *ἐπὶ*, *παρά*, &c., i. 1. 9 ; 2. 6 ; 4. 6, 11 : iii. 2. 23 ; 5. 16 : v. 1. 13.

†οἶκον, *ατος*, *τό*, a dwelling, vii. 4. 15.

†οἶκονος, *ἔως*, *ἡ*, a residence, vii. 2. 38.

†οἶκός, *α*, a house, dwelling, ii. 2. 16.

†οἶκίζω, *ἰσω* *ἰώ*, *φύκα* I., to build a house or city ; to colonize or people a place ; to settle or establish in a residence ; A. : v. 3. 7 ; 6. 17 : vi. 4. 14 ; 6. 3.

†οἶκο-δομεῖν, *ἦσω*, *ψοδόμηκα*, (*δέμω* to build) to build, construct, erect, a house, wall, tower, &c., A., i. 2. 9.

†οἶκοθεν adv., from home, iii. 1. 4.

†οἶκος adv., at home, in one's own country : *οἱ οἶκοι* those at home, one's family or countrymen : *τὰ οἶκοι* things at home : i. 1. 10 ; 2. 1 ; 7. 4 : v. 6. 20.

†οἶκο-νέμης, *οὔ*, *ὁ*, (*νέμω*) a steward, manager, ECONOMIST, i. 9. 19.

οἶκος, *οὔ*, *ὁ*, (akin to Lat. *vicus*, Eng. *wick*, -*wich*, 139) a house, home, ii. 4. 8.

οἶκτελα, * *ἐπῶ*, (*οἶκος* *pity*, fr. of *οἶ* *h*) to pity, commiserate, A., i. 4. 7 : iii. 1. 19.

οἶμαι methinks, see *οἶμαι*, i. 3. 6.

οἶνος, *οὔ*, *ὁ*, vinum, WINE, 141, i. 2. 13 ; 5. 10 : iv. 4. 9 ; 5. 26.

†οἶνο-χόος, *οὔ*, *ὁ*, (*χέω* to pour) a wine-pourer, cup-bearer, iv. 4. 21.

οἶμαι * (nude 1 sing. *οἶμαι*, ipf. *οἶμην*, more comm., esp. when the verb

is parenthetic; 2 s. οἶαι, οἶήσομαι, φημί, a. p. φήσῃ, to think, suppose, believe, expect; sometimes used not from doubt, but for modesty or irony; 1. (A.); i. 3. 6; 7. 4, 9, 14: iii. 1. 15, 17, 29 (parenthetic, methinks), 35.

οἶος, * a, ov, rel. pron. of quality, sometimes complet., (ὅς) qualis, of which or what kind, sort, or nature; such as, what kind of, what (in quality), how great; = οἷοι τοιοῦτοι that such, 558: i. 3. 13; 7. 4: ii. 3. 15; 6. 8: [such as to] suitable, proper, 1., 556 c, ii. 3. 13: οἶος χαλεπώτατος such as is most difficult, of the most difficult kind, 556 a, iv. 8. 2: οἶον adv., as, as for instance, as if, iv. 1. 14: vii. 3. 32: οἶός τε [such as to] competent, able, possible, (w. ἐστὶ often understood) 1., i. 3. 17: ii. 4. 6, 24: v. 4. 9; ὡς οἶον τε μάλιστα πεφυλαγμένως [so as is possible, most guardedly] as guardedly as possible, ii. 4. 24.

† οἶος-περ, ἀπερ, οὐπερ, also written separately, = οἶος strengthened, just such as, such indeed as, just such a one as, just as, &c.; i. 3. 18; 8. 18.

οἶ-περ, see ὅσ-περ, iii. 2. 10.

οἶς, * οἶς, ἡ ὁ, ovis, a sheep, iv. 5. 25.

οἶα, see ὅρα, ii. 3. 21.

† οἶατός, contr. οἶατός, οὐ, ὁ, an arrow, ii. 1. 6.

οἶα, f. of φέρω, ii. 1. 17.

Οἶταις, ov, an Ὀταία, a man from the region of Mt. Oeta (now Katavóthra, 7071 feet high), in the south of Thessaly, iv. 6. 20.

οἶ-τινες, see ὅστις, i. 3. 18.

οἰχομαι, * οἰχέσσομαι, φημί! pf. a. οἰχῶκα or οἰχῶκα, to go, depart; hence, to disappear, perish: pres. as pf., I have gone or departed, I am gone or absent, opposed to ἔγω I am come, 612; and ipf. as both plp. and aor.: i. 4. 8; 10. 16: iv. 5. 24, 35: ἐπὶθεν οἰχοῖτο [whencesoever he was gone] where he was missing, iii. 1. 32. The part. of a verb of motion is often used with οἰχομαι as a stronger form of expression for the simple verb, 679 d: as ὡχέτο ἀπελαίσων he [departed riding off] rode off, ὡχέτο πλέων he sailed away, ii. 4. 24; 6. 3: cf. iii. 3. 5.

οἰωνός, οὐ, ὁ, (οἶος alone) a bird that flies alone, as an eagle, vulture, &c., esp. observed for auguries; hence, an augury, ομεα, πρεσβυα, τοῖα, &c., iii. 2. 9.

οἰάλλω, * a. ὀκέλλω, (κέλλω to impel) of a vessel, to run aground, strike, vii. 5. 12.

οἰάξω, δσω, (κλῶω to break, κνέει to bend the knee, sink on bended knee, kneel or crouch down, vi. 1. 10.

† δανέω, ἤσω, to hesitate, be reluctant or apprehensive, fear, 1., πῆ, i. 3. 17: ii. 3. 9; 4. 22.

† δανηρῶς adv., (δανηρός reluctant) reluctantly, vii. 1. 7.

δανος, ov, ὁ, reluctance, hesitation, backwardness, iv. 4. 11.

† δεκαμυ-χάτω, αι, α, eight thousand, v. 3. 3; 5. 4.

† δεκακόσιοι, αι, α, (ἐκατὸν) octingenti, eight hundred, i. 2. 9.

ὀκτώ indecl., octo, Germ. acht, EIGHT, i. 2. 6; 8. 27. DER. OCTAVE.

† δεκα-καὶ-δέκα (or δεκά καὶ δέκα) indecl., octō-decim, eighteen, iii. 4. 5.

δελῆρος, ov, ὁ, (δελῆμι to destroy) destruction, loss; i. 2. 26.

ὀλίγος, η, ov, c. ἐλάσσων & μείω, a. ὀλίγιστος, small, little; of time or distance, short, pl. few, a few: ὀλίγων adv., little, a little: ἐν ὀλίγῳ few deep, κατ' ὀλίγους [by few] in small parties: see ἐπὶ, κατὰ, παρὰ: i. 5. 2; 14: iii. 3. 9: iv. 8. 11: v. 8. 12 (ὀλίγας, sc. πλῆγας, too few blows): vii. 2. 20; 6. 29. DER. OLIG-ARCHY.

ὀλισθάνω, * ὀλισσέσσω l., ὀλισθηκῶ l., 2 a. ὀλισσος, to slip, slide, iii. 5. 11.

† ὀλισθηρός, ὁ, ω, slippery, iv. 3. 6.

ὀλικός, ὁσος, ἡ, (ἐλικω) a vessel which is towed; hence, a ship of burden, merchantman, i. 4. 6. DER. HULK.

τόλοι-τροχος, ov, ὁ, (τροχός wheel, fr. τρέχω) a stone making an entire wheel, a round stone, iv. 2. 3.

τόλο-καυτή, ἤσω, (καίω) to burn whole, offer a HOLOCOST, A., vii. 8. 43.

ὅλος, η, ov, tótus, WHOLE, entire, all, i. 2. 17: ii. 3. 16: iii. 3. 11: iv. 8. 11. DER. CATH-OLIC.

Ὀλυμπία, αι, Olympia, a consecrated spot on the north bank of the river Alpheus, near Pisa in Elis, noted for its temple of Jupiter Olympius, and the quadrennial celebration (about midsummer) of the great Olympic games, on which the Greek system of chronology was based. v. 8. 7, 11.

|| The vale of Andilala.

Ὀλύνθιος, ov, an Ολυνθίαια, a man of Olynthus (Ολυνθος), a flourishing

and powerful city on the northern coast of the Aegean, at the head of the Toronaic Gulf, a Chalcidian colony. Some of the most familiar orations of Demosthenes were delivered for the preservation of this city from the machinations of Philip of Macedon, but in vain. It was destroyed B. C. 347. i. 2. 6. Ἀίο Μανὰς.

ὁμαλός, ἴς, & ὁμαλός, ἡ, ὁ, (ὁμοί) even, level, smooth; sometimes w. χώριον ground, or ὁδοί way, understood; i. 5. 1: iv. 6. 12. Der. AN-OMALOUS.

†ὁμαλῶς evenly, in an even line, uniformly, i. 8. 14.

ὁμο-πρὸς, οὐ, ὁ, (ὁμοῦ, ὁρ-) one who joins together, a surety, hostage, i. fut. as gen., iii. 2. 24: vii. 4. 12a, 24.

ὁμιλῶ, ἦσα, ὁμίληκα, (ὁμιλος a crowd, assembly) to associate or be intimate with, D., iii. 2. 25. Der. HOMILY.

ὁμίχλη, ἡ, a mist, fog, iv. 2. 7.

ὁρμα, ατος, τό, (ὁρ-, see ὁράω) a look, eye, vii. 7. 46.

ὁρῶμαι * & ὁρῶμαι, ὁμοῦμαι, ὁμῶμαι, α. ὁρῶσα, to swear, takes an oath; to swear by, 472f; A. D., I. (A.), A.E., etc.: ii. 2. 8s: iii. 2. 4: vi. 1. 31: 6. 17.

†ὁμοιος, α, ον, like, alike, similar, the same kind of; in like condition or on an equality with; D. G. (iv. 1. 17f): at Sparta, of ὁμοιοι the peers, those who had the full rights of citizenship, iv. 6. 14: ἐν τῷ ὁμοίῳ in a like position, on equal ground, iv. 6. 18: ὁμοιοι ἦσαν θαυμάζω or θαυμάζοντες (or -ουσι) they seemed to be wondering, 657j, iii. 5. 13: ὁμοιοι καὶ ᾧς, v. 4. 21: ὁμοια ἔπερ [things like to those which] the same kind of things which, or just as, v. 4. 34. Der. HOMEO-PATHY.

†ὁμοίως in like or the same manner, alike, i. 3. 12: vi. 5. 31 (ὁ. ὁπερ): vii. 6. 10.

†ὁμο-λογέω, ἦσα, ὁμολόγηκα, (λέγω) to speak in agreement with another, to agree, agree upon, acknowledge, confess; to consent, promise; A., I. (A.); i. 6. 7s; 9. 1, 14: ii. 6. 7: vii. 4. 13.

†ὁμο-λογούμενος adv., (fr. pt. of preceding) confessedly: ὁ ἐκ πάντων [confessedly by all] by the acknowledgment, admission, or consent of all, ii. 6. 1.

†ὁμο-μήτηρ, α, ον, (μήτηρ) born of the same mother, iii. 1. 17.

†ὁμο-πάτρις, α, ον, (πάτηρ) by the same father, iii. 1. 17.

[ὁμός, ἡ, ὁ, Ep., one and the same. Der. HOMO- in compounds.]

ὁμόσαι, -σαι, see ὁμοῦμαι, ii. 3. 27.

ὁμόσι (ὁμοί) to the same place with the enemy, or to meet them; to the charge, to disc quarters; iii. 4. 4: v. 4. 26.

ὁμο-τράπεζος, ον, (ὁμοί, τράπεζα) sitting at the same table: masc. subst., a table-companion, partaker at the same table; among the Persians, a courtier who was specially honored by admission to the prince's table: D.: i. 8. 25: iii. 2. 4. So σιν-τράπεζος, i. 9. 31.

ὁμοῦ adv., (ὁμοί) in the same place; together, in union or combination; at the meeting of arms, in collision; at the same time; i. 10. 8: iv. 2. 22; 6. 24 (D. or G. 450, 445c): v. 2. 14: vii. 1. 28.

ὁμφαλός, οῦ, ὁ, umbilicus, the navel, iv. 5. 2.

ὁμως adv., (ὁμοί) at the same time, however, nevertheless, notwithstanding, yet, still; often w. a conj., as δέ, ἀλλά, &c.; i. 3. 21; 8. 13, 23: ii. 2. 17; 4. 23.

ὅν, see εἰμί. — ὅν whom, see ὅς.

ὄναρ, * τό, ὄναρος, ὁ, or ὄναρον, τό, g. ὄνειρον or ὄνειρατος, pl. ὄνειρα or ὄνειρα, a dream, night-vision, iii. 1. 11s: iv. 3. 8, 13. Der. ONEIRO-MANCY.

ὄνημα, * ὄνησα, ὁ ὄνησα, α. p. ὄνηθη, to benefit, do one a service, 2 A., iii. 1. 38f v. 5. 2; 6. 20.

ὄνομα, ατος, τό, (γνο- in γιγνώσκω) Lat. nōmen (fr. nōscō), what one is known by; a NAME; re-NOWN, reputation; i. 2. 23; 4. 11; 5. 4: ii. 6. 17.

Der. AN-ONYMOUS. [vii. 4. 15.]

†ὄνομαστί adv., by name, vi. 5. 24: ὄνος, οῦ, ὁ ὄ, asinus, an ass: ὄνος ἀγριος onager, the wild ass: ὁ ἀλέτης a grinding-jack, a mill-stone, esp. the upper one: i. 5. 2, 5: ii. 1. 6; 2. 20.

ὄντος, -ι, -α, -ε, &c., see εἰμί, i. 1. 11. Der. ONTO-LOGY.

†ὄξος, εος, τό, Fr. vin-aigre, sour wine, vinegar, ii. 3. 14.

ὄξος, εία, ὁ, sharp, acid, sour, v. 4. 29. Der. OXY-GEN.

ὄ-περ, see ὁ-περ, iii. 2. 29.

ὄ-πῃ or ὁ-πῃ adv., wherever, where; by or in whatever or what way, how, as; in whatever or what direction, whither (soever); i. 3. 6; 4. 8: ii. 1. 19: iv. 2. 12, 24: vi. 1. 21.

ὁ-πηνίκα adv., (πηνίκα; at what point of time?), at whatever point of time, &c., iii. 5. 18f

ὀπισθεν adv., (akin to *ἐπομαι*) from behind, behind, in the rear: *ἐκ τοῦ ὀπισθεν* from behind, *εἰς τοὺς ὀπισθεν* backwards: *οἱ ὀπισθεν* those behind or in the rear, the rear: τὰ ὀπισθεν the rear: α.: i. 7. 9; 10. 6, 9: iii. 3. 10; 4. 40: iv. 1. 6; 2. 25 s.

†**ὀπισθο-φυλακία**, ἥσω, to form the rear-guard; to guard, cover, bring up, or command the rear; ii. 3. 10.

†**ὀπισθο-φυλακία**, as, the charge of the rear, iv. 6. 19.

†**ὀπισθο-φύλαξ**, ακος, ὁ ἡ, guarding the rear, of the rear-guard: *οἱ ὀπισθο-φύλακες* subst., the rear-guard: iii. 3. 7: iv. 1. 6, 17; 3. 27; 5. 16; 7. 8.

ὀπίσω adv., (akin to *ἐπομαι*) behind, vi. 1. 8.

†**ὀπλιζέω**, ἰσω ἰώ, ὀπλικά l., to arm, equip, A.: *Μ. to arm one's self*: i. 8. 6: ii. 2. 14; 6. 25: iv. 3. 31.

†**ὀπλισις**, εως, ἡ, warlike equipment, ii. 5. 17.

†**ὀπλιτεύω**, εὔσω, ὀπλίτευκα, to serve as a hoplite, v. 8. 5.

†**ὀπλιτής**, ου, a heavy-armed foot-soldier, man-at-arms, hoplite. The ὀπλι-ται, encased in metal and well trained in the use of arms, were the chief dependence of a Greek army, and were among the best soldiers the world has ever known. They carried a helmet, cuirass, shield, greaves, spear, and sword. i. 1. 2; 2. 3, 9.

†**ὀπλιτικός**, ἡ, ὄν, relating to or consisting of hoplites: *ὀπλιτικόν*, sc. στρατεύμα, heavy-armed force, heavy infantry, hoplites, iv. 8. 18: vii. 6. 26.

†**ὀπλο-μαχία**, as, (μάχομαι) the use of heavy arms, the art of fighting with them; infantry-practice; ii. 1. 7.

ὄπλον, ου, an implement, esp. of war: pl. arms, esp. heavy arms; armor; the arms as stacked or deposited in an encampment (comm. in front of the men's quarters), the place of arms, or, in general, the camp: τὰ ὄπλα by metonymy for *οἱ ὀπλῖται* the men at arms: *ἐν (τοῖς) ὄπλοις* in or under arms, armed: i. 2. 2: ii. 2. 4, 20; 4. 15: iii. 1. 3, 33; 2. 28, 36; 3. 7. Der. PAN-OLY.

†**ὀ-πῶθεν** whencesoever, whence; (elliptically, 551 f) anywhere whence, any place or source from which; iii. 1. 32; 5. 3: v. 2. 2.

†**ὀ-ποι** whithersoever, whither, wherever, where; (elliptically, 551 f) any

place to which; i. 9. 13: ii. 4. 19 s: iii. 5. 13, 17.

†**ὀ-ποῖος**, α, ω, of whatever or what kind or nature, whosoever, whatever or what (in quality); what kind or sort of; such as; ii. 2. 2; 6. 4: iii. 1. 13: v. 2. 3; 5. 15; 6. 28 (550 d).

[**ὀ-πος** an old rel. indef. pron., remaining in *ὅπου*, *ὅπη*, &c.]

†**ὀ-πόσος**, η, ω, how much or great (soever), as much or large as: *ὀπόσω*, sc. *χωρίον*, as far as: iii. 2. 21; 3. 10: iv. 4. 17: pl. how many (soever), whatever (in number), as many as, often preceded by the pl. of τὰς, 550 f, i. 1. 6; 2. 1; 8. 27; v. 8. 10.

†**ὀπότ-αν** or **ὀπότ' ἄν**, = *ὀπότε ἄν*, w. the subj., 619 b, ii. 3. 27: v. 7. 7 s.

†**ὀ-πότε** whenever, when; at whatever time, as soon as; at a time when, 550 b; since: *ἢν ὀπότε* [there was when] sometimes: *ὀπότε γε* at least when, if indeed, since: i. 2. 7; 6. 7: iii. 2. 2, 15 s, 36: iv. 2. 27: vii. 6. 11.

†**ὀ-πότερος**, α, ω, whichever or which, of two persons, parties, courses, &c., iii. 1. 21, 42; 4. 42; vii. 7. 18.

†**ὀ-που** wherever, where, to or in a place where: *ὅπου μή* [where not] except where: *οὐκ ἦν ὅπου* there was no place where: i. 3. 6; 5. 8 s: iii. 2. 9, 34: iv. 5. 30 s; 8. 26: vi. 3. 23.

ὀπτᾶς, ἥσω, ὀπτηκα, (akin to *ἐψω*) to bake, roast, A., v. 4. 29.

†**ὀπτῆς**, ἡ, ὄν, (shortened for *ὀπτηγῆς*) baked, burnt, as brick, ii. 4. 12.

ὀ-πως * adv., in whatever or what way, how, as; conj., in order that, so that, that; i. 1. 4, 6; 6. 11; 8. 13: vi. 5. 30: *οὐκ ἔστιν ὀπως* [there is not how] it cannot be that, ii. 4. 3: *ὀπως ἔσεσθε* [sc. ὀπότε] see that you be, 626, i. 7. 3: *οὐχ ὀπως* not only not, 717 g, vii. 7. 8.

ὄραμα, * *ὄφομαι*, *ἐώρακα* or *ἐώρακα*, ipf. *ἐώραν*, 2 a. *εἶδον* (*ὤω*, -αμ, -ειν, -ών), a. p. *ὤφθην*, to see (including both sensation and perception, real or imaginary, and even mere mental discernment, while *βλέπω* is rather to look, of the outward sense, *θεόδομαι* to gaze upon a spectacle, and *σκοπέω* to look as a watchman or searcher), to behold, discern, perceive, A. (often by attraction from a dependent clause, 474 b) P., CP., i. 2. 18: iii. 1. 11 s, 15; 2. 8, 23 s, 29: *ὀρώμενος* seen, visible, iv. 3. 5: — 2 pf. *ὤδα** (*ὤδαμεν* or *ὤκαμεν*,

εἰδῶ, εἰδέναι, ἴσθι, εἰδέναι, εἰδώς, 2 plp. *εἶδεν, f. εἰσόμεαι*, [to have seen, hence] to know (in general presenting this result more simply than its synonymes, *γινώσκω, ἐπίσταμαι, &c.*), to understand, be acquainted with, be assured, A. (sometimes by attraction from a dependent clause, 474 b) P., CP., i. 3. 5, 15; 8. 21; ii. 1. 13; 5. 13; iii. 5. 11; iv. 1. 22; *χάρω εἰδέναι* to [know] recognize or feel an obligation, D. G., i. 4. 15; vii. 6. 32; *εἰδὼς knowing, from certain knowledge, with certainty*, i. 7. 4; *ἐκασταχέως εἰδέναι* [to be acquainted] to know the country in every direction, iii. 5. 17; *οἷδ' ὅτι* parenthetic, I know, 717 b, v. 7. 33. Der. PAN-ORAMA.

ὄργη, ἡς, anger, i. 5. 8; ii. 6. 9.

†ὄργίζω, ἰσθω ἰω, to make angry, enrage; M. v. a. p., to be angry, wrath, or enrage; D., i. 2. 26; 5. 11; vi. 1. 30.

†ὄργυνά, ἄς, the extent of the outstretched arms, a fathom, about 6 feet (= 4 πήγες), i. 7. 14; iv. 5. 4.

*ὄργω, *έξω, (akin to Lat. rego) to stretch or reach out, present*, vii. 3. 29.

ὄρυνός, ἡ, ὄρ, or ὄρμος, α, ὄρ, (ὄρος) mountainous; of the mountains, mountain: ὁ ὄρειος the mountaineers: v. 2. 2; vii. 4. 11, 21.

*†ὄρθος, α, ὄρ, α., straight up, steep (cf. *πρᾶσι*); τὸ ὄρθιον [sc. *χωρῶν*] the steep ground; ὄρθιον λέναι to go up a steep ascent; of a military company, [straight up towards the enemy] in a column, i. e. with narrow front, and much greater depth (cf. *φάλαγγ*): i. 2. 21; iv. 2. 3, 11; 6. 12; 8. 12 s.*

ὄρθος, ἡ, ὄρ, (akin to ὄρνυμι and Lat. orior) erect, upright, straight; right; ii. 5. 23; vi. 6. 38. Der. ORTHO-DOX.

†ὄρθρος, ὄρ, ὄρ, the rising of the morning light, dawn, daybreak, ii. 2. 21.

†ὄρθος rightly, right, properly, correctly, justly: δ. έχω (η. v.) to be proper: i. 9. 30; iii. 2. 7; 3. 12.

ὄρίζω, ἰσθω ἰω, ὠρίζω, (ὄρος a bound) to bound, separate; to define, determine; A.: M. to set up for one's bound, A.: iv. 3. 1; vii. 5. 13; 7. 36. Der. HORIZON.

ὄριον, ου, (ὄρος a bound) a boundary, bound: ch. pl., borders, confines, frontier, iv. 8. 8; v. 4. 2; vi. 2. 19.

ὄρκος, ου, ὁ, (akin to ἐργω to restrain) an oath: ὁ θεῶν ὄρκος the oaths [of the gods] at their keepers) by the gods: ii. 5. 3, 7 s; iii. 1. 20, 22. Der. EX-ORCISM.

ὄρμα, ἡσω, ὄρμακα, (ὄρμη) to start quickly, rush, hurry, hasten, i., ἐκ, eis, &c.: ὄρμας ἰδέναι to start on or commence an expedition: M. to start, set forth, make incursions, ἀπό, ἐξ: i. 1. 9; 2. 5; 8. 23; 10. 1; iii. 1. 8; 4. 33, 44.

ὄρμη, ἡσω, (ὄρμος) to be moored, lie at anchor, i. 4. 3, 6.

ὄρμη, ἡς, (akin to ὄρνυμι) the start or point of starting; motion, movement, impulse; ii. 1. 3; iii. 1. 10; 2. 9.

†ὄρμίζω, ἰσθω ἰω, to moor or anchor (trans.), A.: M. to anchor (intrans.), come to anchor, moor one's vessel, eis, παρά: iii. 5. 10; vi. 1. 15; 2. 1 s.

[ὄρμος, ου, ὁ, (εἶπω to tie) a place where vessels are fastened, anchorage, haven.]

†ὄρνισον, ου, a bird, vi. 1. 23.

†ὄρνιθα, α, ὄρ, of a bird, bird's: κρέα ὄρνιθια fowl, iv. 5. 31.

*ὄρνις, * ἰδος, acc. ὄρνις & ὄρνιθα, ὁ ἡ, (akin to ὄρνυμι) a bird, fowl, esp. domestic; cock or hen; iv. 5. 25. Der. ORNITHO-LOGY.*

[ὄρνυμι, ὄρσω, ὄρσω, to rouse, raise: M. orior, to rise.]

**Ὀρόντας or Ὀρόντης, ου or α, Oron-tas or -es, a Persian nobleman of the royal family, condemned to death for treason against Cyrus, i. 6. 1, 3 s. — 2. Satrap of Armenia, married to Rhodogune, daughter of the king, but afterwards disgraced for misconduct in the war against Evagoras of Cyprus, ii. 4. 8 s; iii. 5. 17.*

ὄρος, εος (g. pl. ὀρέων & ὀρών both found), τό, (akin to ὄρνυμι) a mountain, i. 2. 21 s, 24 s. Der. OREAD.

ὄροφος, ου, ὁ, (ἐπέφω to cover) a roof, vii. 4. 16.

†ὄρυκτός, ἡ, ὄρ, dug, dug out, excavated; of a ditch, artificial; i. 7. 14; iv. 5. 25.

*ὄρύττω, * ὕξω, ὀρύπνχα, to dig, quarry, A., i. 5. 5; v. 8. 9.*

ὄρφανός, ἡ, ὄρ, orbis, bereft of parents, as an ORPHAN, vii. 2. 32.

ὄρχισμαι, ἡσμαι, (ὄρχος row) to dance, v. 4. 34. Der. ORCHESTRA.

†ὄρχησις, εως, ἡ, a dance, dancing, vi. 1. 8, 11.

†ὄρχηστρίς, ἰδος, ἡ, a female dancer, vi. 1. 12.

**Ὀρχομένιος, ου, an Orchomenian, a man of Orchomenus ('Ορχομενός), an ancient city in eastern Arcadia*

early importance (πολύμηλος *rich in flocks*, II. B. 805), II. 5. 37. || Kalpáki.

δς, ἡ, οὗ, αἷ, as forms of the art., see δ: I. 8. 16: III. 4. 47: VII. 6. 4.

δς, ἡ, δ, * rel. pron., *qui, who, which, what, that*; often referring to an antecedent understood or expressed in the same clause, often attracted in case to its antecedent, and sometimes used as complem., 551, 554, 563; I. 1. 2; 2. 18, 20; 3. 168; 9. 25, 28. Forms of δς are often used adverbially; or an adv. or conj. may be used in translating them: οὗ [sc. τόπου or χωρίου] *in which place, where, to the place where* [sc. ἐκεῖσε], I. 2. 22: II. 1. 6: ἡ [sc. ὁδῷ or χώρῃ] *in what way, direction, or place, as, where, on the route by which*; III. 4. 37: IV. 5. 34: ἡ ἐδύνατο τάχιστα [what way he could most quickly] *as rapidly as possible, with all possible speed* (some translate, *by the quickest route*), ἡ δυνατόν μάλιστα *as strictly as possible*, 553c, I. 2. 4; 3. 15; so ἡ τάχιστα VI. 5. 13: δι' δ *on which account, wherefore*, I. 2. 21: οὗ ἕνεκα *on what account, why*, VII. 4. 4. See ἀπό, ἐν, ἐξ, ἐπὶ, μέχρι: εἰμὶ.

δοίος, α, ον, *pious, religious, conscientious*, II. 6. 25: V. 8. 26.

δοσός, * η, ον, rel. pron. of quantity, also used as complem., 563, (δς) *quantus, as much, great, or large as, how much or great*; pl. comm. = quot., as many as, *how many*: often translated by the simpler *icho, which, that, what*, esp. when preceded by πᾶς or a numeral, 550d, f; sometimes by *whoever* or *whatever, such as, so great that* (& pers. pron.), &c.: I. 1. 2; 2. 1: II. 1. 1, 11, 15: III. 1. 19: δσον χρόνον *whatever time, as long as*, II. 4. 26: δσῷ w. compar., *by how much, the, according as*, 468, I. 5. 9: IV. 7. 23. The neut. δσον is greatly and variously used, often as an indecl. adj. or subst., or as an adv., 507 e, 556, *as much as, as large as, as far as, as many as*; hence, *about* (w. numerals and words of measure, I. 8. 6: IV. 5. 10); *enough* (esp. w. inf., IV. 1. 5: VII. 3. 22, cf. 20); *so far that, as this that, as that, that*; III. 1. 45; 3. 15: IV. 8. 12: VI. 3. 14: VII. 3. 9: w. superl., *as . . . as*, e. g. δσον ἐδύνατο μέγιστον *as loud as they could*, 553 c, IV. 5. 18: ἐφ' δσον *over as much ground as*, VI. 3. 19: δσον οὐ tantum

non, as much only as not, *only not, almost*, VII. 2. 5.

ἰδοσο-πᾶρ, ἡπερ, ὠπερ, strengthened fr. δσος, *just or even as much or many as, &c.*, I. 7. 9: IV. 3. 2: VII. 4. 19; 7. 28.

δο-πᾶρ, ἡπερ, ὅπερ, strengthened fr. δς, *who or which indeed, which very, just who or which*; ὅπερ *just where, ἡπερ just as or where*; &c.; I. 4. 5: II. 3. 21: III. 1. 34; 2. 10, 29: IV. 8. 26.

δοπριον, ον, ch. pl. *legumes, pulse*, esp. beans, IV. 4. 9; 5. 26: VI. 4. 6; 6. 1.

δο-τις, * ἥτις, δτι, (g. οὔτως or δῶν, d. ὅτι or δῶν, g. pl. δῶντων or δῶν, the shorter forms much prevailing in the Anab.) rel. indef. pron., also complem., *whosoever, whoever, just (so)ever, what(so)ever; one or any one who, a man who, anything which; icho, which, what, that*; sometimes referring to a definite antecedent, and often in the sing. referring to the pl., 501, 550b, f; I. 1. 5; 3. 5, 11a, 18; 6. 7: II. 5. 39: III. 2. 4: δστις = *that he*, 558, II. 5. 12, 21: w. fut., denoting purpose, 558a, I. 3. 14: δῶν δὴ παρ' ἐγγυήσαντος *some one indeed [whoever it might have been] having suggested it*, IV. 7. 25; cf. v. 2. 24: δτι ἐδύνατο [whatever] *as far as he could*, VI. 1. 32. See εἰμὶ, ἐξ.

ἰδο-τις-οὖν, ἥτιςοὖν, ὅτιοὖν, *whoever then, whatever then, &c.*: μὴδ' ὅτιναοὖν μισθόν *not any pay whatever [then it might be]*, VII. 6. 27.

δοφράλνομαι, * δοφρήσομαι, *to perceive by smell, smell of*, G., V. 8. 3.

† δταν = δτ' ἂν or δτε ἂν, w. subj., *when, whenever*, III. 3. 15; 4. 20.

δτε, by apostroph. δτ' or δδ', adv. of time, (δς) *quum, quando, when, while*, I. 2. 9: III. 1. 37: w. opt., *when, whenever, as soon or often as*, II. 6. 12: IV. 1. 16. See εἰμὶ.

δτι * conj., (fr. neut. of δστις, cf. quod) complem., *that*; more positive, direct, or actual than ὡς, 702 a (sometimes even used before direct quotation or the inf., 644, 659 e, I. 6. 3: II. 4. 16: III. 1. 9 f): causal, *because*: I. 2. 21; 3. 7, 9 s: II. 3. 19: V. 6. 19 (repeated): — as an intensive adv., w. superl., = *quam*, 553 c, as δτι ἀπαρασκευαστότατον (πλείστον) *as unprepared (many) as possible*, I. 1. 6: cf. III. 4. 5. Words logically following δτι sometimes precede it for greater emphasis,

or through some attraction, 719 η, i. 6. 2: ii. 2. 20: vi. 3. 11.

ὁ τῇ, ὅτρου, ὅτρη, ὅτριν, see ὅτριν.

οὐ* (before a smooth vowel οὐκ, before an aspirated vowel οὐχ, and sometimes prolonged to οὐχι), not, the objective neg. adv., esp. denying fact, and ch. used with the ind., opt., and pt., 686 (sometimes by litotes, 686i), i. 2. 11: ii. 1. 13; 5. 21: iii. 1. 13: τὰ οὐκ ἔχοντες we have [not] no boats, ii. 2. 23: οὐκ ἔπασαν ἵναυ they said that they would not go, they refused to go, 662 b, 686 i, i. 3. 1, cf. 8: οὐ μὴ in strong denial of the future, 627, vi. 2. 4. In introducing a question, οὐ, or ἄρ' οὐ, implies that an affirmative answer is expected, 687, iii. 1. 18, 29. Οὐ has similar uses in compo.; where it is often repeated without doubling the negation, i. 3. 5; 8. 20; 9. 13: iii. 1. 38. See μὴ.

οὐ whom; as adv., where; see ὅς.

οὐ, οὐ, ἔ* encl., sui, sibi, se, pl. σφῆς, &c., of him or himself, of her or herself, &c.; 3d pers. pron., comm. reflexive, but ch. yielding its place to other pronouns, 539 a, b, f. Of the sing., only the dat. occurs in the Anab. i. 1. 8; 2. 8: iii. 5. 16: v. 7. 18, 25.

[τοῦδ-αυτός, ἡ, ὅ, (old αὐτός = εἰς), = οὐδ-εἰς.] Hence the adverbs, οὐδαμοῦ nowhere, i. 10. 16: οὐδαμοθεν from no place or quarter, ii. 4. 23: οὐδαμῇ or -μῇ nowhere, in no wise, iv. 6. 11? v. 5. 3: οὐδαμοῖ to no place, vi. 3. 16?

οὐδέ, by apostroph. οὐδ', conj., and not, but not, nor, neither, nor yet (cf. οὔτε); used after a neg. clause, as καὶ οὐ after an affirmative one; i. 2. 25; 6. 11: cf. i. 4. 7: v. 8. 25: — emphatic adv., ne . . quidem, not even or also, certainly not, by no means, neither, i. 3. 12, 21; 6. 8: οὐ . . οὐδέ not by any means, ii. 2. 16. For its compounds οὐδεῖς, &c., the stronger forms οὐδέ εἰς, &c., are also found, iii. 1. 2? vii. 6. 35.

τοῦδ-εἰς,* οὐδε-μῆ, οὐδ-ἐν (εἰς) not even one, no one, no, none: οὐδέν subst., nothing; as adv., as to nothing, by no means, not at all: i. 1. 8; 2. 22; 3. 11; 6. 7 s; 8. 20: ii. 5. 1: vi. 2. 10.

τοῦδ-ποτε not even at any time, never, ii. 6. 13.

τοῦδ-τε not yet indeed, not as yet. vii. 3. 24, cf. 6. 35.

οὐδ' by apostroph. before an aspirated vowel, for οὔτε neither, nor, ii. 5. 7.

οὐκ, οὐχ, οὐχι, not, see οὐ, i. 4. 8.

τοῦκ-ἐν no longer, no farther, no more, not now, i. 8. 17; 10. 1, 12, cf. 13: ii. 2. 12 (w. μὴ, see οὐ); vii. 5. 1.

τοῦκ-οὐν declarative, and οὐκ-οὐν interrog., not therefore, not then, certainly not. This distinction of accent is not observed by all. In οὐκοῦν, neg. interrogation sometimes passes into assertion, therefore, then, 687 c. i. 6. 7: ii. 5. 24: iii. 2. 19; 5. 6: vi. 6. 14.

οὐν* (post-pos. adv.), as contr. fr. the impers. pt. εἶναι it being (fr. εἶμι), may signify this being so, or this being as it may; hence comm., therefore, then, now, accordingly, in this state of things; but sometimes, yet, however, be this as it may, however that might be, at any rate, certainly, esp. in δ' οὐν: i. 1. 2; 2. 12, 15 s, 22, 25; 3. 5 s; 5. 14.

οὐ-πῶ as adv., just where, the very place where, iv. 8. 26; see ὅτεπ.

οὐ-ποτε n-unquam, n-ever, i. 3. 5.

οὐ-τε non-dum, not yet, not as yet, i. 5. 12; 8. 8; 9. 25: cf. vii. 3. 35.

οὐ-πῶ-ποτε (also written οὐ-πῶ-ποτε) not yet at any time, never before, i. 4. 18.

οὐρά, ἄς, the tail: of an army, the rear, iii. 4. 38, 42? vi. 5. 5 s.

τοῦρ-ἀγία, as, the rear-command, rear-guard, iii. 4. 42: v. l. οὐρά.

τοῦρ-ἀγός, οὐ, ὁ, (ἀγω) a rear-leader, the rearmost or last man in a file, who of course became the first when the direction of the file was reversed, iv. 3. 28, 29.

οὐρανός, οὐ, ὁ, heaven, the heavens, sky, iv. 2. 2. Der. URANUS.

οὐς,* ὠτός, τό, auris, an ear, iii. 1. 31: vii. 4. 3 s. Der. PAR-OTID.

οὗς whom, which, see ὅς, i. 4. 9.

οὔρα, οὔρα(ν), see εἶμι, i. 4. 15; 5. 9.

οὐ-τε conj., by apostroph. οὐτ' or οὐδ', ne-que, and not, nor: οὔτε . . οὔτε neither . . nor: οὔτε . . τε neque . . et, both not . . and. Οὔτε is commonly thus doubled in whole or part, as both primary and secondary connective, and is thus distinguished from the conj. οὐδέ (yet μὲν οὔτε . . δέ, vi. 3. 16). i. 2. 26; 3. 11: ii. 5. 4, 7. Cf. μὴ-τε.

οὐ-τινος, see ὅστις, i. 4. 15.

οὐ-τοι certainly not, not by any means, vii. 6. 11: v. l. οὔτι not at all.

οὐτός,* αὐτός, τοῦτο, demonstr. pron.,

(ὁ αὐτός) hic, *this*, pl. *these*; sometimes *that*, *those*; comm. referring to that which precedes or is contained in a subordinate clause (so οὗτος, τοῦτος, &c., cf. δὲ, &c., 543 s): as a pers. pron., *he, she, it, they*: i. 1. 7 s, 9, 11; 3. 7 s: καὶ οὗτοι *these also, and these* or *those too*, καὶ ταῦτα *and that too*, 544 a, i. 1. 11; 4. 12: ii. 5. 21: τοῦτους *those well known*, 542 b, i. 5. 8: ταῦτα *here*, 509 b, iii. 5. 9! *therefore*, 483 b, iv. 1. 21: τοῦτο ἔστω *so be it!* i. 8. 17. ἰούτος-ι, * αὐτῇ, τούτῃ, (paragoric -ι, Att. & deictic, 252 c) hic-ce, Fr. celui-ci, *this here, this . . here present*, i. 6. 6: vii. 2. 24.

ἰούτως,* comm. οὕτω before a consonant, 164, *thus, so, in this way* or *manner, to such a degree, so much* or *very, on this condition* or *supposition*, i. 1. 5, 9 s: ii. 6. 6: iv. 7. 4: οὕτως . . δοῖς *so . . that he*, 558, ii. 5. 12: vii. 1. 28. See οὗτος, ἔχω.

ἰούτως-ι(ν), *in just this way, as follows*, vii. 6. 89: v. 1. οὐ τῷ Σιώ. οὐχ, οὐχί, *not*, see οὐ, iii. 1. 13.

ὀφείλω,* ἤλω, ὀφείληκα, 2 a. ὀφείλων, *to owe*: P. *to be owed, be due*: ὀφελον* *ought, O that! would that!* i., 638 g: i. 2. 11: ii. 1. 4: vii. 7. 34. ὀφελος,* τό, in nom. & acc., (ὀφέλλω *to further*) *advantage, profit, good, use*, G., i. 3. 11: ii. 6. 9.

ὀφθαλμός, οὐ, ὁ, (ὄψ- in ὄψομαι) *an eye*: ἔχων ἐν ὀφθαλμοῖς *to have in or under eye, keep in sight*: i. 8. 27: iv. 5. 12 s, 29. Der. OPHTHALMIC.

ὀφλισκάνω,* ὀφλήσω, ὀφλήκα, 2 a. ὀφλον, (ὀφείλω) *to incur, be adjudged to pay*, v. 8. 1.

Ὀφρύνιον, ov, Ophrymium, a small town of Troas, near the southern end of the Hellespont, with a grove sacred to Hector, vii. 8. 5. || Fren-Keui.

† ὀχετός, οὐ, ὁ, *a conduit of water, duct, ditch, channel*, ii. 4. 13.

ὀχέω, ἤσω, (ὄχος carriage, fr. ἔχω) *to carry, bear*: P. *to be borne, ride*, ἐπι, iii. 4. 47.

ἰόχημα, ov, *a vehicle, conveyance, support*, iii. 2. 19.

ὀχθη, ης, (ἔχω) *a high bank*, esp. of a river, iv. 3. 3, 5, 17, 23.

ὄχλος, ov, ὁ, (akin to vulgus, Germ. Volk, Eng. folk) *a crowd, throng, multitude* (cf. puer), esp. the crowd or retinue of camp-followers; hence, annoyance,

trouble: ii. 5. 9: iii. 2. 27, 36; 3. 6; 4. 26. Der. OCHLO-CRACY.

ὀχυρός, ἄ, ὦν, (ἔχω) *fit for holding, tenable, strong, fortified, secure*: pl. ὀχυρά *strong-holds*: i. 2. 22, 24: iv. 7. 17: cf. ἔχυρος.

ὀψέ adv., (akin to ἔπομαι: contr. fr. ὀπισθε?) *late*: ὀψέ ἦν (ἐτίγμετο) *it was (became) late*: ii. 2. 16: iii. 4. 36.

ἰόψια, as, *a late hour, evening*, vi. 5. 31?

ἰόψιζω, ἴσω ὦν, *to be or come late*, iv. 5. 5.

† ὄψις, εως, ἡ, *sight, appearance, spectacle*, ii. 3. 15: vi. 1. 9.

ὀψομαι, see ὄραω. Der. OPTIC.

II.

παγ-κράτιον, ov, (τῶν κράτοι) *a contest demanding the entire strength; the pancratium, a severe "rough and tumble" exercise, in which wrestling and boxing were combined*, iv. 8. 27.

παγ-χάλεπος, ov, (τῶν) *very hard or difficult*, v. 2. 20?

ἰπαγ-χάλεπτος *very hardly*: π. εἶχον *were very hard in their feelings, προς*, vii. 5. 16.

παθεῖν, see πάσχω, i. 8. 20; 9. 8.

† πάθημα, atos, τό, *calamity, suffering, misery*, vii. 6. 30.

† πάθος, eos, τό, *affliction, ill-treatment, affection, disease*, i. 5. 14: iv. 5. 7. Der. PATHOS, PATHETIC.

παιάνιζω, ἴσω ὦν, (παιάν a PÆAN, war-song) *to sing or chant the pæan or war-song*, i. 8. 17; 10. 10: iii. 2. 9!

† παιδεία, as, *education, training, discipline*, iv. 6. 15 s. Der. CYCLO-PÆDIA.

† παιδ-φραστής, οὐ, (ἐραμαι) *a lover of boys*, vii. 4. 7.

† παιδεύω, εὔσω, πεπαιδευκα, *to bring up a child, train, educate*, A., i. 9. 2 s.

† παιδικά, ὦν, τό, *delicæ; as sing., a darling, favorite, object of love; ch. of a boy*; ii. 6. 6, 28: v. 8. 4.

† παιδίον, ov, τό, dim., *a little or young child*, iv. 7. 13.

† παιδίσκη, ης, dim., *a young girl, maiden*, iv. 3. 11.

παῖς, παιδός, ὁ ἡ, *a child, whether son or daughter, boy or girl; a youth, boy, lad*; hence, *a page, waiter, servant* (cf. puer); i. 1. 1; 9. 2 s: ii. 6. 12: iv. 5. 33: see ἐξ. Der. PED-AGOGUE.

παῖς, * *παῖσω*, *πέτακα*, to strike, as w. the hand or anything in it, to *smite*, *beat*, *wound*; often joined w. βάλλω, in a sense clearly distinct; A. A.E.; i. 8. 26s; 10. 7: iii. 1. 29; 4. 49: v. 7. 21; 8. 12s, 16.

παλαιῶν, *ἰσω* *ωῶ*, = *παλαιῶν*, iii. 2. 9?

παλαι adv., *long ago*, *long since*, *long before*; *formerly*, *previously*; i. 4. 12: iv. 5. 5; 8. 14: vii. 6, 9, 37.

† **παλαιός**, ἄ, ὄν, c. *παλαιότερος* or *παλαιότερος*, *old*, *ancient*: τὸ *παλαιόν* *anciently*: iii. 4. 7: iv. 4. 9; 5. 35. Der. PALE-ONTO-LOGY.

† **παλαίω**, *αἰσω*, *πετάλεια* l., to *wrestle*, iv. 8. 26. Der. PALESTRA.

πάλη, ης, (*πάλλω* to *shake*) *wrestling*, common in the Greek games, iv. 8. 27.

πάλιν adv., *again*, *back again*, *back*, i. 1. 3; 6. 7s. Der. PALIN-ODE.

παλλακίς, ἰδος, ἡ, (*πάλλαξ* a *young*) a *concubine*, *mistress*, i. 10. 2.

παλόν, οὔ, (*πάλλω* to *brandish*) a *dart*, *javelin*, or *light spear*, used by the Asiatics for both throwing and striking (like the modern *jereed*); whence two were often carried; i. 5. 15; 8. 3, 27: v. 4. 12, 25.

† **παμ-πληθής**, ἐς, (*πλήθος*) *very numerous*, *vast*, *countless*, iii. 2. 11.

† **πάμ-πολυς**, -όλλη, -πολυ, *very much* or *great*, *very numerous*, *vast*: pl. *very many*, a *great many*: ii. 4. 26: iii. 4. 13: iv. 1. 8; 6. 26: vii. 5. 12 (see ἐπι).

† **παμ-πένηρος**, ὄν, *all-depraved*: of a man, a *perfect villain*, the *worst* of men, vi. 6. 25.

πάν neut. of πᾶς; in compos., *παγ-* before a palatal, and *παμ-* before a labial; iv. 2. 22. Der. PAN-ACEA.

† **πάν-ουργία**, ας, (*ἔργον*) *knavery*, *villany*, vii. 5. 11.

† **πάν-εργος**, ὄν, s., (contr. fr. *παν-εργος*, fr. *ἔργον*) *ready for all work*, *unprincipled*, *knavish*, *crafty*, *perfidious*, *treacherous*, ii. 5. 39; 6. 26.

† **πάντ'**, before a rough breathing *πάνθ'*, by apostroph. for *πάντα*, see πᾶς.
† **παντά-πᾶς**(v) adv., *all to all*, *all in all*, *altogether*, *wholly*, *entirely*, *absolutely*, *at all*, i. 2. 1: ii. 5. 18, 21.

† **πανταχὴ** ἢ or -χῇ, or **πανταχοῦ**, *everywhere*, *in any or all places*, *anywhere*, ii. 5. 7; 6. 7: iv. 5. 30.

† **παν-τελὴς** (τέλος) *quite to the end*, *completely*, *entirely*, *wholly*, ii. 2. 11.

† **πάντη** or -τη *everywhere*, *on all*

sides, *throughout*, i. 2. 22: ii. 3. 3; 5. 7: iii. 1. 2.

† **παντο-δαπός**, ἡ, ὄν, (*δάπεδον* ground) of *every region* or *kind*, *all kinds of*, *various*, i. 2. 22: iv. 4. 9: vi. 4. 5.

† **πάντοθεν** from *every quarter*, *on all sides*, iii. 1. 12: vi. 6. 3.

† **παντοῖος**, α, ὄν, of *all* or *various kinds*, *all or various kinds of*, *various*, i. 5. 2: ii. 4. 14.

† **πάντοσε** in *all directions*, *everywhere* (= -whither), vii. 2. 23.

† **πάντως** by *all means*; *at all*, *once*; vi. 5. 21: vii. 7. 43?

† **πάνυ** adv., *wholly*, *altogether*, *very*, *very much*; *at all*; i. 5. 7; 8. 14: ii. 5. 19, 27: vii. 6. 4.

πάσμαι * (ch. poet., pres. not in use), *πᾶσμαι*, *πέπᾶμαι*, *potior*, to *acquire*: pf. pret. [to have acquired] to *possess*, *have in possession*, A., i. 9. 19: iii. 3. 18: vi. 1. 12: vii. 6. 41.

παρά * prep., by apostroph. *παρ'*, *beside*: (a) w. GEN., comm. of person, from *beside*, from the side or sphere of, *from*, often implying some action or influence; hence sometimes w. pass. verb, by, 694. 9; i. 1. 5; 3. 16; 7. 2; 9. 1: ii. 6. 14: v. 2. 25:—(b) w. DAT., comm. of person, *at or by the side of*, *beside*, *near*, *about*, *with*; *at the court of*; *in the house*, *service*, *care*, or *esteem of*; i. 1. 5; 2. 27; 3. 7; 9. 29: ii. 6. 26: vi. 2. 2: τὰ *παρ' ἐμοῦ* the *advantages in my service*, i. 7. 4:—(c) w. ACC. of person, to the side of, *to*, *towards*, i. 2. 12; 3. 7; 6. 3:—of place (sometimes of person, &c.) *through the space beside*, *along side of*, *along*, *beside*, *by*, *past*, *near*, *about*, i. 2. 13, 24; 8. 5: iii. 1. 32: iv. 7. 16: *παρ' ὀλίγον* [along-side of a little] of *little account*, vi. 6. 11: *παρὰ πότον* *with drink*, ii. 3. 15:—of words expressing obligation, opinion, &c., [along by or beside] *beyond*, *contrary to*, *against*, *in violation of*, i. 9. 8: ii. 1. 18; 5. 41: v. 8. 17: vii. 6. 36. Its uses in compos. are similar.

παρ-βαίνω, * *βήσομαι*, βέβηκα, 2 a. *ἔβην*, to go beyond, *transgress*, *violate*, *break*, A., iv. 1. 1.

παρ-βοηθεῖν, ἦσω, *βοηθήκα*, to *hasten* [by other troops] *forward* to give aid, iv. 7. 24.

παρ-αγγέλλω, ελῶ, *ἡγγέλκα*, a. *ἡγγείλα*, to *send word to or along*, *pass the word*, and thus to *direct*, *command*,

order, bid; to summon; to give out or issue a password; D. I. (A.), CP., A., eis: κατά τὰ παραγγελλόμενα according to the instructions given: i. 1. 6; 2. 1; 5. 13; 8. 3, 15 s: ii. 2. 8, 21: iii. 4. 3. † παραγγέλλω, εως, ἡ, a word of command, summons, γεν. 1. 5.

*παρα-γίγνομαι, * γενέσθαι, γεγέννημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, to come to or near, come, arrive, to present one's self or be present, join, D., eis, εν, i. 1. 11; 2. 3; 7. 12: v. 6. 8.*

*παρ-άγω, * ἄξω, ἤξα, 2 a. ἡγαγον, to lead or conduct by or along, bring up or forward, A. eis, &c., iii. 4. 14, 21: iv. 6. 6; 8. 8: vii. 6. 3.*

† παρ-αγωγή, ἡς, conveyance along the coast, transport, v. 1. 16. Der. PARAGOGIC.

παράδεισος, ου, ὁ, (fr. the Pers., first found in Xen.) a park, i. 2. 7; 4. 10: ii. 4. 14. Der. PARADISE.

*παρα-δίδωμι, * δῶσω, δέδωκα, a. ἔδωκα (δῶ, δόην, δός, δοῦναι, δούς), tra-do, to give or deliver up or over, give, grant, A. D. I., ii. 1. 8 s, 12: iv. 5. 22.*

παρα-δραμεῖν, see παρα-τρέχω.

παρα-θαρσύνω or -θαρσύνω, ὥνω, to cheer [along] on, encourage, A., ii. 4. 1: iii. 1. 39.

παρα-θεῖναι, see παρα-τίθημι.

*παρα-θεῖω, * θεύσομαι, to run by or past, A., iv. 7. 12.*

*παρ-αινέω, * ἔσω, ἤρεκα, (αἰτέω to commend) to recommend, advise, exhort, A. E., i. 7. 2: v. 7. 35: vii. 3. 20.*

παρ-αίτιομαι, ἡσμαι, ἡτημαι, to beg from, intercede with, περι, vi. 6. 29.

*παρα-καλέω, * καλέσω, καλῶ, κέκληκα, a. ἐκάλεσα, a. p. ἐκλήθην, to call [along] forward, summon, invite, exhort, urge, encourage, call to, call in, A. I., ἐπὶ, i. 6. 5 s: iii. 1. 24: v. 6. 19.*

παρα-κατα-θήκη, ἡς, (τίθημι) a deposit with another, v. 3. 7.

*παρ-έκειμαι, * κείσομαι, to lie beside or near, D., vii. 3. 22.*

παρα-κελεύομαι, εὔσομαι, κεκέλευσμαι, to urge along or forward, exhort, encourage, D. I., i. 7. 9; 8. 11.

† παρα-κλέυστε, εως, ἡ, encouragement, cheering on, G. I. iv. 8. 28.

παρ-ακολουθεῖω, ἡσω, ἡκολούθηκα, to follow beside or near, accompany, attend, iii. 3. 4: iv. 4. 7.

*παρα-λαμβάνω, * λήψομαι, εἴληφα, 2 a. ἔλαβον, to take or receive from an-*

other, succeed to; to take to or with one's self; A., παρὰ: v. 6. 36: vi. 4. 11: vii. 2. 17; 7. 7.

*παρα-λείπω, * ψω, 2 pf. ἔλειπον, to leave on one side, leave, omit, A., vi. 3. 19; 6. 18.*

παρα-λύπω, ἡσω, ἡλύπηκα, to annoy [along side] by competition or interference: οἱ παραλυποῦντες trouble some rivals, ii. 5. 29.

παρα-λίσσω, λίσσω, ἡλύκα, to look from beside, take off, unship (M. for one's own benefit), A., v. 1. 11. Der. PARALYSIS, PALSY.

παρ-αμβίβω, ψω, to interchange: M. to change one's self or one's own (army, line of battle, &c.), eis, i. 10. 10 (acc. to some, to pass by).

παρ-αμέλειω, ἡσω, ἡμέληκα, to pass by in neglect, to neglect, treat with neglect, disregard, violate, &c., ii. 5. 7: vii. 8. 12.

*παρα-μένω, * μενῶ, μεμένηκα, to stay beside, stand by, remain steadfast, ii. 6. 2: vi. 2. 15.*

παρα-μηρίδιος, ου, (μηρός) along the thigh: neut. subst., a thigh-piece, cuisse, i. 8. 6.

*παρα-πέμπω, * ψω, πέπομφα, to send by or along, despatch, A. eis, iv. 5. 20!*

*παρα-πλέω, * πλεύσομαι, πέπλευκα, a. ἔπλευσα, to sail by or along, A., eis, ἐξ, v. 1. 11; 6. 10: vi. 2. 1; 6. 3.*

παρα-πλήσιος, α, ου, or os, or, near by, similar, like, D., i. 3. 18; 5. 2.

*παρα-προ-πέμπω, * ψω, πέπομφα, to send by to the front, iv. 5. 20!*

*παρα-ρ-ρέω, * ρεύσομαι, ἔρρύηκα, 2 a. p. or a. ἔρρην, to flow by, to (melt and) run down beside, D., παρὰ, iv. 4. 11: v. 3. 8.*

παρασάγγης, ου, a parasang (Pers. farsang), the comm. Persian road-measure, equal, acc. to Hdt. (2. 6) and Xen. (ii. 2. 6), to 30 stadia, = about a league or 3 geographical miles, or nearly 3½ statute miles. It was usu. estimated, and of course variously acc. to the difficulty of the route and the time occupied. i. 2. 5 s, 10 s.

παρα-σκευάζω, δσω, pf. ἐσκεύασμαι, to put things side by side, to arrange, prepare, procure, A., ii. 6. 8: — ch. M., to prepare one's self or one's own; to prepare, provide, or procure for one's self or one's own; to make preparation, make ready; A., i., p.

(w. *ὥς*), *ὅπως, ὥστε, ἀπ', ἐπὶ, ὡς εἰς*: i. 8. 1; 10. 6, 18: iii. 1. 14, 36; 2. 24: vii. 3. 35: *παρὰσκενάζεσθαι τῇ γνώμῃ* to make up one's mind, vi. 3. 17: *οἰκαδε π.* to prepare for home (to go home), vii. 7. 57.

παρὰσκενή, ἥς, preparation, i. 2. 4.

παρὰσκηνίζω, ἥσω, to encamp by or near, D., iii. 1. 28.

παρὰσχεῖν, -σχέσω, see παρ-έχω.

† *παρά-ταξις, εὖς, ἡ, arrangement, line of battle*, v. 2. 13!

παρὰτάττω, τάξω, τέταχα, to arrange side by side, draw up in order of battle or in battle-array, A.: pf. p. pt. *παρὰ-τεταγμένος* so drawn up, i. 10. 10: iv. 3. 3, 5; 6. 25.

παρὰ-τείνω, τεῖω, τέτακα, to stretch along, extend*, A. *ἐπὶ, παρά, &c.*, i. 7. 15: vii. 3. 48.

παρὰ-τίθῃμι, θήσω, τέθεικα, α. ἔθηκα (θῶ, &c.), to place beside or near, set before*, A. D., iv. 5. 30 s: *M. to place by one's side, lay aside*, A., vi. 1. 8.

παρὰ-τρέχω, δραμοῦμαι, δεδράμηναι, 2 a. ἔδραμον, to run by, past, or along*, A., eis, ἐπὶ, παρά, iv. 5. 8; 7. 6 s, 11.

παρὰ-χρήμα adv., with the affair, on the spot, forthwith, vii. 7. 24.

† *παρ-εγγάζω,* ἥσω, ἡγγόνηκα, to pass from hand to hand, pass along, as a word of command or request; hence, to give or pass the word of command, to command, order, charge, exhort, request, propose, cheer on*, I. (A.), AE., iv. 1. 17: 7. 24 s: vi. 5. 12: vii. 1. 22.

παρ-εγγή, ἥς, (see ἐγγνύω) a command, charge, request, vi. 5. 13.

παρ-εγενόμην, see παρα-γίνομαι.

παρ-έδοσαν, see παρα-δίδωμι.

παρ-εἰμι, εἶσομαι, (εἰμι, εἶναι, εἶ, &c.) to be by, near, at or on hand, with, or present (esp. as a friend or assistant); hence, to have come, to come, arrive, attend, be ready*, D.; eis, ἐπὶ, or πρὸς w. A., 704 s; i. 1. 1 s; 2. 2 s: iii. 1. 46: vi. 4. 15; 6. 26: τὰ παρόντα (παράγματα) the present state of affairs, present occurrences or circumstances, i. 3. 3: iii. 1. 34; [sc. χρήματα] possessions, property, estate, vii. 7. 36: ἐν τῷ παρόντι at the present time, in the present crisis, ii. 5. 8: παρ-εστίν(ν) impers., it is present to one, i. e. in his power, possible, feasible, iv. 5. 6 (abs. παρὶν, v. 8. 3). Have may be sometimes used in translating παρ-

εἰμι as well as εἰμι, 459, ii. 3. 9: iii. 2. 18.

παρ-εἰμι, ipf. ἥω, (εἰμι) to go or come by or along, pass by, in, or through, to pass; to pass by to the front, come forward; A., ἐπὶ, παρά*: iii. 2. 35: iv. 5. 30: vi. 5. 12, 23, 25.

παρ-εἶχον, -έξω, see παρ-έχω.

παρ-εκλήθην, see παρα-καλέω.

παρ-ελαύνω, ἐλάσω ἐλῶ, ἐλάλακα, α. ἤλασα, to ride or march by, pass, or along*, A., ἐπὶ, &c., i. 2. 16 s; 8. 12, 14.

παρ-έρχομαι, ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to come or go by, past, along, or through; to pass by, over, through, &c.; to pass in, enter; to pass by to the front or place of speaking, come forward; of time, to pass, elapse; A., eis: i. 4. 4 s; 7. 16, 18: v. 5. 11, 24.*

παρ-ίστομαι, -ίστω, see παρ-εἰμι.

παρ-ίστηκα, -ίστην, see παρ-ίστημι.

παρ-ετίτατο, see παρα-τείνω, i. 7. 15.

παρ-έχω, ἔξω & σχήσω, ἐσχηκα, 2 a. ἔσχον, to have or hold by or near another; hence, to hand to, offer, afford, supply, furnish, provide, present, give, render; to cause or make for a person, and hence, to produce, excite, or inspire in him; to give up, deliver up, surrender, yield; A. D. I., eis: i. 1. 11: ii. 1. 11; 3. 22, 26 s; 4. 10 s: vi. 6. 16, 20: *M. to render or make for one's self; to contribute or exhibit of one's own; A.; ii. 6. 27: vi. 2. 10.**

παρ-ηγγύων, see παρ-εγγνύω.

παρ-ῆεν, see παρ-εἰμι (εἰμι), iv. 2. 19.

παρ-ἤλασα, see παρα-ελαύνω, i. 2. 17.

παρ-ἦλθον, see παρ-έρχομαι, i. 7. 16.

παρ-ῆν, -ῆ, -ῆσθα, see παρ-εἰμι.

† *Παρθένιον, ov, Parthenium, a small town in the southwest part of Mysia, not far from Pergamum*, vii. 8. 15, 21.

† *Παρθένιος, ov, ὁ, the Parthenius, a river on the usual boundary between Bithynia and Paphlagonia, said to have been named from the virgin Diana's bathing in it*, v. 6. 9: vi. 2. 1. || *The Barten-Su.*

παρθένος, ov, ἡ, a virgin, maiden, iii. 2. 25. Der. PARTHENON.

Παριανός, οὔ, (Πάριον) a Parian, a man of Parium, vii. 3. 16.

παρ-ύναι, -ύνω, see παρ-εἰμι (εἰμι).

παρ-ίημι, ἥσω, εἶκα, α. ἤκα (ῶ, εἶην, &c.) to send by, let pass, yield, allow*, D. I., v. 7. 10: vii. 2. 15!

Πάριον, ov, Parium, a commercial

city near the southwest end of the Propontis, an Ionian colony, vii. 2. 7; 3. 20. || Kamares, or Kemer.

παρίστημι, * στήσω, ἐστήκα, 2 a. ἐστήκει, to station near; pf. and 2 a. to stand near or by, v. 8. 10, 21: 1 a. m. to place or station by one's side, bring forward, produce, A., vi. 1. 22: vii. 8. 3.

παρόδος, ου, ἡ, a way by, passage, pass, i. 4. 4 s; 7. 15 s: iv. 2. 24.

παρ-οίνης, * ἦσω, πεπαρώνηκα, a. ἐπαρώνησα, (οἶνος) to act the drunkard, be abusive, v. 8. 4.

παρ-οίχομαι, * οἰχίσσμαι, ὤχημαι!, to pass or have passed by: pt. past, ii. 4. 1.

Παρράσιος, ου, a Parrhasian, a man of Parrhasia (Παρρασία), a district of southwest Arcadia, about Mt. Lycæus, i. 1. 2: vi. 2. 9; 5. 2.

Παρύσατις, ἰδος, ἰδι, υ or ἰδα, ι, Parysatis (= a Peri's daughter?), half-sister and wife of Darius II., and mother of Artaxerxes II. and Cyrus, an ambitious, daring, imperious, intriguing, and cruel woman, of great influence over her husband and sons. Of the latter, Cyrus was her favorite, and she avenged his death cruelly. She even poisoned her daughter-in-law, the queen Statira. i. 1. 1, 4; 4. 9.

παρ-έν, -οδοῦ, -όν, see παρ-εμ.

πᾶς, * πᾶσα, πᾶν, g. παντός, πᾶσης, all, every, the whole; all kinds of, every kind of: sing. comm., without the art., every; but w. the art., whole or all: pl. comm. all (also translated by every w. the sing.): i. 1. 2, 5: ii. 5. 9: vi. 4. 6: ὑμεῖς οἱ πάντες you, the whole body, v. 7. 27, cf. 6. 7: subst. πᾶν everything, all, τὸ πᾶν the whole, πάντα all things (or everything), i. 9. 2, 16: vi. 2. 12; ἐπὶ πᾶν ἐρχέσθαι to [come to everything] resort to every means, iii. 1. 18. See διὰ, διαπαντός, νικῶ. Der. PAN-THEISM. Cf. omnis.

Πασιών, υῶος, Πασίων, a Megarian general in the service of Cyrus, who took office and deserted, i. 2. 3; 4. 7 s.

πάσχω, * πείσσομαι, 2 pl. πέπονθα, 2 a. ἐπαθόν, patior, to receive any effect, whether good or evil (comm. the latter, unless otherwise stated), to be treated or affected, suffer: εἰ or κακῶς (ἀγαθόν or κακόν) π. to receive for good or evil, to receive good (benefit, favor,

pleasure) or suffer ill (harm, injury, pain), to be well or ill treated, benefited or harmed: A. ὑπό: i. 3. 4 s; 8. 20: iii. 3. 7: iv. 3. 2: τὰ μὲν ἐπαθόν he received some wounds, i. 9. 6: ἥ τι πάθῃ if anything should befall him, by euphemism for if he should lose his life, v. 3. 6. Der. PASSIVE, PASSION.

πατάσσω, ἄζω (ch. poet. exc. aor. ἐπάραξα, see 50 τύπτω) to strike, smite, pierce, iv. 8. 25: vii. 8. 14.

Πατηγοῖας, ου or a, Pategoyas, a Persian attendant of Cyrus, i. 8. 1: τ. l. Παταγῖας.

πατήρ, * πατρός, ὁ, Sans. pitar, Zend patar, Lat. pater, Germ. Vater, a FATHER, i. 4. 12. Der. PATERNAL.

†πάτριος, α, or, patrius, of or from one's father or ancestors, paternal, ancestral: according to ancestral usage; iii. 2. 16: v. 4. 27: vii. 8. 5!

†πατρίς, ἰδος, ἡ, patria, one's fatherland, native land or city, country, i. 3. 3, 6: iii. 1. 3 s: iv. 8. 4.

†πατρῷος, α, or, descending from one's father, paternal, hereditary, i. 7. 6: iii. 1. 11; 2. 16: vii. 3. 31.

†παῦλα, ης, means of stopping, stop, stoppage, prevention, G., v. 7. 32.

παύω, * παύω, πέπαυκα, to stop (trans.), make or cause to cease, put an end to, remove, relinquish, A. P., ii. 5. 2, 13: iv. 8. 10: M. to stop (intrans.), cease, desist, PAUSE, rest, leave off, give up, end, finish, G., P., i. 2. 2; 3. 12; 6. 6: iii. 1. 19: iv. 6. 6: v. 1. 2.

†Παφλαγονία, ας, Paphlagonia, a country on the north coast of Asia Minor, between the Halys and Parthenius, famed for its good horses and horsemen, vi. 1. 1 s, 14.

†Παφλαγονικός, ἡ, ὄν, Paphlagonian: ἡ Παφλαγονική [sc. γῆ] the Paphlagonian country: v. 2. 22: vi. 1. 15.

Παφλαγόν, ὄνος, a Paphlagonian, a man of the Paphlagonians, described by the Greeks as a rude, ignorant, credulous, and superstitious people, i. 8. 5 (as adj.): v. 6. 3 (the king).

†πάχως, εος, τό, thickness, v. 4. 13.

παχύς, εἰα, ὁ, thick, large, stout, iv. 8. 2: v. 4. 25. Der. PACHY-DERM.

πέδη, ης, (πῶς) pedica, a FETTER, iv. 3. 8.

†πεδινός, ἡ, ὄν, c., flat, level, v. 5. 2.

πῆλον, ου, (πέδον ground, akin to πῶς) a plain, a flat or level region;

sometimes used in naming cities (cf. Lich-field); i. 1. 2; 2. 11, 21 s; 5. 1. † *πεζεύω, εἰσω*, to march on foot, proceed by land, v. 5. 4.

πεζή, ἡ, ὥ, (ποιός) on foot, of infantry, i. 3. 12: vii. 3. 45: subst. *πεζός* a foot-soldier, ὁ *πεζός* the infantry, foot, i. 10. 12: iii. 3. 15: adv. *πεζῇ* on foot, by land, i. 4. 18: v. 6. 1. † *παθ-αρχέω, ἥσω*, (ἀρχή) to yield to authority, obey, D., i. 9. 17.

*πειθω**, *πείσω*, *πέπεικα*, (2 pf. pret. *πέπεικα* to trust), a. *ἐπεισα*, to persuade, induce, prevail upon; in pr. and ipf., to try to persuade, use persuasion, advise, urge, 594; A. I., CP.: i. 2. 26: ii. 6. 2: vi. 1. 19: P. & M. to be persuaded, believe, obey, submit, yield or listen to, comply, follow one's direction or advice, D. i. (A.), i. 1. 3; 2. 2; 3. 6, 15; 4. 14 s: vii. 8. 3: *πειθόμενος* as adj., obedient, ii. 6. 27.

*πενέω** (deis ᾗς, &c.), ἥσω, *πενέσηκα*, (πείνα hunger, akin to *πένουμαι*) to hunger, be hungry, i. 9. 27.

πείρα, αἰ, trial, proof, experience, acquaintance, G. ὄν, iii. 2. 16: *ἐν περὶ γένεσθαι* to have been well acquainted with, i. 9. 1 (cf. *ἐμπείρω*): *πείραν λαμβάνειν* to take or have experience, make trial, v. 8. 15. Der. EM-PIRIC.

— *ἱπειρώω*, ὄσω, *ἱπειρώκα* l., comm. M., to try, endeavor, attempt; to make trial or proof of, test: i., G., *ὅπως*: i. 1. 7; 2. 21: iii. 2. 3, 38 s; 5. 7. Der. PIRATE, EM-PIRICAL.

πίστεως, πισθείς, -θῶ, see *πειθω*. *Πισίδης*, see *Πισίδης*, i. 1. 11? *πίστομοι*, f. m. of *πίσχω* & *πειθω*, i. 3. 5 s, 15.

πιστίον ἐστίν, (*πειθουμαι*) one (we, they, &c.) must obey, 682, D.: *ὡς π. ἐπὶ Κλεόρχῳ* that C. must be obeyed: ii. 6. 8: vi. 6. 14.

*πελάζω**, *πελάσω* *πελῶ*, ch. poet., (*πέλας* near) to come near, approach, D., i. 8. 15? iv. 2. 3.

Πελληνεῖς, ἑως, a Pellenian, a man of Pellene (Πελλήνη), an ancient town of Achaia and the most easterly of its twelve cities, v. 2. 15. || Tzerkovi near Zugrà.

† *Πελοποννήσιος, α, ου*, Peloponnesian: ὁ *Πελοποννήσιος* subst., the Peloponnesians, who were in general accounted the best soldiers in Greece, and who often, especially from the more moun-

tainous parts, carried their vigor and bravery to a foreign market: i. 1. 6: vi. 2. 10.

Πελοπόννησος, ου, ἡ, (Πελοπος νῆ-σος, the island of Pelops), the Pelopon-nese or -esus, so named from its being so nearly surrounded by water, and from the sovereignty exercised over it by Pelops, an ancient king of Pisa in Elis, who, with his family, formed the subject of many myths and tragedies. i. 4. 2. || Moréa.

πελτάζω, ὄσω, (*πέλτη*) to carry a target, serve as a targeteer, v. 8. 5.

Πέλλα, ὦ, αἰ, Pella, a city in the western part of Phrygia, i. 2. 10. || On or near the plain Baklan-Ovâh.

† *πελταστής, οὔ*, a targeteer, *pellast*. The *πελτασταί* not only carried a lighter shield (*πέλτη*), but were in other respects more lightly armed than the *ὀπλίται*; and were therefore less adapted to the shock of arms, but better fitted for rapid movements. i. 2. 6, 9; 7. 10; 10. 7.

† *πελταστικός, ἡ, ὥ*, relating to or consisting of *pellasts*: *πελταστικόν*, sc. *σπάτευμα*, light-armed force, light infantry, targeteers, i. 8. 5: vii. 3. 37.

πέλτη, ἡ, a target, large, or *pelta*, a small, light shield, often of crescent shape, more used by the Thracians and other barbarians than by the Greeks. It had comm. a wooden (often wicker) frame, covered with leather, and sometimes strengthened by a thin metallic front. i. 10. 12 (acc. to some, here = *παλτών*, which Rehdantz substitutes): v. 2. 29.

† *πενπταῖος, α, ου*, on the fifth day, five days dead, vi. 4. 9.

πέμπτος, η, ου, (*πέντε*) fifth, iii. 4. 24: iv. 7. 21.

*πέμπω**, ψω, *πέπομφα*, to send, D. A. P. (esp. fut. 598 b), *εἰς, παρά, πρὸς*, &c., i. 1. 8; 3. 8, 14: ii. 1. 2, 17. Der. *pompa*, *POMP*, *POMPOUS*.

† *πένης, ητος, ὁ*, adj., poor: subst., a poor man: vii. 7. 28.

† *πενία*, ας, poverty, vii. 6. 20. Cogn. *penuria*, *penury*.

πένουμαι, in pr. and ipf., to toil for daily bread, be poor, live in poverty, iii. 2. 26. [hundred, i. 2. 3 s, 6.

† *πεντακόσιοι, αἱ, α*, (ἐκατόν) five-πέντε indecl., quinque, five, i. 2. 8, 11. Der. PENTA-GON.

†πεντε-καλ-δεκα (or πέντε καὶ δέκα) indecl., *fif-teen*, i. 4. 1: iv. 7. 16.

†πεντήκοντα indecl., *fifty*, i. 4. 19; 7. 12: ii. 2. 6. Der. PENTECOST.

†πεντηκοντήρ, ἥρως, ὁ, a commander of *fifty*, or of half a lochus, iii. 4. 21.

†πεντηκόντης-ορος, οὐ, ἡ, (ἐπέτω to row) a *fifty-oared vessel* [sc. πᾶς], v. 1. 15: vi. 6. 5, 22 a.

†πεντηκοστής, ὅς, ἡ, a body of *fifty*, or half a lochus: κατὰ π. by *fifties*, iii. 4. 22.

πένταμαι, see πάσμαι, iii. 3. 18.

πένταθα, see πάσχω, iii. 2. 8: vi. 1. 6.

πένταρα, -δωμαι, see πινράσκω.

πέντακα, see πέντω, i. 8. 28.

πέρ* encl., (root or shorter form of περ, cf. Lat. per) orig. *through, throughout*; hence, *altogether, just, very, even, indeed, particularly, in particular*; often added to a relative or particle for strength or emphasis (comm. written as part of the same word, but sometimes separately); i. 3. 18; 7. 9; 8. 18: see εἴπερ, ὅπερ, &c.

†πέρα adv., *across, beyond*; of time, *beyond, past, after, after this*; o., vi. 1. 28; 5. 7.

†παραίνα, ἀνῶ, (πέρας an end) to *finish, complete, accomplish, execute*, A., iii. 1. 47; 2. 32: vi. 1. 18.

†παραίω, ὥσω, to *carry across*: M. to go across, pass over, eis, vii. 2. 12.

†πέραν adv., *across, on the other side*, o.: τὸ πέραν the other side: i. 5. 10: iii. 5. 2, 12: iv. 3. 29, 33.

†περάω, ὥσω, πεπεράω, to *cross*, A., iv. 3. 21: v. l. διαπεράω.

Πέργαμον or -ος, οὐ, τό or ἡ, Pergamum or -us, the chief city of Teuthrania in southwest Mysia, situated in the beautiful valley of the Caicus. It later became the capital of a kingdom, and renowned for its great library, giving its name to a material which was here brought into use, *parchment* (charta Pergamēna). This was also the seat of one of the Apocalyptic churches. vii. 8. 8, 23. || Bergama, still a place of some consequence.

πέρδιξ, ἰκος, ὁ ἡ, perdlux, a PARTRIDGE, i. 5. 3.

περί* prep., (πέρ per) through the circuit, *around, about*: (a) w. GEN. of theme (that which discourse, thought, or action is concerned about), *about, concerning, respecting, in respect*

to, for, i. 2. 8; 5. 8! 6. 6: ii. 1. 12, 21: expressing valuation, as, w. ποιέσθαι, περὶ πάντος [concerning every interest of all or the utmost concern or moment, all-important, περὶ πλείους or πλείστου of more or the most account, value, or consequence, of greater (higher) or the greatest (highest) importance, i. 9. 7, 16: v. 6. 22:—(b) w. DAT. of a part of the body, *around, about*, i. 5. 8: vii. 4. 4:—(c) w. ACC., *around, about*; sometimes translated *with, among, towards, against, on the behalf of, in respect to, in behalf of, &c.*: of place, i. 6. 4: iv. 4. 3; 5. 8, 36: of person, i. 2. 12; 4. 8; 5. 7s; of περὶ Ἀπαλίου A. and those with him, ii. 4. 2, cf. ἀμφί, 527a, and iv. 5. 21: of time, i. 7. 1: of object of concern, relation, &c., iii. 2. 20: v. 7. 33: vi. 6. 31; εἶναι περὶ to be busy about, iii. 5. 7:—(d) in compos. as above, and also denoting superiority (the greater surrounding the less). Cf. ἀμφί.

περί-βάλλω,* βαλῶ, βέβηκα, 2 a. ἐβαλον, to throw one's arms around, embrace, A., iv. 7. 25: M. to throw round one's self or one's self around, to surround, A., vi. 3. 3: vii. 4. 17.

περί-γίνομαι,* γένεσθαι, γέγεννημαι, 2 pf. γέγονα, 2 a. ἐγενόμην, to become superior to, prevail over, overcome, conquer, G.; to come round, turn out, result, ὥστε: i. 1. 10: v. 8. 26.

περί-δέω,* δῆσω, δέδεκα, to tie round, iv. 5. 36: v. l.—

περί-εἰλέω,* ἥσω, or περι-ἄλλω, (εἰλέω or εἰλέω to roll, ιστην) to tie round or tie around, iv. 5. 36: v. l. περιδέω.

περί-εἰμι,* ἔσομαι, (εἶμι) to be superior, excel, surpass, exceed, prevail, G., i. 8. 13; 9. 24: iii. 4. 33.

περί-εἰμι,* ipf. ἔω, (εἶμι) to go round or about, A., iv. 1. 3: vii. 1. 33.

περί-ἔλκω,* ἔλξω, ipf. ἐλκων, to drag round or about, 2 A., vii. 6. 10 (περιελε has robbed, Ed. C. H. Weise).

περί-ἔρχομαι,* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go around, vi. 3. 14?

περί-ἔχω,* ἔξω or σχήσω, ἐσχγκα, 2 a. ἔσχων, to surround, encompass, protect, A., i. 2. 22.

περί-ἦν, -ἦσαν, see περι-εἰμι (εἶμι).

περί-ἵσται, -ιδνται, see περι-εἰμι (εἶμι).

περί-ιδεῖν, see περι-οράω, vii. 7. 40.

περί-ίστημι,* στήσω, ἔστηκα (2 pf. pt. ἔστω), 2 a. ἔστην, to station round:

pf. and 2 a. to stand round, iv. 7. 2 : vi. 6. 6.

περι-κυκλῶ, ὥσω, κεκύκλωκα, to encircle : *M.* to gather in a circle round, συγτροῦσα, *A.*, vi. 3. 11.

περι-λαμβάνω,* λήφωμαι, εἰλῃφα, 2 a. ἔλαβον, to throw one's arms around, embrace, *A.*, vii. 4. 10.

περι-μένω,* μενῶ, μεμένηκα, α. ἐμεινα, to stay about, remain, wait; to wait for, await, *A.*; ii. 1. 3, 6; 4. 1.

† Περίνθος, ου, ᾧ, a Perinthian, vii. 2. 8; a man of

Πέρινθος, ου, ῆ, Perinthus, a flourishing city of Thrace on the north shore of the Propontis, a Samian colony, later renowned for its obstinate defence against Philip of Macedon, ii. 6. 2 : vii. 2. 8. || Eregli, from a later name Ἡράκλεια.

περί adv., (περὶ) round about, around, *G.*, ii. 5. 14 : vii. 8. 12.

περί-οδος, ου, ῆ, a way round, circuit, iii. 4. 7, 11. Der. PERION.

περι-οικῶ, ἦσω, ὤκηκα, to dwell around, *A.*, v. 6. 16.

περι-οικος, ου, ὅ, a provincial, one of the *Periæci*, v. 1. 15: see Σπάρτη.

περι-οράω,* ὀφωμαι, ἐώρακα or ἐώρακα, 2 a. εἶδον, to look about, see with indifference, overlook, neglect, allow, *A. P.*, vii. 3. 3; 7. 40, 46, 49.

περι-πατος, ου, ᾧ, (πατέω to walk) a walk round, walk (both the act and the place), ii. 4. 15. Cogn. PERIPATETIC.

περι-πίπτω, see περι-πίτω, i. 8. 28. περι-πέτομαι,* πτήσομαι, to fly about, vi. 1. 23 : *v. l.* πέτομαι.

περι-πύγνυμι,* πύξω, πέπηχα *l.*, to freeze about, trans. : *P.* to be frozen about or on the feet, iv. 5. 14.

περι-πίπτω,* πεσούμαι, πέπτωκα, 2 a. ἔπεσον, to fall or throw one's self about or upon, to fall on and embrace : to fall foul of : *D.*; i. 8. 28 : vii. 3. 38.

περι-πλέω,* πλεύσομαι, πέπλευκα, to sail round, i. 2. 21 : vii. 1. 20.

περι-ποιῶ, ἦσω, πεποιήκα, *A. & M.* (as for one's self, to work round, manage to procure, acquire, gain, *A. D.*, v. 6. 17.

περι-πτύσσω, ὕξω, to fold round, enfold, enclose, i. 10. 9.

περι-ῥέω,* μέδσομαι & ῥυήσομαι, ἐῤῥήγα, to flow round, encompass, *A.*, i. 5. 4 : 2 a. *p.* or *a.* περι-ῥέβυν to

drop off, as water flowing about an object, *D.*, iv. 3. 8; *v. l.* —

περι-ῥήγνυμι, ῥήξω, ῥήρηχα *l.*, 2 a. *p.* ῥήράγην, to break around, trans. : *M.*, w. 2 a. *p.*, to break around, intrans., iv. 3. 8 : *v. l.* περιῥρέω.

περι-σταυρώω, ὥσω, to fence or palisade about, *A.*, vii. 4. 14.

περιστέρα, ᾗς, a dove, pigeon, held sacred by the Syrians from the tradition that the great queen Semiramis was nourished as an infant by doves, and at death changed into a dove, i. 4. 9.

† περιττέω or περισσέω, εἴσω, to reach beyond, outflank, *G.*, iv. 8. 11.

περιττός or περισσός, ῆ, ὦν, (περὶ) over and above, superfluous, spare, iii. 2. 38 : vii. 6. 31 : οἱ περιττοὶ the men or forces beyond, iv. 8. 11 : τὸ περιττὸν the surplus, residue, v. 3. 13.

περι-τυγχάνω,* τεύδομαι, τετύχηκα, 2 a. ἐτυχον, to happen about, happen to be near, meet, vi. 6. 7.

περι-φανώς (περὶ-φανής seen around, fr. φαίνω) conspicuously, evidently, manifestly, iv. 5. 4.

περι-φέρω,* ὀλώω, ἐτήρηχα, to carry round, *A.*, vii. 3. 24. Der. PERIPHERY.

περι-φοβος, ου, greatly alarmed, much terrified, in great alarm or terror, iii. 1. 12.

Πέρσης, ου, a Persian, one of a people early restricted to the country of Persis (Περσίς, in its native form *Par-sa*, whence the modern *Fars*) north-east of the Persian Gulf and south of Media, but by successive conquests extending their power "from India even unto Ethiopia, over an hundred and seven and twenty provinces" (*Esther*, 1. 1), an empire far greater than any before presented in history. In the time of Xen., the Persians had lost their early simplicity and vigor, and soon after fell an easy prey to the arms of Alexander. After their unsuccessful attempts to conquer Greece in the reigns of Darius and Xerxes, they interfered in Greek affairs chiefly by their money, which they employed in subsidizing states and corrupting public men. i. 2. 20 (as adj.); 5. 8.

† Περσίζω, ἴσω ὦ, to speak Persian, iv. 5. 34.

† Περσικός, ῆ, ὦν, Persian : τὸ Περσικόν [*sc.* ὀρχημῶν] ὀρχεῖσθαι to dance

the Persian [dance], also called θέλασμα from the dancer's often sinking upon the knee: i. 2. 27; 8. 21: iii. 3. 16; 4. 17: vi. 1. 10.

†Περσικὴ adv., in the Persian language, in Persian, iv. 5. 10.

περσινός, ἡ, ὥ, (πέρσοι a year ago) of the last year, last year's, v. 4. 27!

περὶν, -όν, see πίπτω, iii. 1. 11.

πέταλον, ου, (πετάσσω to expand) a leaf, v. 4. 12. Der. PETAL.

πέτρομαι,* πετήσομαι, usu. πτήσομαι, 2 a. ἐπτάμην & ἐπτάμην, to fly, i. 5. 3: vi. 1. 23 (v. l. περιπέτομαι).

†πέτρα, as, a rock; a mass of rock, large stone: i. 4. 4: iv. 2. 3, 20! 7. 4, 10! 14. Der. PETRI-FY, PETR-OLEUM.

†πετρο-βολία, as, (βάλλω) the throwing of stones, slinging, vi. 6. 15.

πέτρος, ου, ὁ, a stone, iv. 2. 20! 7. 12: vii. 7. 54. Der. PETER.

πεφ- in redupl. for φεφ-, 159 a.

πεφυλαγμένος (fr. pf. p. pt. of φυλάττω) guardedly, cautiously, ii. 4. 24.

πῆ, πῆ, πῆ, or πῆ, also encl., (πρός) in some or any way, by any means: πῆ μὲν . . . πῆ δέ, in one view or respect . . . in another, on some accounts . . . on others, partly . . . partly: iii. 1. 12! iv. 8. 11: vi. 1. 20 (δ' αὖ for πῆ δέ)!

πηγή, ἡ, a fountain, spring, source, comm. in pl., i. 2. 7s; 4. 10: iv. 1. 3.

πηγνύμι,* πήξω, πέπηγα 1., (2 pf. πέπηγα am fixed), to make fast or solid, stiffen, freeze, benumb with cold, A., iv. 5. 3: P. & M. to be frozen, freeze (intrans.), vii. 4. 3.

πηδάλιον, ου, (πηδών an oar) a broad steering-oar or rudder (the Greek vessel comm. having two, one on each side of the stern, but often connected by a cross-bar), v. 1. 11.

πηλός, ου, ὁ, mud, mire, i. 5. 7s: ii. 3. 11.

πῆχυς, εως, ὁ, a cubit, = 1½ Greek feet, iv. 7. 16.

Πίγρης, ηρος, ὁ, Pigres, an interpreter to Cyrus, prob. a Carian, i. 2. 17; 5. 7; 8. 12.

πίβω, έσω, to press, oppress, A.: P. to be hard pressed, pressed or crowded together, oppressed or weighed down, i. 1. 10: iii. 4. 19, 27, 48: iv. 8. 13.

πικρός, ὁ, ὥ, bitter, iv. 4. 13.

πῖμπλημα,* πλήσω, πέπληκα, (πλέω to fill, A. o., i. 5. 10.

πῖνω,* πίομαι (έ), πέπωκα, 2 a. έπιών,

poto, to drink, A., iv. 5. 32: vi. 1. 4; 4. 11. Der. POTATION, SYM-POSITUM.

πῖπρσκα,* πέρρακα, f. pf. πεπρσσομαι, (pr. a. comm. supplied by πωλέω, and f. and aor. by ἀποδόσκαμ, ἀπεδόμην) to sell, A. G. of price, vii. 1. 36; 2. 6; 7. 26; 8. 6.

πίπτω,* πεσοίμαι, πέπτωκα, 2 a. έπεσον, to fall, eis: to fall in battle, be slain: i. 8. 28: ii. 3. 18: iii. 1. 11: iv. 5. 7. Der. A-PTOTE, DI-PTOTE.

Πισίδης or Πεισιδης, ου, a Pisidian. The Pisidae were a race of bold, tameless robbers, occupying the western range of Mt. Taurus, where, in their mountain fastnesses, they long maintained their independence, and annoyed their neighbors by their ravages. The important but difficult work of their subjugation seemed a proper object for an expedition by Cyrus. The present occupants of this region have a marked resemblance to them. i. 1. 11; 2. 1; 9. 14.

†πιστεύω, εύω, πιστεύεω, to trust, believe, confide in, rely upon, D. 1. (A.), i. 2. 2; 3. 16; 9. 8: vii. 7. 25.

πίστις, εως, ἡ, (τείλω) faith, confidence, trust; good faith, fidelity; a ground of confidence, an assurance, pledge: i. 2. 26; 6. 3: iii. 2. 8; 3. 4.

πιστός, ἡ, ὥ, c., s., (τείλω) that may be trusted, trusty, trustworthy, faithful, devoted; trusted, confidential, in one's confidence; D.: οἱ πιστοί, a special term for the trusty or confidential attendants or officers of a Persian prince: i. 4. 15; 5. 15; 6. 3: ii. 5. 22: πιστά subst., trustworthy things, tokens of good faith, pledges, assurances, solemn sanctions, 1. (A.), i. 6. 7: ii. 3. 26; 4. 7; iv. 8. 7 a.

†πιστότης, ηρος, ἡ, faithfulness, fidelity, i. 8. 29.

πίτυς, νοι, ἡ, pinus, a pine-tree, pine, iv. 7. 6.

πλάγιος, α, ὡ, (πλάγος side) in a side direction, slanting, oblique: eis πλάγιον obliquely: eis τὰ πλάγια to or against the sides or flanks, to the right and left: i. 8. 10: iii. 4. 14.

πλασίον, ου, (akin to πλατός) a rectangle; of troops, a square. This square, which could present a front to the enemy on each side, might be either hollow, or filled with troops, or, as was common on a harassed

march, occupied in the centre by the camp-followers and baggage. i. 8. 9: iii. 2. 36; 4. 19. 43.

πλανόμοι, ἴσμοι, **πενάσμοι**, (**πλάσ** α *wandering*) *to wander about*, i. 2. 25: v. 1. 7. Der. PLANET.

πλάτος, εὐς, τό, (**πλατύς**) *width, breadth*, v. 4. 32. Cog. PLAT, PLATE.

πλάττω, πλάσω, **πέπλακα** l., *to mould, shape*: *M. to fabricate, frame*, *ιατρική*, c. g. falsehoods, 582 γ, Δ., ii. 6. 26. Der. PLASTIC, PLASTER.

πλατύνω, εἰα, ὕ, c. ὑπερος, *wide, broaden*, iii. 4. 22. Der. PLATY-FUS.

πλεθριαῖος, α, *ov*, extending a *hundred feet*, i. 5. 4; 7. 15: iv. 6. 4.

πλέθρον, *ov*, a *plethron* or *plethrum*, a *hundred feet* (in our measure, about 101 ft., 1½ in.). i. 2. 5, 23: iii. 4. 9.

πλείων or **πλέων** *more*, **πλείστος** *most*, see **πολύς**, i. 1. 6; 3. 7.

πλέκω,* ἔξω, **plecto**, **plico**, *to plait*, *braided*, Δ., iii. 3. 18. Der. COM-FLEX.

πλεονεκτήω, ἴσω, **πεπλεονέκτηκα**, (**πλέον** ἔχω) *to have or get more, have the advantage, gain the ascendancy*, G. D. of respect, iii. 1. 37: v. 4. 15.

πλευρά, ἄς, α *rib* (pl. *sides* or *flanks*); a *side* or *flank* of an army: iii. 2. 38s: iv. 1. 18; 7. 4. Der. PLEURISY.

πλέω,* **πλεύσομαι** or **-σοῦμαι**, **πέπλευκα**, α. **ἐπλευσα**, *to sail, go by sea*, *ἐν*, *πρός*, &c., i. 7. 15; 9. 17: v. 1. 10.

πλέων, **πλέων**, see **πολύς**, i. 2. 11.

πληγή, ἥς, (**πλήττω**) **plāga**, α *blow*, i. 5. 11: ii. 4. 11. Der. PLAGUE.

πληθύνω, εὐς, τό, *fullness, abundance, multitude*: *great quantity, extent, or number*; *amount, total, number or numbers*; *the multitude, mass, main or common body*: i. 5. 9; 7. 4; 8. 13: iii. 1. 37: iv. 4. 8: v. 5. 4.

πλήθω in pr. and ipf., (**πλέω** *full*) *to be full*, i. 8. 1: ii. 1. 7: see **ἀγορά**, **πίμπλημι**. Der. PLETHORIC.

πλήν* (**πλέον** *more than*) *adv.* as prep., *except, save*, G., i. 1. 6; 8. 6: —conj., *except, but*; *except that, save that*: i. 2. 24: 8. 20, 25; 9. 29.

πλήρης, ες, (**πλέω** *full*) **plēnus**, *full, complete, filled with, abounding in*, G., i. 2. 7; 4. 9; 5. 1; 8. 9: ii. 3. 10: vii. 5. 5. Cog. PLENARY, PLENTY.

†πλησιάζω, ὄσω, **πλησιόκα**, *to come or draw near, approach*, D., i. 5. 2: iv. 6. 6: vi. 5. 26.

[**πλησιός**, α, *ov*, poet., *near*.] hence

adv. **πλησίον**, *near, nigh, close by*, G., i. 8. 1: v. 2. 11: also used w. the art. as an adj. (c. **πλησιαιτερος**, α. **-αίτατος**), *near, neighboring, nearest*, D., i. 10. 5: ii. 4. 16: iv. 8. 13: — *fs.* **πλάς** *near*.

πλήττω,* **πλήξω**, 2 pf. **πέπληγα**, 2 a. p. **ἐπλήγην**, *to strike, smite, wound*, Δ., v. 8. 2, 4, 12: vi. 1. 5 (stronger than **παίω**). Der. APO-PLEXY.

†πλίνθος, ἡ, *ov*, *made or built of brick*, iii. 4. 11.

πλίνθος, *ov*, ἡ, α *brick*, whether baked by fire or dried in the sun, ii. 4. 12: iii. 4. 7. Der. PLINTH.

πλοῖον, *ov*, (**πλέω**) α *vessel, esp. a merchant or transport vessel*, more oval in form than the ship of war (**ναῦς** or **ρεῖρης**) and chiefly propelled by sails; α *ship of burden, transport*; α *boat*, (as for fishing, crossing or bridging a river, &c.), *canoe*; i. 2. 5; 4. 7 s, 18; 7. 15: v. 4. 11: **μακρὸν π.** α *long vessel*, i. e. ship of war, in distinction from the rounder ship of burden, v. 1. 11.

πλόος, *ov*, contr. **πλοῦς**, οὐ, ὁ, (**πλέω**) α *voyage, sailing*; hence, sing. and pl., *weather for sailing*: G., *eis*, *ἐξ*: v. 7. 7: vi. 1. 33; 4. 2.

[**-πλοος** *fold*, akin to **πλέκω**, 240. 4.]

†πλοῦσιος, α, *ov*, c., *rich, wealthy*, i. 9. 16: vii. 3. 18; 7. 28.

†πλουσιώω *adv.*, in *wealth*, iii. 2. 26?

†πλουτέω, ἴσω, **πεπλούτηκα**, *to be or become rich, to possess or acquire wealth*, G., i. 9. 19: ii. 6. 21: vii. 7. 9, 28, 42.

†πλουτίζω, ἴσω ὦ, **πεπλούτικα**, *to make rich, enrich*, Δ., vii. 6. 9.

[**πλοῦτος**, *ov*, ὁ, (**πλέω** *full*) *wealth, riches*. Der. PLUTUS.]

†πνεῦμα, ατος, τό, *wind, breath*, iv. 5. 4: vi. 1. 14; 2. 1. Der. PNEUMATICS.

πνέω,* **πνεύσομαι**, **πέπνευκα**, *to blow, breathe*, iv. 5. 3. Der. DYS-PNŒA.

πνίγω,* ἔω, *to choke, drown*, Δ., v. 7. 25.

πο-δαπέδ, ἡ, ὅς, (**πός**; & **δάπεδον** *ground*, or **ἀπό** *cujas?* *of what country?*) iv. 4. 17.

†ποδ-ήρης, ες, (**ἀρ-**) *reaching to the feet*, i. 8. 9.

†ποδίζω, ἰσω ὦ, *to fasten by the feet, fetter*, iii. 4. 35.

ποδός, **ποδών**, &c., see **πούς**, i. 2. 8. **πόθεν**; (**πός**;) unde, *whence?* v. 4. 7.

ποθίν *encl.*, (**πός**) *from any place or quarter*, vi. 3. 15.

† ποῖον, ἥσω, πεποίηκα 1., to long, earnestly desire, be anxious, i., vi. 4. 8.

ποῖος, ου, ὁ, fond desire, longing for, c., iii. 1. 3.

ποῖ ἐνcl., (πῶς) to some or any place, in any direction, some- or any-where (= -whither), v. 1. 8: vi. 3. 10.

ποιῶν, ἥσω, πεποίηκα, to MAKE or DO, but translated variously acc. to the connection: thus, to MAKE, form, construct, erect, appoint, render, institute, organize; to cause, produce, secure, give, induce, influence, enable (π. μή to prevent); to make in fancy, suppress; A. D., 2 A. (or A. & adj.), 1. (A.), ὥστε: i. 1. 2; 6. 2, 6; 7. 4, 7: iv. 1. 22: v. 7. 9: vi. 4. 9; π. ἐκκλησίαν to call an assembly, i. 4. 12; φέβω π. to strike terror, i. 8. 18: — to DO, perform, accomplish, effect, execute; to do (good, evil, &c.), denote, inflict; to act, proceed; A.E. (esp. neut. adj.) A., D.; i. 1. 11; 5. 2, 7; 9. 11: iv. 2. 23; w. εἰς, κακῶς, &c., to treat, serve, do well or ill by, do good or evil to, benefit, injure, &c., A., i. 4. 8; 6. 9: — M. to MAKE or DO for one's self, make one's own; in general like the act., but more subjective, and oftener used with an acc. as = a verb cognate w. the acc. (ἐξέτασιν ποιῆσθαι or ποιῆν to make a review, to review, i. 2. 9, 14); A., 2 A.; i. 1. 6; 7. 2, 20; 9. 20: iv. 5. 28: σπονδὰς ποιῆν to offer a libation, but σπονδὰς ποιῆσθαι to offer a libation together, to make a treaty or truce, ii. 3. 8: iv. 3. 14: — to cause to be made, have or procure made, A., 581, v. 3. 5: — to put, place, bring, set, station, form, ch. in expressing military position or arrangement, A., i. 6. 9; 10. 9: vi. 5. 5, 18, 25; ὁρίους ποιῆσθαι or ποιῆν to form in columns, iv. 8. 10, 12, 14 s; τριχῇ ποιῆσθαι to form in three divisions, iv. 8. 15 (cf. δίχα); ἐν ἀπορήτῳ ποιῆσθαι to put under seal of secrecy, vii. 6. 43: — in expressing value, to make to one's self, make of account, esteem, regard, account, A., 1. περὶ, παρά, i. 9. 7, 16: ii. 3. 18: vi. 1. 11; 6. 11. Der. POEM, POET.

† ποιητός, α, ου, to be or that must be made or done (one must make or do), D. A., i. 3. 15: iii. 1. 18, 35: vi. 4. 12.

ποικίλος, η, ου, variegated, many-colored, embroidered, luted, i. 5. 8.

ποῖος, α, ου, interrog., (τίς;) qualis? of what kind? what kind or state of? what? ii. 5. 7, 13: iii. 1. 14.

† πολεμία, ἥσω, πεπολέμηκα, to war, make or carry on war, be at war, perform in war, D. A.E., πρὸς or ἐπὶ, i. 1. 5, 8 s; 3. 4; 6. 1, 6: iv. 1. 1.

† πολεμικός, ῃ, ὄν, s., warlike, skilled or able in war, fitted for war, ii. 6. 1. 7: τὰ π. warlike affairs, iii. 1. 3 s; σημαίνειν τὸ π. to give the signal for attack, sound the charge, iv. 3. 29: ἀνέκραγε πολεμικὸν gave a war-shout, vii. 3. 33. Der. POLEMICS.

† πολεμικῶς, s. ὠτάτα, hostilely: π. εἶναι to be hostile or on terms of hostility, vi. 1. 1.

† πολέμιος, α, ου, c., s., relating to war; hostile, at war with; belonging to an enemy, of enemies, the enemy's: subst. πολέμιος an enemy, αὖ π. the enemy, ἡ πολέμια [sc. χώρα] the enemy's country, τὰ π. the affairs of war or military affairs: D., G.: i. 2. 19; 4. 5; 5. 16; 6. 1: iii. 3. 5: iv. 7. 19 s.

πόλεμος, ου, ὁ, (πολεῖν to haunt) bellum, war, warfare, πρὸς: τὰ εἰς τὸν π. ἔργα warlike exercises: ὁ θεῶν π. the hostility of the gods: i. 6. 6; 9. 5, 14: ii. 5. 7: iii. 2. 8: iv. 4. 1.

† πολίζω, ἴσω ἰώ, to build up into a city, colonize, A., vi. 6. 4.

† πολι-ορκία, ἥσω, (εἰργω) to hem in a city, besiege, invest, beleague, blockade, A., i. 1. 7; 4. 2: iii. 4. 8: iv. 2. 15.

πόλις, εως, ἡ, (akin to πολίς) a city, town, comm. fortified, and often distinguished in the Anab. as inhabited or deserted (several cities on the route being in the latter condition from war or political changes); a body of citizens, state; a citadel (the Acropolis at Athens being esp. so called); i. 1. 6, 8 s; ii. 6. 13: vii. 1. 27. Der. NA-PLES.

† πόλισμα, ατος, τό, (πολίζω) that which is built up like a city, a city, town, usu. of the smaller size, iv. 7. 17.

† πολιτεύω, εἶσω, to be a citizen, live or dwell as a citizen, iii. 2. 26.

† πολίτης, ου, a citizen, v. 3. 9 s. Der. POLITICS.

† πολλάκις many times, often, frequently, repeatedly, i. 2. 11: vii. 3. 41.

† πολλά-πλάσεις, α, ου, (πλάττω to form) manifold, manifold more; many times as much, many, or numerous: πολλαπλάσιοι ἡμῶν many times your

οικη number: i. 7. 3: iii. 2. 14, 16: vii. 7. 25, 27.

†πολλαχῇ or -χῇ in many places or cases, often, vii. 3. 12.

†πολλαχού in many places, on many occasions, often, iv. 1. 28.

†πολυ-άνθρωπος, ον, populous, ii. 4. 13.

†πολυ-αρχία, ας, (ἀρχω) a command vested in many, multiplicity of command, many commanders, vi. 1. 18.

†Πολυ-κράτης, εος, Polycrates, a trusted and useful lochage from Athens, iv. 5. 24: c. l. Πολυβώτης or -βάτης.

†Πολύ-νικος, ον, Polynicus, an envoy to the Cyreans from the Spartan commander Thibron, vii. 6. 1, 39.

†πολυ-πραγμονέω, ἥσω, (πράγμα) to be busy about many things, meddle, intrigue, AE.: π. τι to engage in some intrigue, v. 1. 15.

πολύς, * πολλή, πολύ, c. πλείων or πλέων, s. πλείστος, (akiu to πλέως full) much; many or numerous, ch. in pl.; also, acc. to the subject, large, great, in great quantity or numbers, in abundance, abundant, plentiful, extensive, long, deep, loud, &c.; i. 1. 6; 2. 18; 3. 2, 7, 14; 7. 4: sometimes pleonastically used or followed by καί q. v., γοῦ c. ii. 5. 9; 3. 18: iv. 6. 27 (cf. iii. 5. 1): πολλοί many, οἱ πολλοί the many, the most, the majority, iii. 1. 3, 10: πολλή, sc. ὁδός, a long way or journey, vi. 3. 18: οἱ πλείστοι or πλείστοι (533 e) plurimi, the most (also π. very many), i. 5. 2, 13: — πολύ subst. or adv., much, a great part, greatly, very, a great distance, far, long; so πολύ or πολλῶ often w. the compar.; ἐκ πολλοῦ, sc. διαστήματος, from a distance; i. 5. 2s: ii. 5. 32: iii. 3. 9: iv. 1. 11: see ἀξιος, ἐπὶ τὸ πολὺ the much, the [great] greater part, the most, i. 4. 13: vii. 7. 36: ὡς ἐπὶ τὸ πολὺ as things are for the most part, commonly, 711, iii. 1. 42s? πολλά many things, much, often, διὰ πολλά for many reasons, i. 9. 22: iv. 3. 2: — πλείων or πλέων plus, subst. or adj. (often as indecl. 507 e), or adv., more, i. 2. 11; 4. 14 (by pleonasm): ἐκ πλείονος from a greater distance, sooner, i. 10. 11: — πλείστον or πλείστα subst. or adv., the most, farthest; very much; most or very plentifully; ii. 2. 12: iii. 2. 31: vii. 6. 35; 7. 1. See ποίεω. Der. POLY-GON, POLY-GLOT.

†Πολύ-στρατος, ον, Polystrates, an Athenian, father of Lycius, iii. 3. 20.

†πολυ-τέλης, ἐς, (τέλος) expensive, costly, rich, i. 5. 8.

πόμα or πῶμα, ατος, τό, (πίνω) a drink, iv. 5. 27.

πομπή, ἥς, (πέμπω) a sending forth, a solemn procession, v. 5. 5. Der. ΡΟΜΡ.

†πονία, ἥσω, πεπόνηκα, to labor, toil, incur toil, undergo hardship; to obtain by toil, A.: i. 4. 14: 9. 19: ii. 6. 6: vii. 6. 10, 41.

†πονήρός, ὁ, ὄν, causing toil or hardship (or in this sense πόνηρος); hence bad, evil, disastrous, mischievous, wretched, worthless, troublesome, dangerous; base, vile, villanous, wicked, unprincipled, evil-disposed, πρὸς: ii. 5. 21: iii. 4. 19, 35: vii. 1. 39; 4. 12.

†πότηρες or πονηράς, with toil or difficulty, iii. 4. 19.

πόνος, ον, ὁ, (πένομαι) toil, labor, hardship, trouble, difficulty: οἱ ἡμέτεροι π. the fruits of our toil: ii. 5. 18: iii. 1. 12: vii. 6. 9. Der. GEO-PONICA.

πόντος, ον, ὁ, a sea or sea-basin (while θάλαττα signifies rather the water of the sea, or the body of sea-water); hence, even the region about a sea, as its basin: ὁ Πόντος the Pontus, sp. used for ὁ Ἰόντος Εὐξείνως the Euxine or Black Sea, or its basin or surrounding region, iv. 8. 22: v. 1. 1; 6. 15s, 19s. Der. PONTIO.

†πορεία, ας, a journey, march, passage, course, route, way, mode of travelling: τὴν π. ποιεῖσθαι to make the march, pursue one's journey, to march, proceed: i. 7. 20: ii. 2. 10: iii. 1. 5; 4. 36, 44: iv. 4. 18: v. 6. 12.

†πορευτός, α, ον, necessary to be passed or crossed, which one must cross, D.: πορευτέον (έστιν) it is necessary to march or proceed, one must, &c., AE.: ii. 2. 12; 5. 18: iv. 1. 2; 5. 1.

πορεύω, εὔσω, α. p. ας π. ἐπορεύθην, (πόρος) to make go, convey: M. to go, proceed, march, advance, set forth, journey, travel, esp. by land, AE., διὰ, ἐπὶ, παρὰ, πρὸς, &c., i. 2. 1, 4; 3. 4, 7: ii. 2. 11s, 14: iii. 4. 46: v. 3. 1.

†πορίζω, ἥσω ἰω, πεπρόρικα, to provide, supply, furnish, bestow, A. D., ii. 3. 5: iii. 3. 20; 5. 8: — M. to provide for one's

self, supply one's self with, procure, A., ii. 1. 6: iii. 1. 20. Der. FORISM.

πρός, *ov, ó*, (πέρα) *a way across or through, passage, ford*; hence, *a resource, provision, means*, πρόσ: ii. 5. 20: iv. 3. 13, 20. Der. PORÉ.

πρόσθω (later for πρόσω, old Att. πρόσω, IO4, 157) *far from*, *o.*, i. 3. 12.

πορφύρεος, *éu, eor*, contr. *oús, á*, *oús*. (πορφύρα *the purple-fish*) *purpureus, purple*, i. 5. 8. Cog. PORPHYRY.

[πρός an old indef. and interrog. pron., remaining in τοῦ, τοῦ, πῆ, πῆ, &c.]

πρός, see τοῦς, i. 5. 3.

πόσος, *η, or*, interrog., (πός) *quantus! how much! how large or great!* ii. 4. 21: vii. 8. 1: in exclam., vi. 5. 20: πρόσω; *how far!* vii. 3. 12.

ποταμός, *oú, ó*, (ποτός, as if drinkable water) *a river*, i. 2. 5, 7s: see 522 i. Der. MESO-POTAMIA.

πρός encl. indef. adv., (πός) *at some or any time, once, ever*; sometimes strengthening a direct or indirect interrog., as *δύοι πός where in the world*; i. 5. 7 (δὴ π.), also written δὴ-πός; 9. 6: iii. 4. 10 (cf. 7); 5. 13.

πότερος, *a, or*, (πός) *which of two?* hence adv., πότερον or πότερα in inquiry between two suppositions (the second, which is connected by *ἢ*, being sometimes understood), *whether*, usu. expressed in Eng. in indirect question only (cf. Lat. *utrum . . an*), i. 4. 13: ii. 1. 10, 21; 5. 17: v. 8. 4.

†πότερος in which way or on which supposition of two! *el . . ἢ ei*, vii. 7. 30.

†ποτήριον, *ov*, *a drinking-cup*, vi. 1. 4.

πότης, *η, ó*, (πο- in πίνω) *drinkable, POTABLE, to drink*: subst. ποτόν or -ά *drink*: i. 10. 18: ii. 3. 27: iv. 5. 8!

†πότης, *ov, ó*, *a symposium or banquet, drinking*, ii. 3. 15: vii. 3. 26. Der. POTATION.

πός interrog. adv., (πός) *ubi? where!* ii. 4. 15: v. 8. 2.

πός encl. indef. adv., (πός) *some-where, anywhere*; hence, as a general indef., *perhaps, I suppose*; i. 2. 27: ii. 3. 6: iv. 8. 21 (of time)! v. 7. 13.

πός, *ποδός, á, pes*, Sans. *pād*, *a foot*: *ἐνι πόδα δραχμαίρ* *to retreat [stepping back upon the foot] facing the foe or without turning*. As a measure of length, the standard Greek foot (the Olympic) was about $\frac{1}{3}$ of an inch longer, *v.*

about $\frac{1}{3}$ of an inch shorter, than our own. i. 2. 8; 5. 3: iv. 6. 12: v. 2. 32. Der. ANTI-PODES, TRI-POD, POLY-PTS.

πράγμα, *ατος, τό*, (πράττω) *a thing done, deed, affair, event, occurrence, circumstance, case, matter*: pl. *affairs, state of affairs, business, troublesome business*; hence, *trouble, annoyance, difficulty*: i. 1. 11; 3. 3; 5. 13: iv. 1. 17: vi. 3. 6. Der. PRAGMATIC.

†πραγματεύομαι, *εἰςμαι, τετραγμ-τενμαι*, *to be busy about, labor to effect*, A., vii. 6. 35.

πράειν, see πῶος, i. 4. 9.

πρᾶνῆς, *és*, (πρό) *pronus, inclined forward, PRONE*; *sleep in descent*: τὸ π. *the steep, slope, place or ground below*: i. 5. 8: iii. 4. 25: iv. 8. 28.

πράξις, *ews, ἡ*, (πράττω) *transaction, business, undertaking, enterprise*, i. 3. 16, 18s: vii. 6. 17. Der. PRAXIS.

πρᾶος (or πρῆος),* *πρᾶία, πρᾶον*, *gentle, tame*, i. 4. 9.

πράττω, *πράω, πέρωρα*, (πράω) *to pass through an action, incident, or course of conduct or fortune*; *to do, transact, PRACTISE, perform, effect*; *to manage, bargain, negotiate*; *to take or pursue a course*: A.E. *διδ.* *περί*, &c.; i. 6. 6: ii. 5. 21: vii. 2. 12: — *to exact, DEMAND, require*, 2 A., vii. 6. 17: — *to do for one's self, fare, succeed*, *εἶ or καλῶς, κακῶς, ὀντω, ἀγαθῶ, τὰδε* (as follows), &c., i. 9. 10: iii. 1. 6; 4. 6: vi. 3. 2: *ἂ πᾶρτοι how he was succeeding*, vii. 4. 21. *Ποῦτω* refers rather to the effect produced, and πᾶρτω to the occupation through which it is produced; while ποῦτω refers more to the effect produced upon another than πᾶρτω. To express *definite acts*, ποῦτω is more used; but to express a *course of action or fortune*, πᾶρτω. Der. PRACTICAL.

πρᾶος or πρῆος, (πῶος) *mildly, calmly*, i. 5. 14.

πρᾶω, *έψω*, *to suit, become, besecm*, ch. *impers.*, D., i., i. 9. 6: iii. 2. 7, 16.

†πρεσβεία, *as, an embassy*, vii. 3. 21.

†πρεσβυτήρ, *ov*, *an ambassador, envoy*, vi. 3. 10: v. l. πρεσβύτηρ.

†πρεσβεύω, *εἰσω, πεπρεσβευκα*, *to be an ambassador or envoy, or to go, come, or act as one*, D., *παρά*, ii. 1. 18: vii. 2. 23; 7. 6.

πρόσθως,* *ews, vr, v*, pl. *eis, ó* (in sing. poet., 238 a), *ó. úreπos, s. úratos*,

(πρέτω) *old*; as subst., (since old men were ch. so sent) an ambassador, envoy, deputy: c. older, elder, elderly; subst., an elder: s. oldest, eldest: i. 1. 18; 9. 5: ii. 1. 10: iii. 1. 14, 28, 34. Der. PRESBYTER, PRIEST.

†πρεσβύτερος, ου, an old man, vi. 3. 10! **πρίσθαι**, &c., to buy, see **ώτομαι**. **†πρίν** * adv. or conj., prius, before, before that, ere, sooner than, until, even used after words already expressing precedence (πρίσθεν, φθάσω, &c.); comm. w. a finite mode after negation, but otherwise i. (A.), 703a; i. 1. 10; 2. 2, 26; 4. 13, 16; 8. 19: ii. 5. 33: iv. 5. 1 (πρίν ἤ?), 30.

πρό * prep. w. gen., (cf. prae, pro) before: local, before, in front of (to protect, r. as a defence against, &c.), i. 2. 17; 4. 4: vii. 8. 18: — temporal, before, i. 7. 13: — causal, &c., in behalf of, for, vii. 6. 27, 36; cf. vi. 1. 8. In compos., before, beforehand, previously, forward, forth, publicly, in behalf or defence of. — Hence, c. & s. adjectives **πρό-τερος**, (πρό-ατος) **πρώτος**, q. v., 262 d; cf. prae, prior, primus, fore, former, foremost or first. Der. PROPHET, PRO-EM.

προ-αγορεύω, εύσω, ἡγόρευκα, (comm. f. ἐρώ, pf. εἶρηκα, 2 a. εἶπω) to say or announce before others, proclaim, publish, communicate publicly, A. D., 8ti, i. 2. 17: ii. 2. 20: vii. 7. 13.

προ-έγω, * ἔξω, ἤγα, 2 a. ἤγαγον, to lead or proceed forward, advance, A., iv. 6. 21: vi. 5. 6, 11.

προ-αἶρέω, * ἤσω, ἤρηκα, 2 a. εἶλον, to take before: M. to choose before, select, A., vi. 6. 19.

προ-αισθάνομαι, * θήσσομαι, ἥσθημαι, 2 a. ἥσθημ, to perceive or discover beforehand, A. P., i. 1. 7.

προ-αν-ἄλλισκα, * -ἄλῶσω, -ἤλωκα, to spend in advance, A., vi. 4. 8!

προ-απο-τρέπω, * ἐψω, τέτροφα, 2 a. m. ἐτραπέμην, to turn back previously, P., vi. 5. 31.

προ-έρχομαι, ἔρχομαι, ἤρχμαι, to begin first or before the rest, i., i. 8. 17!

προ-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to step or go forth or forward, advance, proceed, iii. 1. 13: iv. 2. 28!

προ-βάλλω, * βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw before: M. to throw before one's self; to bring forward, propose; A.; π. τὰ σπῆλα to throw for-

ward or hold forth one's arms, to present arms; προβεβλημένος, sc. τῇ δουρίᾳ, having thrown his shield before, πρό: i. 2. 17: iv. 2. 21: vi. 1. 25; 2. 6. Der. PRO-BLEM.

†**προβάτιον**, ου, dim., a small sheep, vi. 3. 22: v. l. πρόβατον.

πρόβατον, ου, (προ-βαίνω) usu. pl., animals that go forth to pasture, cattle; ch. of small cattle, esp. sheep: ii. 4. 27: iii. 5. 9: vi. 3. 3, 32! 4. 22.

προ-βολή, ἥς, (προ-βάλλω) the presentation of arms, a charge, vi. 5. 25!

προ-βουλεύω, εύσω, βεβούλευκα, to plan in advance or behalf of another, lead in counsel, G., iii. 1. 37.

πρό-γονος, ου, ὅς, (γίγνομαι) a forefather, ancestor, iii. 2. 11, 18: vii. 2. 22. Cog. PRO-GENITOR.

προ-δίδωμι, * δώσω, δέδωκα, a. ἔδωκα (δῶ, &c.), to give forth, give up, surrender, betray, desert, forsake, abandon, A. D., i. 3. 5: iii. 1. 2, 14; 2. 2.

προ-διώκω, * ξω or ξομαι, δεδιώχα, to follow forth, advance in pursuit, iii. 3. 10: v. l. διώκω.

†**προ-δότης**, ου, a betrayer, traitor, ii. 5. 27: vi. 6. 7.

προ-δοῦναι, -δοῦν, see **προ-δίδωμι**.

προ-δρομῆν, see **προ-τρέχω**, i. 5. 2.

†**προ-δρομή**, ἥς, a running forth, out-run, rally, iv. 7. 10.

προ-δῶ, -δῶσω, see **προ-δίδωμι**.

προ-ελόμεν, see **προ-αἶρώ**, vi. 6. 19.

πρό-εμ, * ipf. φεω, (εἰμι) to go forward or before, go on, advance, proceed, precede, ἀπὸ, εἰς, &c., i. 2. 17; 3. 1; 4. 18: ii. 1. 2, 6, 21! 2. 19.

προ-εἶπον, 2 a. to **προ-αγορεύω** or **προ-λέγω**, i. 2. 17.

προ-εστήκειν, see **προ-ίστημι**, i. 2. 1!

προ-ελαύνω, * ἐλάσω ἐλῶ, ἐλήλακα, to ride forward or before, push on or forward, advance, i. 10. 16: vi. 3. 14.

προ-ελήλυθα, ἐλθάν, see **προ-έρχομαι**.

προ-εργάζομαι, * ἀσσομαι, ἐεργασμαι, to work out or earn before or previously, A., vi. 1. 21.

προ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθοι, to go, come, or march forward or before, to advance, proceed, A. of extent, εἰς, ii. 3. 3: iii. 3. 6; 4. 37.

προ-ερώ, f. to **προ-αγορεύω** or **προ-λέγω**, vii. 7. 13: cf. 3.

προ-έσθαι, -έμενος, see **προ-ίημι**.

προ-εστήκειν, see **προ-ίστημι**, i. 2. 1!

προ-έχω, * ἔξω, ἔσχηκα, to have one's

self before another, to surpass, have the advantage of, G. or F. A., iii. 2. 19.

προ-ηγέμαι, ἡγομαι, ἡγῃμαι, to lead forward, A. E., vi. 5. 10: vii. 3. 42?

προ-ηγόρεω, ἡγώ, (προ-ήγορος an advocate, fr. ἀγορά) to speak in behalf of others, v. 5. 7.

προ-ῆαν, see προ-εἰμι, i. 8. 14.

προ-ῆλθον, see προ-έρχομαι, ii. 3. 3.
προ-θύω, * θεύσομαι, to run or hurry on before or forward, v. 7. 21? 8. 13.

†προ-θύμωμαι, ἡσομαι, a. προθυμή-θην, to be eager, earnest, zealous, very desirous, anxious; to desire or seek earnestly or ardently, urge; i. (A.): to be closely attentive, observe or watch closely, ei: τὸ προθυμῆσθαι eagerness: i. 9. 24: ii. 4. 7: iii. 1. 9: vi. 4. 22?

†προ-θύμω, as, readiness, good-will, alacrity, eagerness, zeal, περι, i. 9. 18: vii. 6. 11; 7. 45.

πρό-θυμος, on, c., s., having a forward mind, with good-will, willing, forward, ready, prompt, earnest, eager, zealous, i. 3. 19: 4. 15; 7. 8: iii. 2. 15.

†προ-θύμως, c. ὁπερ, willingly, readily, earnestly, eagerly, zealously, i. 4. 9; 10. 10: iii. 1. 5: v. 2. 2.

προ-θύομαι, ὄσομαι, to direct a sacrifice, vi. 4. 22: v. l. προθυμέομαι.

προ-ῖομαι, -ῖσθαι, see προ-οράω.

προ-ῖναι, -ῖναι, see προ-εἰμι, i. 3. 1.

προ-ῖναι, * ἡσώ, εἰκα, α. ἡκα (ῶ, &c.), to send forth, send or grant to one, D. I., vii. 2. 15? M. to give up one's self or one's own, surrender, commit, in-trust; to bestow first or freely; to give up, betray, desert, abandon; A. D., i. 9. 9, 12: v. 8. 14: vii. 3. 31; 7. 47.

προ-ῖσθαι, * στήσω, ἔστηκα, to place before: pf. pret., to stand or be at the head of or in command of, preside over, lead, rule, command, α., i. 2. 1: vi. 2. 9; 6. 12: vii. 1. 30; 2. 2.

προ-καίω & Att. κάω, * καύσω, κέ-καυκα, to burn or kindle before, A. πρό, vii. 2. 18: v. l. καίω.

προ-καλέω, * καλέσω καλῶ, κέκληκα, ch. M., to call forth to one's self, A. εκ, vii. 7. 2: v. l. προσκαλέω.

προ-καλύπτω, ἔψω, (καλύπτω to cover) to place a covering before, cover, veil, A., iii. 4. 8.

προ-κατα-θέω, * θεύσομαι, to [run along] make an excursion in advance, vi. 3. 10: v. l. καταθέω.

προ-κατα-καίω & Att. κάω, * καύσω,

κέκαυκα, to burn [down] or destroy in advance or before others, i. 6. 2.

προ-κατα-λαμβάνω, * λήψομαι, εἴ-ληφα, 2 a. εἴλαβον, pf. p. εἴλημμαι, a. p. εἴληφθην, to seize or occupy in ad-vance or beforehand, or before or against others, to pre-occupy, περι, A. D., i. 3. 14, 16: ii. 5. 18: iii. 4. 38.

πρό-καμαι, * κείσομαι, to lie forth, jul out, ἐν, vi. 4. 3.

προ-κινδυνεύω, εἴσω, κενκινδυνεύω, to incur danger [before] in defence or behalf of another, vii. 3. 31.

Προ-κλής, εἰς, Proc'es, a descendant of the Spartan Damaratus, and prince of Teuthrania in Asia Minor, who befriended the Cyreans, ii. 1. 3.

προ-κρίνω, * κρίνω, κέκρικα, a. p. ἐκρί-θην, to select before, prefer, A., vi. 1. 26.

προ-λέγω, * λέγω, to tell, bid, or warn publicly, vii. 7. 3. Der. PROLOGUE.

προ-μαχεών, ὄνος, ὁ, (μάχομαι) propugnaculum, a rampart, battlement, vii. 8. 13: v. l. προμαχών.

προ-μετωπίδιον, on, (μέτωπον fore-head, fr. ὤψ eye) a covering for the forehead, frontlet, head-piece, i. 8. 7.

προ-μνάσμαι, a. ἐμνησάμην, ipf. προ-μνήμην, (μνᾶσθαι * to sue) to solicit or plead for another, A. E., vii. 3. 18.

προ-νοέω, ἡσώ, νῶνκα, also M., to think or consider for, take thought or provide for or in behalf of, G. A. E., vii. 7. 33, 37.

πρό-νοια, as, (νός) forethought, kind or provident care, vii. 7. 52.

προ-νομή, ἡς, [an arranging forth] a regular foray or foraging party, v. 1. 7: for σὺν π., v. l. συμπρονομεῖν.

†προ-ξενέω, ἡσώ, προύξηνκα, to act as a πρόξενος in setting forth an entertain-ment; hence, to set before, A. D., vi. 5. 14.

πρό-ξενος, ου, ὁ, a public guest-friend or agent, a citizen of one state, who acted as a patron or agent, and enter-tainer, for the citizens or ruler of an-other state, receiving privileges and honors in return, v. 4. 2; 6. 11.

†Πρόξενος, ου, Proxenius, a Cyrean general from Thebes in Boeotia, and an intimate friend of Xenophon, who writes his eulogy without concealing his defects as a commander, i. 1. 11; 5. 14: ii. 1. 10; 6. 16: iii. 1. 4.

προ-οίμην, see προ-ῖναι, i. 9. 10.

προ-οράω, * ὀφθαίω, ἐώρακα or ἐῖρακα,

2 a. εἶδον, to see in front or before one, *perceptive beforehand, see coming*, i. 8. 20 : so *M.*, vi. 1. 8?

προπῆται, *πέμψω, πέτρομα, to send before, forward, or forth; to attend, accompany, escort; A.; ii. 2. 15 : iv. 4. 5 : vi. 1. 23 : — *M.* to send forward, as if intending to follow, A., vii. 2. 14.

προπῆται, *πρωμαι (f), πῆτωκα, 2 a. *επιπρω*, to drink first, then passing the cup to another, the usual Greek method of drinking his health; hence, to drink to one, drink one's health, A. D., iv. 5. 32 : vii. 2. 23 ; 3. 26a.

προπῆται, ἥσω, πεπῶνκα, to labor *εἰς* advance or behalf of another, lead *εἰς* τοῦ, c., iii. 1. 37.

πρός* (πρός, 689i) prep., (a) w. GEN., in front of (esp. w. the idea of some action or influence proceeding from), in sight of, before, by, from, on the part of, i. 6. 6 : ii. 5. 20 : hence to express agency, w. pass., &c., i. 9. 20 : ii. 3. 12? 18 : in adjuration, as πρὸς (τῶν) θεῶν by the gods, ii. 1. 17 : iii. 1. 24 : — in the direction fronting, in the direction of, on the side of, towards, iv. 3. 26 : πρὸς τοῦ τρέπον in [the direction of] accordance with the character, i. 2. 11 : — (b) w. DAT., in front of, on the frontier of, face to face with, near, by, at, beside; besides, in addition to; i. 2. 10 ; 8. 4, 14 : ii. 3. 4 : iii. 2. 33 : iv. 5. 9, 22 : — w. dat. om., as adv., γοῖβ, besides [this], moreover, further, iii. 2. 2 : — (c) w. ACC. of PERSON (so esp. used), sometimes of PLACE, TIME, or THING, to the front of, towards, to, before, at, near, against, upon, with, (πρὸς w. acc. often = dat., esp. w. words of motion, of address, or of friendly or hostile action or relation), i. 1. 3, 5s ; 2. 1 ; 3. 4, 9 ; 4. 11 ; 5. 7, 13 ; 9. 22 : ii. 4. 25 ; 6. 12 : iv. 5. 21 : — hence, in general, of the object to or towards which anything is directed or related in view, thought, feeling, purpose, &c., in view of, in respect to, concerning, about, for, to, in comparison or accordance with, i. 4. 9 ; 10. 19 : ii. 3. 11s ; 5. 20, 29 : vii. 7. 41 : πρὸς ταῦτα in view of or in reply to these things, in respect to this, to or upon this, thereupon, accordingly, i. 3. 19s : ii. 3. 21 ; τὰ πρὸς σέ, as to the things concerning you, towards you, vii. 7. 30 : — (d) in compos., to,

towards, against, besides. DER. PROSELYTE, PROSE-ODY. See φίλια.

πρὸς-άγω,* ἀξω, ἤχα, 2 a. ἡγαγον, to lead to or against, bring forward, introduce, apply, urge, A. eis, πρὸς : w. acc. om., as intrans., to advance : i. 10. 9 : iv. 1. 23 ; 8. 11 : vi. 1. 14.

πρὸς-αἰτέω, ἥσω, ἤτηκα l., to ask in addition or besides, ask for more, 2 a., i. 3. 21 : vii. 3. 31 ; 6. 27.

πρὸς-αν-άλλω,* ἀλώσω, -ήλωκα, to expend besides, A., vi. 4. 8?

πρὸς-αν-αγορεύω, εὐσώ, to [speak up] proclaim or announce besides, CP., vii. 1. 11 : see φημι.

πρὸς-βαίνω,* βήσομαι, βέβηκα, to step against or upon, πρὸς, iv. 2. 28?

πρὸς-βάλλω,* βαλῶ, βέβηκα, 2 a. ἐβαλον, to throw or strike against, to [throw one's self] advance against, assault, attack, make an attack, πρὸς, iv. 2. 11 ; 6. 13 ; 7. 2 : v. 2. 4 : vi. 3. 7.

πρὸς-βατός, ἡ, ὅν, (βαίνω) accessible, iv. 3. 12 ; 8. 9.

πρὸς-βολή, ἡς, (βάλλω) an attack, assault, charge, iii. 4. 2 : vi. 5. 25?

πρὸς-γίγνομαι,* γενήσομαι, γεγέννημαι & 2 pf. γέγονα, 2 a. ἐγενήμην, to be added, joined, or attached to, to join, esp. as an ally, D., iv. 6. 9 : vii. 6. 29.

πρὸς-δανείζω, εἰσώ, δεδάνεικα, (δανείζω to lend) to lend in addition : *M.* to borrow an additional sum, 581, vii. 5. 5.

πρὸς-δέω,* δέήσω, δεδέχηκα, to need in addition : impera. προσδεῖ there is need besides, there is further or additional need, G., iii. 2. 34 : v. 6. 1 : — *M.* to need or desire as an addition or beyond what one has, G., vi. 1. 24.

πρὸς-δίδωμι,* δώσω, δέδωκα, to give besides or in addition, to add, A., i. 9. 19.

πρὸς-δοκέω, ἥσω, δεδόκηκα l., (akin to δοκέω, the simple δοκέω not used) to think towards, expect, look or wait for, A., i. (A.), iii. 1. 14 : vii. 6. 11.

πρὸς-δραμών, see προσ-τρέχω.

πρὸς-εἰληφά, see προσ-λαμβάνω.

πρὸς-εἰμι,* ἵπφ. ἔην, (εἶμι q. v.) to go or come to or towards, come up or on, come near, approach, advance, D., eis, πρὸς, i. 5. 14 ; 7. 5 ; 8. 11 : ii. 4. 2.

πρὸς-ελαύνω,* ἐλάσω ἐλῶ, ἐλήλακα, to ride or march to, towards, up, forward, or against, i. 5. 12 ; 7. 16 : vi. 3. 7.

προσ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθοι, to come or go to or towards, come up or near, come on or forward, approach, advance, D., els, i. 3. 9; 8. 1: iv. 4. 5; 8. 2, 4. Der. **PROB-ELYTE**.

προσ-ετάχθην, see **προσ-τάττω**.

προσ-εύχομαι, εὐξομαι, εὐχμαι or ἡδύμαι, to pray to, D., vi. 3. 21.

προσ-έχω, * ἔξω, ἐσχηκα, 2 a. ἐσχον, to [hold to] apply, A. D.: **προσέχειν** (τὸν νοῦν) to apply or direct the mind or attention, give thought or heed, give or pay attention, show regard, be intent upon, i. 5. 9; ii. 4. 2; v. 6. 22.

προσ-ήεν, ἦσαν or ᾖσαν, see **πρόσ-εμι**, i. 8. 11; iii. 3. 7.

προσ-ήκω, ἦξω, ἦκα I., to come, extend, appertain, or belong to, be related to, D., ἐπλ. i. 6. 1: iii. 1. 31 (he has nothing to do with): iv. 3. 23: — **προσ-ήκει** it belongs to, befits, becomes, behooves, is fitting or proper, D. I. (A.), iii. 2. 11, 15 s; vii. 7. 18.

προσ-ήλασα, see **προσ-ελαύνω**.

προσ-ήσαν or **-ήσαν**, -ῆτε, see **πρόσ-εμι**, i. 8. 11; vii. 6. 24.

πρόσθεν adv. of PLACE and oftener TIME, (πρό, πρόσ) before, in front of, previously, formerly, i. 3. 18; 6. 1: πρόσθεν . . . πρὶν [previously . . . before] before that, before, until, (w. neg.) 703 f, i. 1. 10; iii. 2. 29; iv. 3. 12: πρόσθεν . . . ἢ sooner than, before, ii. 1. 10: — ὁ π. the previous, preceding, foregoing, or former, i. 3. 19; ii. 3. 1, 22; οἱ π. [those in] who were in front, v. 8. 16: τὰ π. the [things in] front, the van, iii. 2. 36: εἰς τὸ π. to the front, in advance, forward; in front of, G.; i. 10. 5; iii. 1. 33; 4. 38: — τὸ π. as adv., previously, before, i. 10. 10 s.

προσ-θίσθαι, see **προσ-τίθηναι**, i. 6. 10.

προσ-θίω, * θεύσομαι, to run to, towards, or up, v. 7. 21; vii. 1. 15.

προσ-ἰστί(ν), -ιών, see **πρόσ-εμι**, i. 5. 14; iv. 8. 12 s.

προσ-ίημι, * ἦσω, εἴκα, to let go to, permit to approach, admit to, A. πρόσ, iv. 5. 5: — *M.* to let come to one's self, receive, admit, permit, A., iii. 1. 30 (eis ταῦτόν to the same place, rank, or office, to companionship): iv. 2. 12; v. 6. 3.

προσ-καλέω, * καλέσω καλῶ, κέκληκα, to call to, summon, invite, A., i. 9. 28: — *M.* to call to one's self, A. ἐκ, vii. 7. 2 (v. ἰ. προκαλέω).

προσ-κτάομαι, ἥσομαι, κέκτημαι, to gain or acquire additional, A. D., v. 6. 15.

προσ-κυνέω, ἥσω, -κεκύνηκα I., (κυνέω* to kiss) to kiss the hand to, salute, worship, adore, do homage or reverence to, bow down or (in oriental fashion) prostrate one's self before, A., i. 6. 10; 8. 21; iii. 2. 9, 13.

προσ-λαμβάνω, * λήψομαι, εἴλφα, 2 a. ἔλαβον, to take, receive, or obtain besides, in addition, or as an aid; to take hold besides, take part; A. πρόσ: i. 7. 3; ii. 3. 11 s; vii. 6. 27, 32.

προσ-μένω, * μενῶ, μεμένηκα, to wait for, await, A., vi. 6. 1; v. I. ἀναμένω.

προσ-μίγνυμι, * μίξω, to mingle or join with, join or come up to, iv. 2. 16.

πρόσ-οδος, ου, ἡ, access, approach: approach or procession for worship, act of worship, πρόσ· income, ρετencia, gain, profit, reditus; i. 9. 19; v. 2. 3; vi. 1. 11; vii. 1. 27; 7. 36.

προσ-όμνυμι, * ὁμῶμαι, ὁμώμοκα, a. ὠμοσα, to swear besides or in addition, I., ii. 2. 8.

προσ-ομολογέω, ἥσω, ὠμολόγηκα, to come to terms, submit, surrender, vii. 4. 24.

προσ-πικνῶμι, ἥσω, (περὶ ἡ α pin) to pin or skewer to, A. πρόσ, vii. 3. 21.

προσ-πίπτω, * πεσοῖμαι, πέπτωκα, to fall towards, rush to, D., vii. 1. 21.

προσ-ποιέω, ἥσω, πεποίηκα, to make over to: *M.* to make over to one's self, to take to one's self what does not so belong, pretend, feign, make a feint, make as if one would, profess, I., i. 3. 14; ii. 1. 7; iv. 3. 20; 6. 13.

προσ-πολεμῶ, ἥσω, πεπολέμηκα, to war or prosecute a war against, A. I. 6. 6.

προσ-σχέν, see **προσ-έχω**, vii. 6. 5.

προστατεύω, εὖσω, to manage, use one's influence, bring it about, ὅπως, v. 6. 21.

προστατίω, ἥσω, to preside over, manage, G., iv. 8. 25.

προστάτης, ου, (προ-ιστήμι) a leader, chief, manager, G., vii. 7. 31.

προσ-τάττω, τάξω, τέταχα, a. p. ἐτάχθην, to appoint to or enjoin upon any one, command, A. D., i. 6. 10.

προσ-τελέω, τελέσω τελέω, τετέλεκα, to pay besides, A., vii. 6. 30.

προσ-τερνίδιον, ου, (στέρον) a breast-plate, breast-piece, for a horse, i. 8. 7.

προσ-τίθημι, *θήσω, τίθεικα, 2 a. m. *ἐθέμην*, to add to: *M.* to add one's self to, accede to, agree to, concur in, D.; i. 6. 10.

προσ-τρέχω, *δραμοῦμαι, δεδράμηκα, 2 a. *ἐδραμον*, to run to, run up to, D., iv. 2. 21; 3. 10: vii. 4. 7.

προσ-φέρω, *ὀσσω, ἐντροχα, to bring to, apply, A.; v. 2. 14:—*M.* to bear or conduct one's self towards, to address one's self or apply to, D., *πρός*, v. 5. 19: vii. 1. 6.

προσ-χωρέω, ἥσω, κεχώρηκα, to go or come to, surrender, submit, v. 4. 30.

πρόσ-χωρος (v. l. *πρό-χωρος*), *ον*, *περιχωρόν*, v. 3. 9.

πρόσω adv., c. *προσωτέρω*, s. -τάτω, (*πρός*, *πρός*) forward(s), forth; forth from, far from, far off, at a distance, at the outposts, a.; far into, a., 420a; ii. 2. 15: iv. 1. 3; 3. 28: vii. 3. 42: τοῦ πρόσω (430a) or εἰς τὸ πρόσω [for or to the region forward] forward, in advance, farther, i. 3. 1: v. 4. 30:—c. farther, farther off, iv. 3. 34: vii. 7. 1:—*ἔπει ἐδύναντο προσωτάτω* as far as they could, 553c, vi. 6. 1.

πρόσ-όμοσα, see *προσ-ὁμῶμι*, ii. 2. 8.

πρόσ-ὤπον, *ον*, (ὥψ) the face, countenance, looks; so plur., ii. 6. 11. Der. *PROSORO-PALIA*.

προ-τέλειω, τελέσω τελῶ, τετέλεκα, to pay beforehand or in advance, A. D., vii. 7. 25.

† **προτεραίος**, a, *ον*, preceding: τῇ π., sc. *ἡμέρᾳ*, on the day before, ii. 1. 3.

πρότερος, a, *ον*, (*πρό* q. v.) prior, former, preceding, previous; with adv. force (509a), or (τὸ) *πρότερον* as adv., before, sooner, previously, c.; i. 2. 25s; 4. 12; 7. 18: iv. 4. 14: vii. 8. 22.

προ-τίμω, ἥσω, τιμήμην, f. m. τιμήσομαι (ch. as p., 576a), to honor before or above others, prefer, select, esteem, i. 4. 14; 6. 5.

προ-τρέχω, *δραμοῦμαι, δεδράμηκα, 2 a. *ἐδραμον*, to run forward or before, outrun, a., ἀπὸ, i. 5. 2: iv. 7. 10: v. 2. 4.

πρό- by crasis for *προ-ε*, v. 8. 9.

προῖδδῶκεν, see *προ-διδῶμι*, iii. 1. 2.

προ-φαίνω, *φανῶ, πέφαγκα, to show before or forth: *M.* to appear before or beforehand; to appear in front, in the distance, in prospect; to come in sight, make one's appearance; D.; i. 8. 1: ii. 3. 13 (c. l. *φαίνω*).

† **προφασίζομαι**, ἴσομαι ἰούμαι, to plead or urge as an excuse, A., iii. 1. 25.

πρό-φασις, *εως*, ἡ, (φήμι) a pre-text, pre-tence, excuse, a., i., i. 1. 7; 2. 1: ii. 3. 21: vii. 6. 22.

προ-φύλαξ, *ακος*, ὁ, a sentinel in front, advanced or outer guard, out-guard, vedette; pl. an outpost, picket, &c.; ii. 3. 2; 4. 15: iii. 2. 1: vi. 4. 26.

προ-χωρέω, ἥσω, κεχώρηκα, to go forward, advance, prosper, succeed; to be favorable or useful, suit one's convenience or be for his advantage; D.; i. 9. 13: vi. 4. 21: vii. 3. 26.

πρόμνα, *ης*, (Ερ. *πρηνός* hindmost) the stern of a vessel, v. 8. 20.

πρῶτ adv., c. *πρωϊότερον*, contr.

πρῶ, *πρωϊότερον*, (*πρῶ*) early in the morning, ii. 2. 1: iii. 4. 1 (earlier than usual, very early, 514): vi. 5. 2.

πρῶρα, *ας*, (*πρῶ*) *πρῶρα*, the forepart of a vessel, PROW, bow, v. 8. 20.

† **πρῶρευς**, *εως*, ὁ, the commander in the prow, *proro-officer*, v. 8. 20.

† **πρωτ-αγός**, *οῦ*, ὁ, a van-leader, ii. 2. 16: v. l. *πρῶτος*.

† **πρωτεύω**, *εῖσω*, *πεπρωτεύκα* l., to be first, hold the first place, *παρά*, ii. 6. 26.

πρῶτος, *η*, *ον*, (*πρῶ* q. v.) primus, first, in place, rank, or time, foremost, chief, earliest; often w. adverbial force (509); i. 3. 1; 6. 9: ii. 2. 12, 16† 6. 17, 26:—τὸ *πρῶτον* subst., the first; ἀπὸ or ἐπὶ τοῦ πρώτου from or at the first, iv. 3. 9; (τὸ) *πρῶτον* as adv., or as an appositive to a sentence, first, at (the) first, in the first place, as the first thing, i. 2. 16; 9. 2, 5, 7; 10. 10: ii. 5. 7: iii. 2. 1: vi. 3. 23, 25: so *πρῶτα*, iii. 2. 27† Der. *PROTO-TYPE*.

πταίω, *πταίω*, *ἐπταίκα*, (akin to *πίπτω*) to fall, strike, or dash against or upon, iv. 2. 3: v. l. *παίω*.

πτάρηνμαι,* 2 a. a. *ἐπταρον*, to sneeze, iii. 2. 9.

πτέρυξ, *υγος*, ἡ, (*πτερόν* wing, fr. *πέτομαι*) the wing of a bird; a flexible skirt or flap at the bottom of the Greek corselet, usu. of leather strengthened by metallic plates; i. 5. 3: iv. 7. 15 (v. l. dim. *πτερύγιον*).

πυγμή, *ης*, (πύξ) pugnus, the fist; boxing (rendered more severe among the Greeks by the use of the cestus), iv. 8. 27. Der. *PYGMY*.

Πυθαγόρας, *ον*, *Pythagoras*, a Spartan admiral, i. 4. 2. The commander

of this fleet, is named Σάμος or Σάμος in Hel. 3. 1. 1; Diod. 14. 19.

πυκνός, ἡ, ὢν, (πύκα closely, cf. πύξ) close or near together, dense, thick, compact, firm, in close array: πυκνά adv., often: ii. 3. 3: iv. 8. 2: v. 2. 5.

πύκτης, οὐ, (πύξ) pugil, a boxer, PUGILIST, v. 8. 23.

πύλη, ἡς, one fold of a double gate: commun. pl., gate or gates; hence, entrance, pass, passage, esp. a narrow entrance or pass into a country, sometimes really barred by gates; as πύλαι τῆς Κιλικίας καὶ τῆς Συρίας the Gates of Cilicia and Syria, the Syro-Cilician Gates, a narrow pass between Mt. Amānus and the Gulf of Issus, barred by two walls with gates, of which those on the Syrian side are specially called αἱ Σύρραι πύλαι; i. 4. 48: v. 2. 16, 23; 5. 19 s: vi. 5. 1: vii. 1. 15 s. Der. THERMO-PYLÆ, PYL-ORUS. So

† Πύλαι, sc. αἱ Βαβυλωνίαι, the [Babylonian] Gates, Pylæ, a pass into Babylonia, on the north side of the Euphrates and, as some think, through the Median Wall, i. 5. 5. — The Cilician Pass (πύλαι τῆς Κιλικίας), over Mt. Taurus into Cilicia, “perhaps,” says Ainsworth, “one of the most remarkable and picturesque mountain-passes in the world,” while Chesney adds that it is one of the longest and most difficult, is mentioned, i. 2. 21; now Golek-Bogház.

πυνθάνομαι,* πείσομαι, πέπυσμαι, 2 a. ἐπυνθάνην, to learn by inquiry, hear, ascertain; to ask, inquire, inquire into; G. CP., A. P., I. (A.), περὶ: i. 5. 15; 7. 16: iv. 6. 17: vii. 6. 11.

πύξ adv., with the fist, v. 8. 16.

πῦρ,* πῦρλις, τό, FIRE: pl., Dec. 2, πυρά, -ών, -οις, fires, esp. watch-fires: ii. 5. 19: iv. 1. 11. Der. EM-PYREAN.

† πυρά, ἄς, a funeral PYRE or mound, vi. 4. 9: om. by some.

† πυραμῖς, ἰδος, ἡ, a flame-shaped structure, a PYRAMID, iii. 4. 9. One of the most prominent objects among the Ninevite ruins is the pyramid or conical mound here mentioned, situated at the northwest corner of the great platform on which the wonderful palaces of Nimrūd were erected, and still, after the wear of so many centuries, about 150 feet high. It was once a lofty tower 167 feet square

at the base, erected doubtless as a sepulchral or religious monument.

Πύραμος, οὐ, ὁ, the Pyramus, the largest river of Cilicia, rising in Cataonia, breaking through Mt. Taurus, and carrying so much alluvium through its fertile plain, that Strabo quotes an oracle that at length its deposits would unite Cyprus to the mainland, i. 4. 1. || The Jeshūn, about 160 miles long.

† πυργο-μαχίω, ἥσω, (μάχομαι) to assault or storm a tower, vii. 8. 13.

πύργος, οὐ, ὁ, a tower, castle, vii. 8. 13.

πυρέττω, ἔξω, πεπύρεχα, (πυρετός fever, fr. πῦρ) to have or be in a fever, vi. 4. 11.

† πύρινος, ἡ, οὐ, made of wheat, wheaten, iv. 5. 31.

πυρός, οὐ, ὁ, (πῦρ, fr. the color!) commun. pl., wheat, i. 2. 22: iv. 5. 5.

Πυρρίδας, οὐ, Pyrrhidas, an officer from Arcadia, vi. 5. 11.

πυρρίχη, ἡς, (fr. Πυρρίχος or Πύρρος, the inventor!) the Pyrrhic or war dance, in which armed dancers imitated the movements of attack and defence, keeping time with music, vi. 1. 12.

πυρστέω, εἶσω, (πυρσός torch, fr. πῦρ) to light torches, kindle beacons, or make signals by them, vii. 8. 15.

πῶς encl. adv., (orig. dat. of πῶς: by any means) yet, up to this time, hitherto; used w. a neg. (often written w. it as one word, cf. dum), not yet, never yet, &c.; i. 2. 26; 5. 12.

πωλέω, ἥσω, (πέλω to be in business) to sell, A. D., i. 5. 5: v. 7. 13: vii. 3. 3; 7. 56: Der. MONO-POLY.

πῶλος, οὐ, ὁ ἡ, a colt, filly, young horse, iv. 5. 24, 35. Cf. pullus, FOAL.

Πῶλος, οὐ, Πῶλος, a Spartan admiral, successor to Anaxibius, vii. 2. 5.

πῶμα, drink, see πόμα, iv. 5. 27?

πῶποτε ever yet, ever, at any time, stronger than ποτέ: commun. w. a neg. (sometimes written w. it as one word, cf. unquam), i. 4. 18; 9. 18 s: v. 4. 6?

πῶς interrog. adv., (πῶς) quomodo? how? in what way, manner, or condition? i. 7. 2: ii. 5. 20: iii. 2. 27? 4. 40: — in exclamation, quam! how! vi. 5. 19?

πῶς encl. indef. adv., (πῶς) in some

any way or manner, by any means, *ποικίλῳ*; hence, for some reason, *ποικιλοῦρε*, *neatly*, perhaps: *ὡδὲ πως* *neatly* thus, to this effect: i. 7. 9: 3. 18; 5. 2; 6. 3: iv. 1. 8; 8. 21: i. 2. 17. See *ἄλλως, τεχνικῶς*.

P.

ῥάβδιος, α, *ov*, c. *ῥάβιον*, s. *ῥάβδιος*, * *αγί*, i., ii. 6. 24: iv. 6. 12; 8. 13.
ῥάβδιος, c. *ῥάβιον*, s. *ῥάβδιος*, *easily*, *readily*, iii. 5. 9: iv. 6. 10: vi. 3. 7.

Ῥαθίνης, *ov*, *Rathines*, a general of the Bithynian satrap Pharnabazus, vi. 5. 7. He afterwards made a successful attack on the cavalry of Agestilaus, *Hel*. 3. 4. 13.

ῥαθυρία, *ἡ*, *ov*, to live at ease, lead a life of ease or indolence, ii. 6. 6.

ῥαθυρία, αs, *indolence, sloth, a life of ease*, ii. 6. 5.

ῥαθυμία, *ov*, of easy mind, indolent.]

ῥαθυμία, *ov*, see *ῥάβδιος*, iv. 6. 12.

ῥαθυμία, *ηs*, love of ease, indolence, laziness, sluggishness, v. 8. 16.

ῥέω, * *ῥεῖσθαι* & *ῥησθαι*, *ῥέω*, 2 a. α. or p. *ῥέω*, (cf. *ruo*, *rush*) *fluo*, to flow, run (of water), *ἀπὸ*, *διὰ*, &c., i. 2. 7 s, 23; 4. 4; 7. 15; vi. 4. 4. Der. RHEUM, DIAR-RHEA.

ῥήτρα, αs, (*ῥε- to say*) a saying, precept, ordinance, agreement, vi. 6. 28.

ῥίγος, *ov*, *rd*, *frigus*, 141, the cold, frost, v. 8. 2. Cf. *rigeo*, *rigidus*.

ῥίπτω & **ῥιπτεύω**, * *ῥίψω*, *ῥρίψω*, α. *ῥρίψω*, to throw, cast, hurl, throw off or down, throw over or about, A. D., els, i. 5. 8: iii. 3. 1: iv. 7. 13: vii. 3. 22?

ῥίς, *ῥιν*'s, *ηs*, the nose, vii. 4. 3. Der. RHINO-CEROS.

Ῥόδιος, α, *ov*, *Rhodian*: **Ῥόδιος** subst., a *Rhodian*, a man of Rhodes (*Ῥόδος*, from *ῥόδον* *rose*!), a large and important island near the southwest coast of Asia Minor, colonized by the Dorians, and having a city of the same name (built B. C. 408), at the entrance of whose harbor stood the famed Colossus. The Rhodians were famed as slingers. iii. 3. 16 s; 5. 8.

ῥοφίω, *ἡ* *ov* or *ῥοφίωμαι*, to suck, iv. 5. 32.

ῥυθμός, *ov*, *δ*, (cf. *ῥέω*, & *ῥυ- to draw*) RHYTHM, musical time, a regular movement or tune: *ἐν ῥυθμῷ* in time or

rhythm, *πρὸς*: v. 4. 14: vi. 1. 8, 10 s: vii. 3. 32.

ῥύμα, *ατος*, *rd*, (*ῥυ- to draw*) a drawing, shot: *ἐκ τόξου ῥύματος* from the distance of a bow-shot, iii. 3. 15.

ῥώμη, *ηs*, strength, a military force, iii. 3. 14. Some compare *Rōma*.

[*ῥαννύμι*, * *ῥώσω* l., pf. p. *ῥέρωμαι*, to strengthen; see *ῥέρωμένος*.]

Ῥωπάρας, *ov* or α, *Rhoparas*, satrap of Babylonia, vii. 8. 25: perhaps the same with Gobryas, i. 7. 12.

Σ.

σά, see *σός*, vii. 7. 44. — *σᾶ* or *σῶα*, see *σῶς*, v. 1. 16.

σάγαρις, *ων*, *ηs*, (fr. Pers.) a battle-axe, halberd, bill, iv. 4. 16: v. 4. 13.

σακίον or **σακκίον**, *ov*, (dim. of *σάκος* *saccus*, a sack) a small bag, a wrapper of sackcloth, iv. 5. 36.

Σαλμυδεσσός, *ov*, *δ*, *Salmydessus*, the Thracian coast of the Euxine from the Bosphorus to the Thynian cape, dangerous from its shoals, lack of harbors, and predatory wreckers, and contributing largely to the early ill-repute of this sea, vii. 5. 12. The name was also given to a town on this coast, now *Midia*.

σαλπιγκτής or **σαλπιγκτής**, *ov*, α *trumpeter*, iv. 3. 29, 32: vii. 4. 19.

σάλπιγξ, *ων*, *ηs*, tuba, a trumpet, *trump*, usu. of bronze and straight, while the *κέρας* (cornu, horn) was curved. It was greatly used in Greek armies to direct and inspirit their movements. iii. 4. 4: iv. 2. 7 s: vii. 3. 32.

σαλπίζω, * *σαλπίσσω* l., α. *ἐσάλπιγα*, to sound or blow with a trumpet, A. E.: *ἐπεὶ ἐσάλπιγε*, sc. *ὁ σαλπιγκτής*, when the trumpeter blew, at the sound of the trumpet, 571 b: i. 2. 17: vii. 3. 32.

Σάμιος, *ov*, *δ*, a *Samian*, a man of Samos (*Σάμος*), one of the most important islands in the Ægean, colonized by the Ionians, and early famed for its arts, commerce, and maritime power, standing with the neighboring *Miletus* and *Ephesus* at the head of the Ionian states. Its chief city and harbor had the same name. It was the birthplace of *Pythagoras*. Its patron deity was *Hera* (*Juno*), who had here her greatest temple. i. 7. 5. || *Samo*.

Σαρδάεις, ου or α, *Sardas*, a Cyrenaean officer from Achaia, v. 6. 14.

Σάρδεες, εων, αἱ, *Sardes* or *Sardis*, an ancient city on the Pactólus, the capital of Lydia, the luxurious residence of Croesus, the chief city of the dominions of Cyrus the Younger, and later the seat of one of the early churches; still showing, in its ruins, traces of its former magnificence; i. 2. 2 s, 5; 6. 6: iii. 1. 8. || Sart.

Σάρος r. l. for **Ψάρος**, i. 4. 1.

†σατραπείῳ, εὐσω, to be a *satrap*, to rule or govern as *satrap*, G., A., 472 d, i. 7. 6: iii. 4. 31.

σατράπης, ου, (fr. Pers.) a *SATRAP*, a Persian viceroy or governor of a province, ruling at the pleasure of the king, but with largely discretionary power over life and property. Acc. to Hdt. (3. 89), Darius I., the great organizer of the Persian Empire, divided it into 20 satrapies. i. 1. 2; 9. 7.

Σάτυρος, ου, ὁ, a *Satyr*, a fabulous being combining the forms of a man and a goat, an attendant upon Bacchus, and devoted to the pleasures of sense, i. 2. 13.

σαντοῦ, -ῆ, -όν, see *σεαντοῦ*.

σαφής, ἐς, clear, plain, manifest, evident, iii. 1. 10.

†σαφῶς clearly, plainly, manifestly, evidently, certainly, i. 4. 18: ii. 5. 4.

σέ te, thee, you, see *σύ*, ii. 5. 3 s.

†σε-αυτοῦ, ἧς, contr. *σαντοῦ*, ἧς, refl. pron., of thyself or yourself; in gen. often = tuus, your own: ἡ *σεαντοῦ*, sc. χώρα, your own country: i. 6. 7: ii. 5. 16: vii. 2. 37; 7. 23; 8. 3.

Σελίνου, οἶκος, ὁ, (*σέλινον* parsley) *Selinus*, the name of a small river flowing by the temple of Diāna at Ephesus; and of another (now the Crestena) flowing through the grounds consecrated to her at Scillus; v. 3. 8.

σίσυμμα, see *σώσω*, v. 5. 8.

Σιάνης, ου, *Seuthes* II., a Thracian prince, son of Mesades and descendant of Teres, assisted by the Cyreans to recover his paternal dominion, but far better to promise than to bestow a recompense. He afterwards sent 500 troops to aid Dercyllidas in Bithynia; and had later, B. C. 390, a quarrel with his former patron Medocus, which Thrasylbulus reconciled, bringing both into friendship with Athens. v. 1. 15.

Σηλυβρία or **Σηλυβρία**, ας, *Selybria*, a Megarian city on the north shore of the Propontis, vii. 2. 28; i. 15. || *Selivri*.

σημαίνειν, ἀνὸ, *σημαίνειν* I., a *σημαίνειν* or *-άειν* 152 c, (*σημα* sign) to *show* or *give a sign or signal*; to *indicate* or *show* by an omen or other sign, *σημαίνειν*, *give notice*; often referring to ὁ *σημαίνειν* implied, as *ἐσήμα* [the trumpeter gave the signal] the signal was given, 571 b; AE., D. I. (w. *σημαίνειν*); ii. 1. 2; 2. 4: iii. 4. 4: iv. 3. 22, 32: vi. 1. 24, 31; 3. 15: vii. 2. 15.

σημεῖον, ου, (*σημα* sign) *signum*, a sign, mark, signal, standard, i. 10. 12: ii. 5. 32: vi. 2. 2.

†σησάμινος, η, ου, made from *sesamé*, iv. 4. 13.

σήσαμον, ου, *SESAME*, oil-seed, seed and pl., the seed of the sesamum, an oriental leguminous plant still much cultivated for the food and the excellent and abundant oil furnished by its seed, i. 2. 22: vi. 4. 6.

†σιγάζω, ἀσω, I. exc. in pres., to try or endeavor to silence, A., vi. 1. 32!

†σιγῶν, ἡσوام, *σεσίγηκα*, to be or remain silent, keep silence, v. 6. 27.

σιγή, ἧς, silence, i. 8. 11: ii. 2. 20.

σίγλος, ου, ὁ, (akin to Heb. *shekel*) a *siglus*, = 7½ Attic oboli, or about 25 cents, i. 5. 6.

†σιδηρεῖα, ας, the working in iron, v. 5. 1.

†σιδηρεὺς, ἐα, εων, contr. οὗς, ὁ, οἷν, made of iron or steel, v. 4. 13.

[**σιδηρος**, ου, ὁ, ferrum, iron.]

Σικυνίης, ου, ὁ, a *Sicyonian*, a man of Sicyon (*Σικυών*), a very ancient city, with a small territory, on the northern coast of the Peloponnese, between Achaia and Corinth. It was conquered by the Dorians; but retained a large Ionian element, and varied in its political relations and form of government. It was famed for its schools of painting and sculpture; and in general for the arts of peace, rather than for energy in war, or the maintenance of liberty. iii. 4. 47. || *Vasiliká*.

Σιλάνος, οὗ, *Silānus*, a soothsayer from Ambracia in Epirus, more shrewd than trustworthy, i. 7. 18: v. 6. 16 s. — 2. A youthful trumpeter from Masticus in Triphylian Elis, vii. 4. 16.

σίνομαι, * Ion. σιήσομαι, *to harm, to harm or damage, inflict injury*, iii. 4. 16.

† **Σινώπης**, ἥς, δ, *a Sinopean*, iv. 8. 22: v. 3. 2; 6. 1: vi. 1. 15: a man of **Σινώπη**, ης, *Sinōpe*, a Milesian colony on the Paphlagonian coast, the most prosperous and powerful city on the shores of the Euxine. It had a great commerce and valuable fisheries, and sent out itself several colonies. It was the birthplace of the Cynic Diogenes, and of Mithridates the Great. v. 5. 7: vi. 1. 15. || Sinub, still of some consequence from its excellent harbor.

Σιδός Laconic for **Σιδεύς**: τῷ Σιδῷ the twin gods, Castor and Pollux, by whom, as natives of Lacedaemon, the Spartans were wont to swear, vi. 6. 34: vii. 6. 39! see οὐρώσι.

σίτ-αγῶς, ὅς, (σίρος, ἔγω) *carrying corn, for the conveyance of grain*, i. 1. 15.

Σιτάκη, ης, see Σιτάκη.

Σιτ-άλκας, οὐ, the *Sitalcas*, a martial song of the Thracians, prob. in honor of a prince Sitalcas, vi. 1. 6. See Ὀδρύση.

† **σίτερος**, ἡ, ὅς, (σίρεω *to feed, fatten*) *made fat, very fat*, v. 4. 32.

† **σίτηρέσιον**, οὐ, *money for buying bread, provision-money*, vi. 2. 4.

† **σίτριον**, οὐ, *bread, food*, i. 10. 18: pl. *provisions, supply of food*, vi. 2. 4!

σίρος, οὐ, ὁ, *corn or grain*, esp. *heat*, whether unground, simply ground, or cooked; hence, *flour or meal, bread*, and, in general, *food*: i. 4. 19; 5. 5s, 10: ii. 1. 6: iii. 1. 3:—pl. **σίτρα** (τά, 226 b) *victuals, provisions, food*, ii. 3. 27: iii. 2. 28:—*ἡμέρας σίρος a day's subsistence or supply of food*, vii. 1. 41; so pl. vi. 2. 4 (v. l. *σιρλα*). Der. PAKA-BITE.

Σιτάκη, ης, *Sittace*, a large and populous city on the west bank of the Tigris, ii. 4. 13: v. l. Σιράκη. || Near Akbara or, acc. to some, Sheriat-el-Beidha.

σιωπάω, ἡσομαι, *σεσιώπηκα, (σιωπή silence) to be or remain silent, keep silence*, i. 3. 2: v. 8. 25.

σκεδάννυμι, * σκεδάω σκεδῶ, *a. ἐσκέδασα, p. ἐσκέδασμαι, to scatter or disperse*, trans., iii. 5. 2.

σκεῖλος, εὐς, τῷ, *a leg*, iv. 2. 20; 7. 4: v. 8. 10. Der. ISO-SCALES.

LEX. AN. 6

σκέπασμα, ατος, τό, (σκέπη *shelter*) *a covering, tent-cover*, i. 5. 10!

† **σκεπτός**, α, ον, *necessary to consider: σκεπτόν ἐστι* impers., *one or we must consider*, ὅπως, i. 3. 11: iv. 6. 10.

σκέπτομαι, comm. **σκοπέω** * (-τομαι v. 2. 20), *σκέψομαι, ἐσκεμμαι, a. ἐσκεψάμην, specio, to look intently, observe closely, view, see, discern, examine, spy, reconnoitre, explore, ascertain: to look out or for, look out for, keep a lookout, watch, provide: to look or see to, consider, regard: A., CP., πρὸς: i. 9. 22: ii. 4. 24: iii. 1. 13; 2. 20: v. 1. 9; 7. 32. Der. SKEPTIC, MICRO-SCOPE. † σκενάζω, ὤσω, to prepare, dress up, equip, vi. 1. 12.*

† **σκενή**, ἡς, *equipment, attire, dress*, iv. 7. 27.

σκεῦος, εὐς, τό, *an article of furniture, equipment, or baggage, utensil: pl. baggage, luggage*, iii. 1. 30; 2. 28.

† **σκευοφόρος**, ἥσω, *to carry baggage, be a porter*, iii. 2. 28; 3. 19.

† **σκευο-φόρος**, ον, (φέρω) *carrying baggage: subst. -ος a baggage-carrier, porter: -ον, sc. κτήνος, a common beast of burden: τὰ σκευφόρα the baggage-animals, baggage-train, baggage: i. 3. 7; 10. 3, 5, 17: iii. 2. 28, 36; 3. 19.*

† **σκηνάω**, ἥσω, = *σκηπέω*, v. 3. 9! vii. 4. 12!

† **σκηνέω**, ἥσω, & **σκηνώ**, ὤσω, *ἐσκήνωκα, to pitch or to occupy a tent (the former sense belonging rather to σκηπέω, and the latter rather to σκηπέω), encamp or be encamped, quarter or be quartered, lodge, ἐν, κατά, &c., i. 4. 9: ii. 4. 14: iv. 4. 14; 5. 23, 33; 7. 27.*

σκηνή, ἡς, *a tent: αὶ σ. the tents, camp: i. 2. 17s; 4. 3. Der. SCENE.*

† **σκηνώ**, ὤσω, see *σκηπέω*, iv. 5. 23.

† **σκήνωμα**, ατος, τό, *a tent: pl. tents, quarters, encampment*, ii. 2. 17.

† **σκηπτός**, οὐ, ὁ, *a thunderbolt*, iii. 1. 11.

† **σκηπτοῦχος**, οὐ, ὁ, (σκήπτρον *a staff, sceptre, ἔχω*) *a sceptre-bearer, wand-bearer, usher, a Persian household-officer, comm. a eunuch*, i. 6. 11.

[**σκήπτω**, ἥψω, *to lean, fall, dart.*]

Σκυλλοῦς, οἶντος, ὁ, (σκίλλα *SQUILL*), *Sci'llus*, once a city of Triphylian Elis, near Olympia. It joined Pisa, B.C. 572, in warring with the Eleans, but the latter conquered and destroyed both cities. Long after, the Spartans took

the territory of Scillus under their control, and here gave Xenophon a delightful rural residence under their protection, about 393 B. C. This continued till the Eleans regained possession, after the battle of Leuctra (B. C. 371); and during this quiet period, the works of Xenophon were doubtless for the most part written or revised. He spent his time, says Laërtius, in hunting, entertaining his friends, and writing histories. The visit of Megabyzus to Olympia, prob. in the year 392 B. C., gave him a new object of interest. Pausanias, more than 500 years after, found the temple of Diana still at Scillus, and upon a tomb near it, a marble statue, which the inhabitants said was Xenophon's. v. 3. 7: see *Ξερόφων*. || In the vale of Rasa.

σκιμ-πους, ποδος, ὁ, (*σκιμπω* = *σκηπτω*) a low couch, a litter, vi. 1. 4! *σκληρός*, ὁ, ὄν, (*σκέλλω* to dry) hard, rough, iv. 8. 26. Der. SCLEROTIC.

σκληρῶς in hardship, with difficulty, iii. 2. 26: v. 1. ἀκλήρουν.

σκόλοψ, στος, ὁ, a stake, pale, palisade, v. 2. 5.

σκοπέω in pr. & ipf., see *σκέπτομαι*. *σκοπός*, οὗ, ὁ, (*σκέπτομαι*) a scout, spy, sentinel, ii. 2. 15: vi. 3. 11. Der. SCOPE.

σκόροδον, ον, garlic, pl. vii. 1. 37. *†σκοταίος*, α, ὁ, or, in the dark, before morning or after nightfall, ii. 2. 17: iv. 1. 5, 10.

σκότος, εος, τό, darkness, the dark: ἐστὶ ἢ γίγνεται σκότος it is or becomes dark: ii. 2. 7; 5. 7, 9: iv. 5. 17.

Σκύθης, ον, a Scythian, one of the nomadic barbarians who occupied the most northern known parts of eastern Europe and western Asia. From their kill as bowmen, their name was applied by the Greeks to a kind of archers armed and trained in Scythian fashion: *Σκύθαι τοξῆται*, or *Σκυθο-τοξῆται*, Scythian archers. iii. 4. 15 (as adj.): om. by some.

Σκυθῖνοι, ὧν, οἱ, the Scythini, or -inians, a mountain tribe, not far from the southeast shore of the Euxine, perhaps of Scythian origin, iv. 7. 18; 8. 1: v. 1. *Σκυθηνοί*, *Σκυθῖνοι*.

†Σκυθο-τοξότης, ον, a Scythian archer, iii. 4. 15! See *Σκύθης*.

σκέλευν, εὔσω, (*σκόλον* spoil) to despoil, strip off the arms of an enemy, A., vi. 1. 6.

σκέταλον, ον, (*ξέω*? see *ξέω*) a staff, club, cudgel, mace, vii. 4. 15.

σκέτρινος, η, ὄν, (*σκούρος* a hide) made of leather, leathern, v. 4. 13.

σμήγος, εος, τό, a bee-hive, a swarm of bees, iv. 8. 20.

Σμικρῆς, ητος, *Smicres*, an Arcadian commander, vi. 3. 4 s.

Σόλοι, ὧν, οἱ, *Soli*, an important maritime city of Cilicia, built by Argives and Rhodians; who at length spoke such bad Greek, from mingling with the native Cilicians, as to give rise to the term *solecism* (*σολοικισμός*). It was the birthplace of the Stoic Chrysippus and the poet Aratus; and was later named *Πομπηϊόπολις* from Pompey the Great, who here settled a colony of reformed pirates. i. 2. 24. || *Eski-Shehr* (i. e. old city) near Mezzetli.

σός, σῆ, σῶν, (σύ) thy, your: *φίλια τῇ σῇ* love to you, 538 d: *τὰ σά* your affairs or interests: vii. 7. 29, 44.

Σόσα, ὧν, τὰ, (Pers. *susan*, *lily*) *Sāsa* (Shushan, Neh. 1. 1) chief city of the province of Susiana (Elam, Dan. 8. 2), and one of the capitals of the Persian Empire, comm. occupied by the king, from its genial climate, in the winter or spring, ii. 4. 25: iii. 5. 15. || Extensive ruins at Sūa, where the remains of the great palace of Darius I. have been lately disinterred.

†Σοφ-άλνερος, ον, *Sophænetus*, from Stymphālus in Arcadia, one of the oldest of the Cyrean generals. As his name does not appear after the Cyreans reached the Bosphorus, it is probable that he took this opportunity of leaving the army, perhaps displeased with his fine or thinking his age too little respected, and that Phryniscus was appointed in his place. He may have written a history of the expedition to justify himself, since we find a Sophænetus mentioned as the author of such a history. i. 1. 11: v. 8. 1.

†σοφία, ας, wisdom, skill, i. 2. 8. Der. *SOPHIA*, *PHILO-SOPHY*.

σοφός, ῆ, ὢν, wise, intelligent, clever, gifted, accomplished, i. 10. 2.

†σπανίλα, ἰσω ὦν, to lack, want, be in want of, O., ii. 2. 12: vii. 7. 42.

†σπάνιος, α, ὁ, or, scarce, scanty, i. 9. 27.

σπάνις, εως, ἡ, *scarcity, scantiness*, *ισπανί, G.*, vi. 4. 8 : vii. 2. 15.

Σπάρτη, ἡς, *Sparta* (on the west bank of the Eurótas, now the Iri), also called *Λακεδαιμῶν*, the capital of Laconia, and that city of Greece in which its military spirit and prowess, and the subordination of the individual to the state culminated. It was the especial residence of the Dorian conquerors of Laconia, a great military and land-holding aristocracy (οἱ δῆμοι *the peers*, iv. 6. 14), owning estates throughout the province, which were chiefly cultivated by the conquered people reduced to a state of serfdom under the name of Helots. Still a third class, the Perioeci (περιοικοί, *dwelling around* the capital in rural villages), were personally free, but without political power, neither serfs nor citizens. The trade and mechanic arts of the country were chiefly in the hands of these. The Spartan citizens were so few in comparison with their slaves and subjects, that they could hope to maintain their ascendancy only by a thorough system of military and political training. Hence they submitted to the rigid and peculiar laws of Lycurgus, observed great simplicity in their personal habits, subordinated domestic to public life, accounted luxury, ease, and self-indulgence as crimes, disdained the protection of walls, and lived at Sparta as in a camp. At the head of the state were two kings and five ephors. In the government of their subject states, the Spartans were commonly disliked; because they here applied to so great an extent the arbitrary, selfish, unconciliatory, and inhuman principles, and the haughtiness of manner, which were observed at home in the government of their helots; sometimes combining with these a self-indulgence and deceit which at home they would not dare to practise, and covetousness, even to the taking of bribes. At the time of the Cyrean expedition, the Spartans, having so recently conquered their great rival, Athens, were the undisputed masters of the Greek world, and exercised their power arrogantly, wantonly, and cruelly. ii. 6. 4. || New

Sparta (near Mistra), lately built to cherish the memory of ancient greatness.

ἸΣπαρτιάτης, ου, *a Spartan*, a man belonging by birth to the class of Spartan citizens, iv. 8. 25 : vi. 6. 30.

σπάρτον, ου, (σπείρα *a twisted cord*) *a cord, rope*, iv. 7. 15.

σπᾶν, ὄσω, ἔσπακα, πλ. *p. ἔσπασμαι, to draw* : *M. to draw one's own*, *A.*; ἔσπασμένοι τὰ ξίφη *with drawn swords* : i. 8. 29 : vii. 4. 16. Der. SPASM.

σπείρω,* σπερῶ, ἔσπαρκα *l.*, spargo, *to scatter seed, sow*, vi. 1. 8. Der. SPERM.

σπένδω,* στείλω, ἔσπεικα *l.*, *a. ἔσπεισα, libo, to make or offer a libation, to pour*, iv. 3. 13s : — *M. to make or agree to a treaty, peace, or truce* (since in this mutual libations were common), *D.*, *πρὸς, ἐνί*, i. 9. 7s : iii. 5. 16 : iv. 4. 6.

σπεύδω, σπεύσω, ἔσπευκα *l.*, *to hasten, make haste, press on, be in haste, be eager*, *l.*, i. 3. 14 ; 5. 9 : iv. 8. 14.

Σπιθριδάτης, ου, a general of the Bithynian satrap, Pharnabazus. He afterwards took offence, and left his service for that of Agesilaüs, but left the latter again from a new offence. vi. 5. 7.

στολᾶς or στολᾶς, ἄδος, ἡ, (στέλλω) *a leathern waistcoat, worn under or instead of the metallic θώραξ*, iii. 3. 20 : iv. 1. 18. The form στολᾶς appears to be Dor., 168. 2 : see λοχαγός.

σπονδή, ἡς, (σπένδω *q. v.*) *a libation, drink-offering* : pl. libations, hence comm., *a treaty, truce, or armistice, peace*, i. 9. 8 : ii. 3. 4s : iv. 3. 14.

†σπουδάζω, ὁσμαι, ἔσπούδακα, *to be busy, zealous, or in earnest, to work zealously or hard*, ii. 3. 12.

†σπουδαῖο-λόγιον, ἡσω, (σπουδαῖος *earnest, λόγος*) *A. & M. to engage in earnest conversation, converse seriously*, i. 9. 28.

σπουδή, ἡς, (σπεύδω) *haste, speed, expedition, earnestness*, i. 8. 4 : iv. 1. 17.

†στάδιον, ου, pl. οἱ στάδιοι & τὰ στάδια, *a stadium, stade, nearly a furlong* : the [stopping-place] length of the footrace-course, which at Olympia (the comm. standard) was = 800 Greek, or 606½ Eng. feet : hence, the common or short foot-race itself, as in σ. ἀγωνίζεσθαι *to contend in the short race or course* : i. 4. 1, 4 ; 8. 17 : iv. 8. 27.

†σταθμός, οὐ, δ, statio, a STATION or *stopping-place*, esp. at night; hence, a day's journey or march (averaging in the Anab., acc. to vii. 8. 26, about 5½ parasangs, or 160 stadia), a *stage*; i. 2. 5 s; 7. 14; 8. 1; 10. 1: ii. 2. 6.

στατήν, στάς, see ἰστήν, v. 2. 16.
†στασιάζω, ὥσω, ἐστασίακα, to form a party or *excite faction* against, be *factious* or *contentious*, be at *variance* or *divided into parties*, contend or quarrel, D., πρὸς, ii. 5. 28: vi. 1. 29, 32: vii. 1. 39; 2. 2.

†στάσις, εὐς, ἡ, [the standing up against] *faction*, *dissension*, vi. 1. 29. Der. APO-STASY.

†στασιότης, οὐ, an *opposer*, vi. 6. 6?
†σταυρός, οὐ, δ, a *stake*, *pale*, or *palisade*, usu. crossing others, v. 2. 21: vii. 4. 14, 17.

[†σταυρῶ, ὥσω, to palisade.]
†σταυρώμα, ατος, τό, a *paling*, *line of palisades*, v. 2. 15, 19, 27. [28.]

†στάρις, στίετος, τό, *tallow*, *fat*, v. 4.
†στήγασμα, ατος, τό, (στέγῳ to cover) a *covering*, *tent-cover*, i. 5. 10!

στήγη, ης, (στέγω tego, to cover, shelter) a *roof*, *shelter* under a roof, *cover*, *covered house*, *cottage*, iv. 4. 14.
†στεγνός, ἡ, ὢν, (στέγω) *covered*, *roofed*, vii. 4. 12.

στείβω (v. l. στίβω), ψωλ., (cf. stipō) to *tread*, *beat*, or *press down*, as a road, *mattress*, &c.; hence, to *frequent* a road; A.; i. 9. 13.

στέλλω, *ελῶ, ἐσταλκα, pf. p. ἐσταλμαι, to *equip*, *accoutre*, *fit out*, *despatch*, send, A. ἐπὶ: M. to [send one's self] *set forth*, *proceed*, *journey*, *go*, ἐπὶ, κατὰ: iii. 2. 7: v. 6. 5. Der. APO-STLE.

στενός, ἡ, ὢν, c. ὥτερος or ὅτερος, 257 b, *narrow*, *strait*: ἐν τῷ στενῷ or τοῖς στενοῖς in *angustia*, in the *narrow* or *drift*, in the *narrow space*, *road*, or *pass*: i. 4. 4: iii. 4. 19, 22: iv. 1. 14; 4. 18. Der. STENO-GRAPHY.

†στενο-χωρία, ας, (χώρος) a *narrow place*, *spot*, *road*, or *pass*, i. 5. 7.

στέργω, *στέρξω, 2 pf. Ion. ἐστέργα, to *love* (in the higher sense), *regard with affection*, A., ii. 6. 23. Cf. φιλέω.

στερῆς & στερέσκω, *στερήσω, ἐστέρηκα, to *deprive*, A. o., ii. 5. 10: — P. & M. στέρομαι (v. l. στερέομαι), *στερήσομαι*, ἐστέρημαι, a. ἐστερήθη, to be *deprived of*, *lose*, *want*, G., i. 4. 8; 9. 13: ii. 1. 12: 5. 28.

στέρνον, οὐ, (στερεός or στερεός firm, whence STEREO-TYPE) the *breast*, i. e. 26: vii. 4. 4. Der. STERNUM.

στερῆς (στερεός firm) *firmly*, *steadfastly*, *resolutely*, iii. 1. 22.

στέφανος, οὐ, ὁ, (στέφω to encircle) a *crown*, *garland*, *wreath*, common among the Greeks as a prize of victory, as a mark of honor, and as a *festal* or *sacred ornament*, i. 7. 7: iv. 5. 33: vi. 4. 9. Der. STEPHEN.

†στεφάνω, ὥσω, ἐστεφάνωκα, pf. p. ἐστεφάνωμαι, to *crown*, A.: M. to *crown one's self*: iv. 3. 17; 5. 33: vii. 1. 40.

†στήλη, ης, a *pillar*, *post*, v. 3. 12: vii. 5. 13.

στίβαι, στήσας, see ἰστήν, i. 2. 15.

†στιβός, ἄδος, ἡ, a *bed of straw* or *leaves*, a *mat*, *mattress*, vi. 1. 4!

†στίβος, οὐ, ὁ, a *trodden* or *beaten way* or *path*, a *track* (made by many *ἔχη*, or single footsteps), i. 6. 1.

στίβω v. l. for στείβω, i. 9. 13.

στίξω, ἔξω, pf. p. ἐστίγμαι, (cf. Lat. in-stigo, Germ. stechen, Eng. *stick*, sting) to *prick*, *tattoo*, A. AE., v. 4. 32. Der. STIGMA.

στίφος, εος, τό, (στείβω) a *throng*, *mass*, *dense* or *compact body*, of men, i. 8. 13, 26: vi. 5. 26.

σκληγίς, ἴδος, ἡ, a *strigil*, *fleshcomb*, *scraper*, such as were used by bathers to cleanse the skin; or, as some think, an *ornamental comb* for the head, such as even men wore on some sacred occasions; i. 2. 10.

στολάς, see σπολάς, iii. 3. 20!

στολή, ης, (στέλλω) an *equipment*, *dress*, *garment*, *robe*, i. 2. 27: iv. 5. 33; 7. 13: vi. 1. 2. Der. STOLE.

στόλος, οὐ, ὁ, (στέλλω) an *equipment*, *preparation*; an *armament*, *armed force*, *army*; an *expedition*, *march*, *journey*, *voyage*; i. 2. 5; 3. 16: ii. 2. 10, 12: iii. 1. 9 s; 2. 11; 3. 2.

στόμα, ατος, τό, the *mouth* of a person, *river*, *sea*, *pit*, &c.; the *outlet* or *entrance*: of an army, the *front* or *vanguard*; iii. 4. 42 s: iv. 5. 25, 27: vi. 2. 1; 4. 1. Der. STOMACH.

†στρατεία, ας, a *campaign*, *expedition*, iii. 1. 9: v. 4. 18.

†στράτευμα, ατος, τό, a *body led to war*, an *army*, *host*; a *military force* (whether larger or smaller, an entire army or a division of it), for which στρατεύμα is the most general term.

Of *στράτευμα*, *στρατιά*, and *στρατός*, the first is far the most used in the Anab., and the last but once. i. 1. 7 s; 2. 1, 14, 25; 5. 11 s; 7. 1 s: v. 6. 17.

†*στρατεύω*, εὔω, *ἐστράτευκα*, to lead to war, make war, engage in war, make an expedition, march, ch. of leaders or commanders, *ἐπλ*, *εἰς*, ii. 1. 14; 3. 20; 4. 3; 6. 29:—*M.* (oftener, and of both leaders and followers) to take the field, make or engage in war, make an expedition or take part in one, march, serve in arms or as a soldier, *ἐπλ*, *εἰς*, *σύν*, &c., i. 1. 11; 2. 2 s; 9. 14: ii. 1. 1: iii. 1. 10: v. 4. 34.

†*στρατηγία*, ἥω, to be general or commander: to lead, command, direct, or manage, as general; to take command: G. A. E.: *στρατηγεῖν διεπράξατο* he obtained command of: *στρατηγεῖν στρατηγίαν* to undertake a command: τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγήσαι that your first act in taking command of us should be this: i. 3. 15; 4. 3: ii. 2. 13; 6. 28: iii. 2. 27: vii. 6. 40. Der. STRATAGEM.

†*στρατηγία*, as, generalship, military command: mode of leading an army, plan of operations or management of affairs in war; i. 3. 15: ii. 2. 13: v. 6. 25: vii. 1. 41. Der. STRATEGY.

†*στρατηγία*, δάω, (desiderative, 378 d) to desire or seek military command, vii. 1. 33.

†*στρατ-ηγός*, οὗ, ὁ, (ἄγω) a leader or commander of an army or of one of its larger divisions, a general: the commander of the troops of a Persian province (also termed *κράνος*), according to the theory of the empire a different person from the satrap for the sake of mutual restraint, but in practice often the same; G. In mercenary service, the pay of a general appears to have usu. been four times that of a private. i. 1. 2; 2. 15: vii. 6. 7.

†*στρατιά*, ἄς, an army, host, comm. of an entire army, or of its mass in distinction fr. the officers or fr. an excepted part (hence ἡ *στρατιά* = πᾶν τὸ *στράτευμα*, vi. 6. 2, 27); also used as a collective, = *στρατιῶται* soldiers; i. 2. 12, 27; 3. 20; 4. 5: iii. 2. 13: v. 2. 30: vi. 3. 19; 6. 26: see *στράτευμα*.

†*στρατιώτης*, οὗ, a soldier, esp. a private or common soldier, i. 1. 9; 2. 17; 3. 7 s, 21: iii. 2. 2: vii. 2. 36.

†*Στρατο-κλῆς*, εἶναι, *Stratocles*, from Crete, the commander of a serviceable body of archers, iv. 2. 23.

†*στρατο-πέδω*, εὔω, *ἐστρατοπέδευκα*, to make a camp: comm. *M.* to encamp, be encamped; pf. to lie in camp; *ἀνδ*, *ἐν*, *εἰς*, *παρὰ*, &c.: i. 3. 7: ii. 2. 15; 4. 1, 10: vi. 4. 7: vii. 6. 24.

†*στρατό-πεδον*, οὗ, (*πέδον* ground) the ground occupied by an encamped army, a camp, encampment; by meton. for the army encamped; i. 10. 1, 5: iv. 8. 23: vi. 4. 27: so pl. vii. 3. 34.

στρατός, οὗ, ὁ, (akin to *στρώνιμι* sterno, STREW? cf. *strātus*) a body of men encamped, hence, an army, host, = *στρατιά* q. v., i. 5. 7: see *στράτευμα*.

στραφαί, see *στρέφω*, i. 10. 6.

†*στρεπτός*, ἡ, ὡ, twisted, wreathed: subst. *στρεπτός*, sc. κύκλος, torquis, a wreath, necklace, collar, chain, i. 2. 27; 5. 8; 8. 29.

στρέφω,* ἔψω, *ἐστρέφα* l., pf. *ἔστραμμαι*, 2 a. *ἔστρέφην*, (*τρέπω*) to turn, twist, wreath, braid, plait, A., iv. 7. 15:—A. intrans. & *M.*, w. 2 a. *p.*, of soldiers, to turn, wheel, face about, *πρός*, i. 10. 6? iii. 5. 1: iv. 3. 26, 32. Der. STROPHE, CATA-STROPHE.

στρουθός, οὗ, ὁ ἡ, a field-bird, esp. sparrow; an ostrich (fully σ. ὁ μέγας the great bird), i. 5. 2, 3.

στρωματό-δεσμος or -ον, οὗ, ὁ or τό, (*στῶμα* bed) a bed-sack, in which the bed-clothes were carried or kept, v. 4. 13.

στυγνός, ἡ, ὡ, (*στυγέω* to hate) hateful, repulsive, gloomy, stern: τὸ *στυγνόν* the gloom or sternness: ii. 6. 9, 11.

Στυμφάλιος, οὗ, ὁ, a *Stymphalian*, a man of *Stymphālus*, a city near a lake of the same name in northeastern Arcadia. It was one of the fabled labors of Hercules to destroy the monstrous birds which haunted this lake. i. 1. 11. || Ruins in the vale of Zaraká.

σύ* (*σοῦ*, *σολ*, *σέ*, encl.), pl. ὑμεῖς, tu (*tui*, *tibi*, *te*), vos, *THOU*, *YOU*, i. 3. 3 s; 6. 6 s: ii. 1. 16 s: vii. 7. 30 s.

συγ- or *ξυγ-*, the form which σύ takes in compos. before a palatal, 150.

†*συγγένεια*, as, relationship, kin, vii. 3. 39.

συγ-γενής, ἐς, (*γένος*) joined by birth, of the same race, related, akin: pl. *συγγενεῖς* subst., relatives, relations, kinsmen, kinsfolk: i. 6. 10: vii. 2. 31.

συν-αγείρω, pf. ἀγήμεκα l., a. ἡγεῖρα, to assemble together, collect, A. D., i. 5. 9.

συν-άγω, * ἄγω, ἤγα, 2 a. ἡγαγον, to bring together, collect, assemble, convene; to bring together or join the edges of, close; A. ἐξ: i. 3. 2, 9; 5. 10: iii. 5. 14: iv. 4. 19: vi. 2. 8.

συν-αδικῶ, ἥσω, ἥδικηκα, to commit injustice with another, join in wrongdoing, be an accomplice in evil deeds, D., ii. 6. 27.

συν-αθροίζω, ὁσω, ἠθροικα, to gather together, collect, esp. troops, A., vii. 2. 8: — M. to flock together, vi. 5. 30.

συν-αἰθριάζω, ἄσω, (αἰθρία) to brighten together in the open air, iv. 4. 10?

συν-αινέω, * ἔσω, (αἰνέω to speak) to agree with, promise, concede, grant, A. D., vii. 7. 31.

συν-αἰρέω, * ἥσω, ἤρηκα, 2 a. εἶλον, to take together, comprehend: ὡς συνέλθοντι εἰπεῖν, sc. λόγῳ, to speak in comprehensive language, to say all in a word, iii. 1. 38: see ὡς f.

συν-ακολουθεῖω, ἥσω, ἠκολούθηκα, to go in company with, follow closely, accompany, D., ii. 5. 30, 35: vii. 7. 11.

συν-ακούω, * ὁσσομαι, ἀκήκοα, to hear mutually, G., v. 4. 31.

συν-ἄλγω, a. ἡλιστα, a. p. ἡλίσθην, to gather together, collect, A., vii. 3. 48.

συν-αλλάττω, * ἄζω, ἡλλαχα, 2 a. p. ἡλλάγχην, (ἀλλάττω to change, fr. ἄλλος) to change so as to bring together, reconcile: M., w. 2 a. p., to become reconciled, come to an agreement, make peace, πρὸς, i. 2. 1.

συν-ανα-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to go up with, D., i. 3. 18.

συν-ανα-κάμπτω, κάμψω, to bend up together, v. l. for συγ-κάμπτω, v. 8. 10.

συν-ανα-πράττω, ἄζω, πέπραχα, to join in exacting or requiring what is due, A. παρά, vii. 7. 14.

συν-αν-ίστημι, * στήσω, ἔστηκα, 2 a. ἔστην, to raise up with: M., w. pf. and 2 a. act., to rise or stand up with, vii. 3. 35.

συν-αντάω, ἥσω, ἤτηκα, (ἀντάω to meet, fr. ἀντί) to meet [and speak with], i. 8. 15: vii. 2. 5.

συν-ἀπ-αμῖ, * ipf. ἦεν, (εἶμι) to depart or return with, ii. 2. 1.

συν-απο-λαμβάνω, * λήψομαι, ἐληφα, to receive at the same time what is due, vii. 7. 40.

συν-άπτω, ἄψω, to fasten together; to join (battle), engage in, A. D., i. 5. 16.

συν-ἄρχω, ἄρξω, ἥρχα, to be associated in command with, D., vi. 1. 32.

σύν-δειπνος, ου, ὁ, (δείπνω) a table-companion, guest at table, ii. 5. 27.

συν-δια-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to cross with others, vii. 1. 4.

συν-δια-πράττω, ἄζω, πέπραχα, to accomplish with: M. to negotiate with, ὑπέρ, iv. 8. 24.

συν-δοκέω, -δέξω, to seem good in like manner, be likewise approved, D., vi. 5. 10.

συν-δραμοῦμαι, see συν-τρέχω.

σύν-δύο indecl., two together, two by two, vi. 3. 2.

συν-ε-: for augmented forms thus beginning, look under συν- before a palatal, συμ- bef. a labial, συλ-, συμ-, bef. λ, ρ, and συν-(σ) bef. σ, i 51, 166.

συν-γενέομαι, see συγ-γίγνομαι.

συν-ἱδραμον, see συν-τρέχω, v. 7. 4.

συν-εἶδον, -εἰδέναι, see συν-οράω.

συν-εὐλογεῖω, see συλ-λέγω, iv. 3. 7.

συν-εὐληθα, -εὐληγμαι, see συλ-λαμβάνω, iii. 1. 2, 35.

σύν-εμῃ, * ἔσομαι, (εἶμι) to be with, associate with, D.: οἱ σύνεστες associates or followers: ii. 6. 20, 23: vi. 6. 35.

σύν-εμῃ, * ἦεν, (εἶμι) to go or come together, come or advance for an encounter, P., i. 10. 10: iii. 5. 7?

συν-επόμεν, see συν-έπομαι, v. 2. 4.

συν-εσ-ίρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to enter together with, πρὸς . . εἰς . . σύν, iv. 5. 10.

συν-εσ-πίπτω, * πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall, rush, or plunge into together with others, εἰς . . σύν, v. 7. 25: vii. 1. 18.

συν-εκ-βαίνω, * βήσομαι, βέβηκα, to go forth together with, ἐπὶ, iv. 3. 22.

συν-εκ-βιβάζω, βιβάσω βιβῶ, to join in lifting out, assist in extricating, A., i. 5. 7.

συν-εκ-κόπτω, κόψω, κέκοφα, to join in cutting down, A., iv. 8. 8.

συν-εκ-πίνω, * πίομαι (ῖ), πέπωκα, 2 a. ἔπιον, to drink with another to the bottom of the cup, vii. 3. 32.

συν-εκ-πορίζω, ἴσω ἐώ, πεπόρικα, to aid in procuring or supplying, A. D., v. 8. 25: v. l. συνεξυπορέω, &c.

συν-ελαβον, see συλ-λαμβάνω, iii. 2. 4.

συν-ελέξα, -ελέγχην, see συλ-λέγω.

† **στράβουλος**, ου, ὁ, a counsellor, adviser, i. 6. 5.

συμ-μανώδην, * μαθήσομαι, μεμάθηκα, 2 a. ἑμαθόν, to become familiar with or accustomed to, iv. 5. 27.

† **συμμαχέω**, ἦσω, (σύμμαχος) to be or become an ally, form an alliance with, v. 4. 30.

† **συμμαχία**, ας, (σύμμαχος) an alliance, offensive and defensive, v. 4. 3, 8 : vii. 3. 35.

συμ-μάχομαι, * μαχέσομαι μαχοῦμαι, μεμάχημαι, to fight together, with, or by one's side, D., v. 4. 10 : vi. 1. 13.

† **σύμμαχος**, ος, fighting with, auxiliary, allied, in alliance with : τὰ σύμμαχα the aids, advantages, or resources, in war : σύμμαχος subst., an ally; auxiliary : D., G., ἐπί : i. 3. 6 : 7. 3 : ii. 4. 6s : 5. 11 : v. 4. 9.

συμ-μετέχω, * ἔχω, ἔσχηκα, 2 a. ἔσχον, to partake or have a share in with others, G., vii. 8. 17 : v. l. μετέχω.

συμ-μίγνυμι or **-θεω**, * μίξω, μέμμηαι, to mingle or unite with (trans. or intrans.), join, form a junction with, meet (as friends or enemies), join battle with, D. ἐν, εἰς, ii. 1. 2 : 3. 19 : iv. 6. 24 : vi. 3. 24 : vii. 8. 24.

συμ-παρά-σκευάζω, ἄσω, to co-operate by preparing, providing, or procuring, A., v. 1. 8, 10.

συμ-παρέχω, * ἔχω, ἔσχηκα, 2 a. ἔσχον, to join in giving, producing, or procuring, A. D., vii. 4. 19 : 6. 30.

σύμ-πας, ἅσα, ἅν, all together, the whole together, entire, in all : τὸ σύμπαν adv., altogether, throughout : i. 2. 9 : 5. 9 : iv. 3. 2 : vii. 8. 26.

συμ-πεδάω, ἦσω, (πέδη) to fetter, confine, iv. 4. 11 : v. l. συμ-ποδίζω.

συμ-πέμπω, * πέμπω, πέπομφα, to send or despatch with another, A. D., i. 2. 20 : iii. 4. 42s : v. 5. 15 : 6. 7, 21.

συμ-περι-τυγχάνω, * τεύξομαι, τεύχηκα, to [fall in with round about] succeed in surrounding, D., vii. 8. 22?

συμ-πίπτω, * πεσοῖμαι, πέπτωκα, 2 a. ἔπεσον, to fall together, fall in, collapse : to meet in close conflict, grapple or close with : i. 9. 6 : iv. 8. 11? v. 2. 24. Der. ΣΥΜΠΤΩΝ.

σύμ-πλεως, ὢν, (πλέω * full) [filled together] quite or very full of, filled with, abounding in, G., i. 2 : 22 : v. l. ἐμπλέω.

συμ-ποδίζω, ἴσω ᾧ, (πούς) to tie the

feet together; confine, encumber, impede, A., iv. 4. 11 : v. l. συμ-πεδάω.

συμ-πολέμω, ἦσω, πεπολέμηκα, to war or make war with as an ally, assist in war, D. ἐπὶ, πρὸς, i. 4. 2.

συμ-πορεύομαι, εὔσομαι, πεπορεύμαι, to proceed or march with, take part in an expedition, i. 3. 5 : 4. 9.

συμ-ποσι-αρχος, ου, ὁ, (ἄρχω, συμ-πίσιον banquet, fr. πίνω) rex convivi, the president of a banquet, a symposiarch; an office for which Spartans were more rarely selected, from their lack of social vivacity : vi. 1. 30.

συμ-πράττω, ἄξω, πέπραχα, to co-operate with, assist, aid : to assist in effecting or obtaining : to join in arranging, agree : D. A.E. περί, ὥστε : i. 1. 8 : v. 4. 9 : 5. 23 : vii. 4. 13 : 8. 23.

συμ-πρέσβεις, εων, οί, (πρέσβυς*) fellow-ambassadors, colleagues in an embassy, v. 5. 24.

συμ-προ-θυμέομαι, ἦσομαι, ἰπφ. προθυμούμην, to join in urging, add one's influence or efforts, i. (A.), A.E., ὅπως, iii. 1. 9 : vii. 1. 5 : 2. 24.

συμ-προ-νομέω, ἦσω, (νέμω) to forage together, v. 1. 7 : v. l. σύν προνομῶ.

συμ-φέρει, * ὀλώ, ἐνέροχα, a. ἤνεγκα or -ον, pl. p. ἐνήνεγμαi, to bring together, gather, collect, contribute : to contribute good, be advantageous, beneficial, suitable, or suited, sometimes impers. : to bear or share with : A. D., ἐπὶ, πρὸς, ii. 2. 2 : iii. 2. 27 : 4. 31 : vi. 4. 9 : vii. 3. 37 : 6. 20 : 8. 4.

σύμ-φημι, * φήσω, to [say with another] assent to, acknowledge, A., v. 8. 8 : vii. 2. 26.

σύμφορος, ον, (συμ-φέρω) advantageous, beneficial, useful, D., vii. 7. 21?

σύν * prep., old Att. **ἔν** 170, cum, with, together with, at the same time with, in company or connection with, with the help or favor of, under the command of : w. DAT. of person (companion, helper, counsellor, commander, military force, &c.), instrument, dress, circumstance, feeling, means, manner, &c., i. 1. 11 : 2. 15 : 3. 5s : 8. 4 : ii. 1. 12 : iii. 1. 23 : 3. 1s, 14. In compos. (συγ- before a palatal, συμ- bef. a labial, συλ- bef. λ, συρ- bef. ρ, συ- or συσ- bef. σ, 150, 166), con-, with, at the same time, together, altogether, sometimes strengthening such an idea already in the simple verb.

of soldiers, to draw themselves up, array themselves, form in military order (intrans.), ἐξ, ὡς εἰς: i. 3. 14; 8. 14; 10. 5, 8; iv. 4. 1: vi. 3. 21: vii. 1. 35 (= v. l. συντίθεμαι). Der. SYNTAX.

συντίθημι, * θίγω, τέθεικα, 2 a. m. τίθειν (θεῖναι or θέλναι, θέσθαι, &c.), to put together: M. to put together mutually, arrange or agree with any one, agree upon, make an agreement or compact, A., D. 1. (A.), i. 9. 7: ii. 5. 8: iv. 2. 18: vii. 1. 35? Der. SYNTHETIC.

σύν-τομος, σ, α., (τέμνω) con-cisus, cut so as to come closer together, concise, short, ii. 6. 22.

συν-τράπεζος, σ, = ὁμο-τράπεζος q. v., i. 9. 31.

συν-τρέχειν, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run together, v. 7. 4.

συν-τρίβω, ἴβω, τέρψα, (τρίβω to rub) to rub or crush together: συν-τριμμένοι σκέλη καὶ πτερυγία with legs and ribs crushed or broken, iv. 7. 4.

συν-τυγχάνω, * τεύχομαι, τετύχηκα, to happen or fall in with, happen upon, meet with, find, D., i. 10. 8: vii. 8. 22?

συν-ὠφελῶ, ῥωω, ὠφέληκα, to join in benefiting, A.E. εἰς: σ. οὐδέν to contribute no benefit or service, iii. 2. 27.

Συρακούσιος, or Συρακοῦσιος, ου, δ, a Syracusan, a man of Syracuse (Συρακούσαι), the greatest city of Sicily, founded upon the east coast by a Corinthian colony, B. C. 734, and having two excellent harbors. It was the birthplace of Theocritus and Archimedes, and was famed for two sieges, in one of which it repelled the Athenians (B. C. 413), but in the other, after long, brave, and ingenious resistance, was taken by the Romans under Marcellus (B. C. 212). i. 2. 9; 10. 14. || Siracusa.

† Συρία, αι, Syria (Aram, Numb. 23. 7), a great country in Asia, of remarkable interest in both sacred and profane history, lying east of the Mediterranean and north of Arabia, and in its early extent reaching even to the Tigris (later bounded by the Euphrates). It was chiefly inhabited by the Semitic race. i. 4. 4: vii. 8. 25.

† Σύριος, α, σ, Syrian, i. 4. 5.

Σύριος, ου, δ, a Syrian, i. 4. 9.

συν-ῥέω, * ῥεύσομαι & ῥήσομαι, ἔρρυνκα, 2 a. α. or p. ἔρρυν, (σύν) to flow, run, or flock together, εἰς, iv. 2. 19: v. 2. 3.

σός, εὔς, or σός, ὕς, δ, ῥ. 139. 141. sus, a SWINE, hog, boar, sow, v. 2. 3; 3. 10 s; 7. 24.

συν-σ- or συ-σ-, the form which, in compos., the prep. σύν takes with σ followed by a consonant, 166.

συν-συσάξω, ἄσω, to collect baggage: — M. to collect one's own baggage, pack up, make ready for a start, A.; sometimes pf. or aor. pt., all packed up, ready for a start; i. 3. 14: ii. 1. 2; 2. 4; 3. 29; iii. 4. 36; 5. 18: vii. 1. 11.

σύν-σκηνος, ου, δ, (σκηπή) con-tubernalis, a tent-companion, tentmate, comrade, v. 7. 15; 8. 5 a.

συν-στέλλω, ἄσω, ἐστέλλω, to draw together, sew together, A., i. 5. 10.

συν-σπείρω, ἄσω, πφ. p. ἐσπείρωμαι, (σπείρα a coil, SPIRE) to coil together, draw up in close order: συνεσπειρώμενος in close array, i. 8. 21.

συν-σπουδάζω, ἄσσομαι, ἐσπυδάζω, to join in earnest effort, ii. 3. 11.

συν-στές, see συν-ίστημι, v. 7. 16.

συν-στρατεύω, εἰσω, ἐστράτευκα, to join in making war: — M. to take the field, march, campaign, carry on war, or serve as soldiers WITH; to join an expedition, take part in a campaign; D., ἐν, ἐπὶ, σύν: i. 4. 3: v. 6. 24: vii. 3. 14.

συν-στράτηγος, ου, or -στρατηγός, ου, δ, a fellow-general, colleague in command, ii. 6. 29: v. l. στρατηγός.

συν-στρατιώτης, ου, δ, a fellow-soldier, comrade in war, i. 2. 26.

συν-στρατοπεδεύομαι, εἰσομαι, ἐστρατοπεδεύομαι, to encamp together, σύν, ii. 4. 9.

συν-στρέφω, * ἔψω, ἐστρόφα 1., 2 a. p. ἐστρέφω, to turn together: M., w. 2 a. p., to turn to each other, rally, i. 10. 6: v. l. στρέφω.

συχνός, ῥ, ὡ, (συν-εχής continuous) fr. ἔχω) considerable in quantity, length, number, &c., like πολός, but less strong; much, long: pl. many, not a few, quite a number of, quite numerous: συχρόν, sc. χωρίον, at quite a distance, at considerable distances or intervals: i. 8. 8, 10: v. 4. 16.

† σφάγιζω, ἄσω, A. & oftener M., to slay a victim, to sacrifice, offer sacrifice, D., εἰς, iv. 3. 18; 5. 4: vi. 4. 25.

† σφάγιον, ου, an animal sacrificed, victim: τὰ σφάγια the omens or indications from victims (esp. fr. their motions, while τὰ λερά refers rather to

the omens fr. the entrails), *the appearance of the victims*, i. 8. 15: iv. 3. 19: vi. 5. 8, 21.

σφάζω, & later Att. **σφάττω**, * **έζω**, to *cut* the *throat*, esp. in sacrifice; hence, in general, to *kill, slay, slaughter*; A. **ές**: ii. 2. 9: iv. 5. 16; 7. 16.

σφαίρο-εὐθές, **ές**, (**σφαίρα** *ball*, SPHERE, **είδος**) *ball-shaped, having a ball, a. of material*! v. 4. 12.

σφάλλας, * **αλῶ**, **έσφαλα** l., 2 a. p. **έσφαλλω**, (cf. **fallō**, Eng. *fall, fail*) to *trip up, throw down*: P. & M. to *be thrown down, fall, fail, meet with a reverse or mishap*, A.E., vii. 7. 42.

σφάττω, see **σφάζω**, iv. 7. 16.

σφέας, **σφών**, **σφίσι** (encl.), **σφάς**, *they, themselves*, comm. reflex., pl. to **σὺ** q. v., i. 7. 8; 8. 2: iii. 5. 16: iv. 3. 23: v. 4. 33: 7. 18: vii. 2. 16; 5. 9.

σφενδονάω, **ήσω**, to *sling, use or discharge the sling, throw or hurl with a sling*, D. of missile, iii. 3. 7, 15 a.

σφενδόνη, **ής**, *funda, a sling*; by meton., *the missile of a sling (stone, leaden ball, &c.)*: iii. 3. 16, 18; 4. 4.

σφενδονήτης, **ου**, *funditor, a slinger*, iii. 3. 6 s, 16, 20; 4. 2, 26.

σφίσιν(ν) encl., see **σφεῖς**, i. 7. 8.

σφοδρός, **ά**, **όν**, *vehement, exceeding, extreme, severe, pressing*, i. 10. 18: — **σφόδρα** (neut. pl. w. accent changed) adv., *vehemently, exceedingly, extremely, greatly, very much, very, implicitly, closely*, ii. 3. 16; 4. 18; 6. 11.

σχέδια, **ας**, a temporary structure, esp. a *raft or float*, i. 5. 10: ii. 4. 28. **σχεδόν** adv., of distance, time, number, or degree, *close at hand, nearly, almost, about, mostly*, i. 8. 25; 10. 15: iii. 2. 1: iv. 7. 6; 8. 15.

σχέιν, **σχήσω**, see **έχω**, iii. 5. 11.

σχέτιλος, **α**, **ον**, holding out, *ungrating, cruel, outrageous*, vii. 6. 30.

σχήμα, **ατος**, **τά**, *habitus, form, shape, figure*, i. 10. 10. Der. SCHEME.

σχίζω, **ίσω**, pf. p. **έσχισμαι**, a. p. **έσχισθην**, *scindo, to split, cleave, divide*, A., i. 5. 12: vi. 3. 1. Der. SCHISM.

σχολάζω, **δω**, **έσχόλακα**, to *be at leisure*, ii. 3. 2. Der. SCHOLASTIC.

σχολαίως, **α**, **ον**, *leisurely, slow*, iv. 1. 13.

σχολαίως, **α**, **ον**, *leisurely, slowly, tardily, leisurely*, i. 5. 8 s.

σχολή, **ής**, (**σχ-** in **έχω**) *leisure, spare time*, i.: **σχολῇ** at leisure, s'or-

ly: i. 6. 9: iii. 4. 27: iv. 1. 16: vi. 1. 9. Der. SCHOOL, SCHOLAR.

σῶ or **σώω**, see **σῶς**, ii. 2. 21.

ῥάσω, * **ώσω**, **σέσωκα**, pf. p. **σέσωμαι** or **σέσωμαι**, a. p. **έσώθην**, to *save, rescue, preserve, keep safe, conduct safely*, A., i. 10. 3: iii. 2. 4, 10, 39: — P. & M. to *be saved, rescued, preserved, &c.*; to *save one's self, escape, arrive or return safely*; pf. to *have been saved, to be safe*; **ές**, **έτι**, &c.; ii. 1. 19; 4. 6: iii. 2. 3, 11: vi. 3. 16; 4. 8.

ῥάσω-κράτης, **εος**, **Σωκράτης**, an Athenian philosopher, eminent for wisdom and virtue, teacher of Xenophon, Plato, &c. He drank the fatal hemlock, B. C. 399, a short time only before the probable return of Xenophon from the Cyrean expedition. iii. 1, 5, 7. — 2. An Achæan general in the Cyrean army, of good repute, but not of great prominence, i. 1. 11: ii. 6. 30.

ῥάσωμα, **ατος**, **τό**, (**σώω**), as that which is recovered of the slain, in Hom. *corpse the body*; also translated *person or life (σώματα ἀνδρῶν* by periphr. for *ἀνδρας*, iv. 6. 10); i. 9. 12, 23, 27.

σῶς, * **ών**, pl. **σῶ**, **σά** (contr. fr. **σάος**, **ον**, **οι**, **α**), or **σῶος**, **α**, **ον**, *salvus, safe*, ii. 2. 21: iii. 1. 32: v. 1. 16; 2. 32; 8. 4: vii. 6. 32.

ῥάσως, **ιος**, or **Σωσίας**, **ου**, *Sosis or Sosias, a Syracusan, who brought 300 hoplites to Cyrus*. In which division these were incorporated does not appear, nor is his name again mentioned. i. 2. 9: v. l. **Σωκράτης**, &c.

ῥάσωτήρ, **ήρος**, **δ**, (**σώω**) a preserver, savior, deliverer, a surname of **Ζεύς** q. v., i. 8. 16: iii. 2. 9: iv. 8. 25.

ῥάσωτηρία, **ας**, *safety, preservation, deliverance*, ii. 1. 19: iii. 1. 26; 2. 8 s.

ῥάσωτηριδας or **-ής**, **ου**, *Soteridas* or *-es*, a Sicyonian, properly rebuked by Xen. and his own comrades, iii. 4. 47.

ῥάσωτήριος, **ος**, *saving, salutary, promising or indicative of safety*: **ῥάσωτήρια**, sc. **λερά**, *thank-offerings for safety or deliverance*: ii. 6. 11: iii. 2. 9; 3. 2.

ῥάσωφρονέω, **ήσω**, **σσωφρόνηκα**, to *be wise, prudent, or discreet*, A.E.: **σ**. **τὰ πρὸς** to perform discreetly one's duties upwards: v. 8. 24: vii. 7. 30 (v. l. **φρονέω**).

ῥάσωφρονίζω, **ίσω** **ώ**, to *bring to reason, teach discretion, reform, correct, be effectual in correcting*, A., vi. 1. 23: vii. 7. 21.

σοφροσύνη, η, *practical wisdom, discretion, self-control*, i. 9. 3.

[σώ-φρων, ον, g. σως, (σως, φρον mind) of sound mind, discreet, wise.]

T.

τ' or θ', by apostroph. for τέ, i. 3. 9.

[τ- *the, that*, a great pronominal root, of which the regular stem τός is not found in use.]

τά, τό-δε (τάδ'), ταίς, ταίς-δε, see δ, 58c, i. 1. 6 s; 4. 13; 6. 9.

τά- by crasis for τὰ δ- or τὰ ἐ-: as τὰγαθὸν = τὰ ἀγαθόν, iii. 2. 26.

τάλαντον, ον, (τάλα- in τλάω to bear up) talentum, a TALENT, = 60 μυῖαι or 6000 δραχμαί: acc. to the Att. standard, as a weight, = about 57 lbs. avoirdupois; as a sum of money, the value of this weight of silver (unless otherwise stated), = about \$1200; α., i. 7. 18; ii. 2. 20; vii. 1. 27; 7. 53.

τάλλα or τέλλα = τὰ ἄλλα, i. 8. 29. ταμεύς, εἶναι, (ταμίς distributor, steward, fr. τέμνω) to be a steward: M. to carve or divide off as a steward, parcel out, determine, α. or cf., ii. 5. 18.

Ταμῆς, ὦ, or Ταμῆς, ὦ, an Egyptian from Memphis, who was in the year 412 B. C., governor of Ionia under Tissaphernes; but afterwards went over to Cyrus, as did most of the Ionian cities, and was appointed his admiral. He returned from Cilicia, to take the charge, intrusted to him during the absence of Cyrus, of these cities and the neighboring coast; but on the approach of Tissaphernes after the death of Cyrus, he put his treasures and his children except Glüs into triremes, and sailed to Egypt, whose king Psammitichus was under obligation to him. But the ungrateful king slew both him and his children, in order to obtain possession of the treasure and fleet. i. 2. 21; ii. 1. 3.

τάναρῖα = τὰ ἐναρῖα, iv. 3. 32.

†ταξι-αρχος, ον, ὁ, (ἀρχω) a commander of a division (τάξις), a taxiarch, iii. 1. 37; iv. 1. 28.

τάξις, εἶναι, ἡ, (τάττω) arrangement, order, good order, discipline; esp. military arrangement or order (pl. tactics, ii. 1. 7), battle-array, rank and

file, ranks, line; the post or proper place of a soldier; a rank or line of soldiers; a division, corps, body, or band of troops, usu. larger than a λόχος: i. 2. 16, 18; 8. 3, 8, 21; ii. 2. 21; iii. 2. 17, 38; v. 4. 20. Der. SYN-TAX.

Τάσχος, ὦν, (Τάσι, Diod. 14. 29, the ending -χοι perhaps originating as in Καρδοίχοι q. v.) the Tasci or -ians, a mountain tribe of Armenia, dwelling in strongholds, independent and warlike. Recent travellers in this region have recognized remains of their name and habits. iv. 4. 18.

†ταπεινός, ἡ, ὡ, *lowly, humble, submissive*, D., ii. 5. 13.

†ταπεινός, ὥναι, ταπεινώσκειν I., to humble, abase, α., vi. 3. 18.

τάπης, ἴδος, or τανίς, ἴδος, ἡ, tapes, a carpet, rug, often elaborately wrought, vii. 3. 18, 27. Der. TAPESTRY.

τάπνιθῆσαι = τὰ ἐπιτῆδαι, ii. 3. 9. ταράττω, δέω, τετάραχα I., pf. p. τετάραγμα, α. p. ἐταράχθην, turbo, to disturb, disorder, trouble, make trouble, throw into disorder or confusion, α., αε., ii. 4. 18; iii. 4. 19; vi. 2. 9.

†τάραχος, ον, ὁ, disturbance, agitation, i. 8. 2.

ταρῖχον, εἶναι, (τάρῖχος preserved meat) to preserve by salting, smoking, drying, &c., to pickle, α., v. 4. 28.

Ταρσοί, ὦν, οί, or Ταρσός, οὗ, ἡ, Tarsi or Tarsus, a city of very ancient fame, the capital of Cilicia, situated on both sides of the Cydnus, in a fertile plain at the foot of Mt. Taurus. It became later a great seat of Greek learning and philosophy, vying with Athens and Alexandria; and was much favored by the Roman emperors. It was the birthplace of not a few eminent men, the Apostle Paul at their head. i. 2. 23. ¶Tarsis.

τάττω,* τάρω, τέταχα, pf. p. τετάγμα, α. p. ἐτάχθην, to arrange, order, appoint, assign, place or station in order; esp. to arrange, draw up, form, post, or station in military order, to array, marshal; A. I., ἐπλ, εἰς, κατὰ, πρό, &c.: τεταγμένοι drawn up, appointed, in order, assigned to their places, &c.; τὰ τεταγμένα the arrangements made: M. to station one's self, take one's station or post; to arrange or station as one's allies, α. ἐπλ: i. 2. 15 s; 5. 7; 6. 6; 7. 9, 11; iii. 2. 36;

3. 18 (*ἐν τῷ τεταγμένῳ in the place assigned*; v. l. *ἐντεταγμένῳ*) : iv. 3. 30; 8. 10 s : v. 4. 22. Der. TACTICS.

ταῦρος, ου, ὁ, taurus, a bull, ii. 2. 9.

ταῦτα, ταύτας, ταύτας, ταύτης, &c., see οὗτος, i. 2. 4; 9. 14.

ταῦτά, ταῦτό or ταῦτόν (199a), ταῦτῃ = τὰ αὐτά, τὸ αὐτό, τῷ αὐτῷ i. 5. 2 : ii. 1. 22 s. Der. TAUTO-LOGY.

ταύτη dat. of οὗτος : as adv., sc. ὁδῷ or χώρᾳ, in this or that way, direction, or respect, by this or that way or route, thus : in this or that place, here, there ; i. 10. 6 : ii. 6. 7 : iii. 2. 32 : iv. 2. 4 ; 3. 5, 20 ; 5. 36 ; 8. 12.

ταφίην, see θάπτω, v. 7. 20.

τάφος, ου, ὁ, a grave, tomb, i. 6. 11. Der. EPI-TAPH.

τάφρος, ου, ἡ, a ditch, trench, i. 7. 14 s : ii. 3. 10 ; 4. 13.

ταχ- in ταχθῆναι, -εἰς, see τάρτω.

τάχα adv., quickly, forthwith, presently, soon ; perhaps ; i. 8. 8 : v. 2. 17.

ταχέως, oftener ταχύ, adv., c. θάρτον, s. τάχιστα, quickly, rapidly, speedily, suddenly, soon, i. 2. 4, 17 ; 5. 3, 9 : iii. 4. 15, 27 : — ὡς τάχιστα as soon as, as soon (quickly, &c.) as possible (so δτι τάχιστα), 553 b, c, i. 3. 14 : iv. 2. 1 ; 3. 9, 29 : δη δύναυτο τάχιστα in whatever way they could most rapidly, as rapidly as possible, iv. 5. 1 : ἐπει (ἐπειδὴ) τάχιστα, as soon as, 553 b, iii. 1. 9 : iv. 6. 9 : vi. 3. 21. See βᾶδην, ὅς, ὅτι, ὥς.

τάχος, εος, τό, swiftness, speed, ii. 5. 7.

ταχύς,* εἰα, ὅ, c. θάρτων, s. τάχιστος, swift, rapid, speedy, quick : τὴν ταχίστην, sc. ὁδόν, in the quickest way, as quickly or soon as possible, most speedily, immediately : i. 2. 20 : ii. 6. 29 : iii. 3. 15 s : iv. 4. 22. See διδ.

τέ,* by apostroph. τ' or θ', post-pos. & encl. conj., (cf. et, -que) and, both : τῆ . . τε & stronger τὲ . . καὶ, both . . and (stronger, and also, and even, &c.), as well . . as, not only . . but also (even, especially, &c.) ; but τέ sometimes not translated (esp. where other connectives might have been used, 705, i. 8. 8 : ii. 1. 7) : i. 1. 3 ? 5 ; 5. 14 : iv. 5. 12 ; 8. 13 : τέ followed by δε, v. 5. 8 : vii. 8. 11. When joined with other words, τέ has in Att. its own connective force, except in ἄτε, οὐδὲς τε, ὥστε, and ὥτε, 389 j. See καὶ, ἐάν, εἴτε, μήτε, οὐτε.

τέθ- in redupl. for θεθ-, 159 a.

τέθηκα, -νατον, -νάσι, -νάσαι, -νάς, see θήσκω, i. 6. 11 : iv. 1. 19 ; 2. 17.

τεθραμμένος, see τρέφω, v. 4. 32.

τέθρ-ισπον, ου, (τέτταρες, ἵππος) a four-horse chariot, iii. 2. 24.

τεῖνω,* τενῶ, τέτακα, tendo, to stretch, push on, pursue one's way, continue, iv. 3. 21. Der. TONE, TONIC, TUNE.

† τεύχ(η), ἰσω ἰῶ, τετεῖχκα, to wall, fortify, vii. 2. 36.

τεύχος, εος, τό, (akin to τεύχος) a wall, walls, esp. for defence ; a walled town, castle, fortress ; i. 4. 4 : iii. 4. 7, 10 : vii. 3. 19 : see Μηδία. — Νέον τεύχος Neontichus (New-castle), a fortified harbor on the Thracian shore of the Propontis, vii. 5. 8. † Aínadsjik.

τεκμαίρομαι, ἀροῦμαι, (τέκμαρ sign) to infer from a sign, judge, conjecture, iv. 2. 4.

† τεκμήριον, ου, a sure sign, evidence, proof, i. 9. 29, 30 : iii. 2. 13.

τέκνον, ου, τό, (tek- in τέκνω to beget, bring forth ; cf. baírn and bear) a child, i. 4. 8 : iv. 5. 28 s.

† τελέθω in pr. and ipf., poet., to arise, become, be, be favorable, iii. 2. 3 (v. l. ἐλθεῖν) : vi. 6. 36 (v. l. ἐθέλει γενέσθαι).

† τελευταῖος, α, ov, final, last, hindmost, rearmost : οἱ τ. the rear : iv. 1. 5, 10 ; 2. 16 ; 3. 24.

† τελευτάω, ἥσω, τετελεύτηκα, to end, finish ; to finish life, die : τελευτῶν making an end, finally, at last : i. 1. 3 ; 9. 1 : ii. 1. 1, 4 : iv. 5. 16 : vi. 3. 8.

† τελευτή, ἥς, the end, termination ; one's end, death ; i. 1. 1 : ii. 6. 29.

† τελέω, ἔσω ὦ, τετέλεκα, to finish, complete, fulfil ; to fulfil an obligation, pay ; A. D. ; iii. 3. 18 : vii. 1. 6 ; 2. 27.

τέλος, εος, τό, (τέλλω to accomplish) the accomplishment, completion, fulfilment, end, conclusion, close, result ; the completion of civic rank, authority, pl. by meton. the authorities, rulers (at Sparta, the Ephors) : τ. ἔχων to have or come to an end, to close : τέλος adv., at the end, at last, finally : i. 9. 6 ; 10. 13, 18 : ii. 6. 4 : v. 2. 9 ; 6. 1 : vi. 5. 2 ; 6. 11 : see διδ. Der. TELIC.

τέμαχος, εος, τό, (τέμνω) a slice, esp. of fish, v. 4. 28.

Τημενίτης, ου, a Temenile, a man of Temenus (Τέμενος), a place in Sicily, afterwards included in Syracuse, iv. 4. 15 : changed by some editors to

Τημέτης, a man of Τήμος, an Æolian town of Asia Minor, near the mouth of the Hermus; and by others to Τημετίης, a man of Τημέτιον, a small town at the head of the Argolic Gulf.

τέρας, * τεμῶ, τέρατα, 2 a. έτραμον or έτραμος, to cul, v. 8. 18. Der. Α-ΤΟΜ. τέναγος, eos, τό, (τελω) a shoal, vii. 5. 12.

τερεβινθός or τερεμίνθος, η, or, (τερεβινθος or τερεμινθος the terebinth or turpentine tree) from the terebinth, of turpentine, iv. 4. 13.

τετ- v. l. for later Att. τεττ-.

τετ- in redupl. forms: as, τετραγμῆνος (τάττω), i. 2. 16; τέτρακα (τήκω), iv. 5. 15; τετραμμῆνος (τρέπω), iii. 5. 15; τετραμῆνος (τετρώσκω), ii. 5. 33.

† τέταρτος, η, or, fourth, iii. 4. 31.

† τετρακισ-χίλια, αι, α, (τετράκις four times) four thousand, i. 1. 10; 2. 3.

† τετρακίσιοι, αι, α, (έκατόν four hundred; w. δώδε, 2400; i. 4. 3; 7. 10.

† τετρα-μυρία, αι, (μυρία share) a fourfold portion, four times as much, vii. 2. 36; 6. 1.

† τετρα-πλῆθος, όη, δοῦ, contr. οὖν, ή, οὖν, quadruple, fourfold, vii. 6. 7.

† τετραράκοντα indecl., forty, i. 5. 13.

τέτταρες, * πα, g. ποῦ, quatuor, four, i. 2. 12. 15. See *éti*. Der. TETR-ARCH.

Τευθρανία, as, Teuthrania, a district in the southwest part of Mysia, about the Caicus, including a town of the same name. Its chief town, however, was Pergamum. ii. 1. 3.

τεύφομαι, see τυγχάνω, i. 4. 15: iii. 2. 19.

τεύχος, eos, τό, (τεύχω to make) a receptacle, vessel, pot, jar, chest, v. 4. 28: vii. 5. 14. Der. PENTA-TEUCH.

† τεχνάξω, δώω, to use art, practise artifice or concealment, dissemble, deceive, vii. 6. 16.

τέχνη, ης, (τεκ- in τίκω to produce) art, device, means: πάση τέχνῃ καὶ μηχανῇ by every art and device, by all means, iv. 5. 16. Der. TECHNICAL.

† τεχνικῶς artfully, skilfully: τ. πρὸς in a certain artful way, quite artistically, vi. 1. 5.

τέως adv., (τ-) for a while, for some time; up to this or that time, until then, previously; iv. 2. 12: vii. 5. 8, 13.

τῇ, τῇδε, dat., sometimes as adv.; see ό, δε: iv. 8. 10: vii. 2. 13.

τήμα, * τήξω, to melt, ΤΗΑΩ, trans; but 2 pf. τέρακα intrans., iv. 5. 15.

Τηλεβόας, ου or α, the Teleboas, an Armenian affluent of the Eastern Euphrates, iv. 4. 3. || The Kara-Su, in the district of Mûsh.

Τημετίης or Τημετίης, see Τεπερίης, iv. 4. 15.

τήμερον adv., (τ-, ήμέρα) on this day, to-day: ή τήμερον ήμέρα the present day: i. 9. 25: iii. 1. 14: iv. 6. 8 s.

τηνικάδρα adv., (τηνικά fr. τ-, αίτός; at that very time, just then, iv. 1. 5.

Τήρης, eos or ου, Τερες, a king of the Odryses about 500 B. C., who made this kingdom powerful, and an ancestor of Seuthes, vii. 2. 22; 5. 1 (here, acc. to some, a later prince).

Τηρβαζος, ου, see Τηρβαζος, iv. 4. 4. τῇ; τῇ encl., see τίς, τίς, i. 6. 8.

τίρα, as, τίαρα, the tiara, a Persian cap, erect and high as worn by the king, but flexible as worn by his subjects, ii. 5. 23.

† τιάρω-εδής, ές, (είδος) shaped like a tiara, v. 4. 13.

Τιβάρηνοι, ών, the Tibarēni, a tribe inhabiting the coast of the Euxine about Cotyōra. They were of milder spirit than most of the tribes found by the Cyreans, and were characterized as great laughers. v. 5. 1 s: vii. 8. 25.

Τίγρης, ητος, (also Τίγρις, όδος; the Tigris (i. e. the arrowy stream, from its swiftness; the Hiddekel, Dan. 10. 4), an important river of western Asia, flowing by the sites of the great cities of Nineveh, Seleucia, Ctesiphon, and Bagdad (the seats,

through so many ages, of oriental empire), uniting with the Euphrates below Babylon, and discharging its waters into the Persian Gulf after an estimated course of 1150 miles. It was the guide of the Greeks through much of their retreat. i. 7. 15: ii. 2. 3. || Dileh. — In iv. 4. 3, an eastern branch of the Tigris is meant, now Bitlis-Su.

τίθημι, * θήσω, τέθεικα, α. έθηκα (θῶ, θές, &c.), 2 a. m. έθέμην, to put, place, set, institute, a., i. 2. 10; 5. 13: — M. to place one's oven or upon one's own: τίθεσθαι τὰ όπλα to ground arms: either, in line of battle, to rest the shield and spear upon the ground, ready to be instantly taken up for

action (hence, *to rest arms, stand in arms, halt under arms*, the commander being sometimes said to do what he orders his men to do); or, for purposes of rest, to deposit one's arms upon the ground, as in a special part of the camp, &c. (hence, *to stack or pile arms, to lay aside one's arms*): *Α.*, *εἰς, ἐν, ἐνί, κατὰ*, &c.: i. 5. 14, 17; 6. 4; 10. 16: ii. 2. 8, 21: iv. 2. 16; 3. 17: vii. 3. 23. Der. THEME, THESIS.

†**Τῦματιον, υἱος, Timasion**, an exile from Dardanus in Troas, chosen successor to Clearchus, and with Xenophon the youngest of the Cyrean generals; a gallant officer, but not always consistent in his course of proceeding. He had served in Asia Minor, under Clearchus and Dercyllidas, before the Cyrean expedition. iii. 1. 47; 2. 37.

†**τίμας, ἥω, τιμήνκα**, *to honor, esteem, value, prize; to bestow honor, to favor, reward*; *A. A.E. or D. of the honor, δίδ*: i. 3. 3; 9. 14. Der. TIMOTHY.

τίμη, ἦ, (τίω to pay, esp. honor) *honor, reward, price*, i. 9. 29: ii. 1. 17; 5. 38: vii. 5. 2; 8. 6.

†**Τιμησιθεός, ου, Timesitheus**, a Trapezuntian who befriended the Cyreans, v. 4. 28.

†**τίμιος, α, ον, honorable, precious, honored**, i. 2. 27; 3. 6.

†**τιμωρός, ἥω, τιμωρήνκα, (τίμωρός [taking pay] avenging, fr. τιμή & αἰώω)** *to avenge: M. to avenge one's self upon, take vengeance on, punish, A. G., ὑπέρ*, i. 3. 4; 9. 13: vii. 1. 25; 4. 23: — *P. to be punished*, ii. 5. 27; 6. 29.

†**τιμωρία, ας, (see τιμωρέω)** *vengeance, punishment*, ii. 6. 14.

τινός encl., **τίνος**; see τίς, τίν.

Τιρίβαζος, ου, Tiribazus, a satrap of western Armenia, and high in the favor of Artaxerxes II. It was through his influence, acc. to Plutarch, that the king was induced to renounce his purpose of retreating before Cyrus into Persia, and to risk the battle of Cunaxa. He was afterwards satrap in the west of Asia Minor, and greatly influential in establishing the peace of Antalcidas. Accused by Orontes of misconduct in the war against Evagoras of Cyprus, he was honorably acquitted. But enraged by Artaxerxes' twice promising him a daughter in marriage, and twice marrying that

daughter himself, he engaged with the young prince Darius in a plot against the king's life and thus lost his own. iv. 4. 4, 7: vii. 8. 25: v. l. Τηρίβαζος.

τίς, * τὶ, g. τίνος or τοῦ, d. τὶνι or τῷ indef. pron., post-pos. & encl., (cf. quis) *some, any, a, a certain, a sort of, so to speak*, i. 2. 20; 5. 8; 8. 8: iii. 1. 4, 12: vi. 5. 20: — **τίς** subst., *some or any one or person, a certain one, one, a person, each one*, i. 3. 12; 5. 2, 8, 12; 8. 18: ii. 2. 4; sometimes in place of a definite expression, as for Κύρος, ὑμεῖς, or ἡμεῖς, i. 4. 12: iii. 3. 3; 4. 40: — **τὶ** subst., *something, anything, somewhat, some or any part, a certain part* (the context often supplying or suggesting a more specific noun, as ὑποσχέσθαι **τι** to make any promise), i. 8. 18; 9. 7: iv. 1. 14; often as adv. or acc. of spec., *somewhat, at all, in any respect*, iii. 4. 23 (see δέω): iv. 8. 26. With some adjectives or adverbs, **τίς** has an indefinite force which may be variously translated, or rather felt than translated: *οἱ μὲν τῶς some few, οἱ δὲ τῶς some others*, iii. 3. 19: ii. 3. 15: *εἰς τὴν any single one*, ii. 1. 19: *πῶς τὴν about how large*, ii. 4. 21: *ὅσοις τὴν whatever without exception*, ii. 2. 2; *what kind of an omen*, iii. 1. 13: *ὅσοις τῶς what sort of persons*, v. 5. 15 (cf. vii. 6. 24): *τοιούτῃ τὴν somewhat like this*, v. 8. 7: *ὀλίγοι τῶς some few, but few*, v. 1. 6: *ἕκαστός τὴν every individual*, vi. 1. 19: *ἥττον τὴν at all the less*, v. 8. 11: *οὐδὲν τὴν not in the least*, vii. 3. 35: *οὐ πᾶν τὴν by no means whatever*, vi. 1. 26: *σχεδόν τὴν pretty nearly*, vi. 4. 20.

†**τίς, * τὶ, g. τίνος or τοῦ, interrog. pron. (always orthotone), quis? who? which? what? what kind of? τὶ** as adv., [on account of what, or as to what] *why? how? τὶ γὰρ? quidenim? what indeed? τὶ οὖν? what then?* i. 4. 13: ii. 1. 11; 2. 10; 4. 3: iii. 2. 16, 36; 5. 14: v. 7. 10; 8. 11: vii. 6. 4.

Τισσαφέρνης, * (εὐς) ους, εἰ, ην, η, Tissaphernes, satrap of Caria, and commander of a fourth part of the king's forces; one of the ablest of his officers, but wily, deceitful, and treacherous. From his first command in the west of Asia Minor, B. C. 414, he showed these qualities in his dealings with the Greeks; and no less

afterwards in his conduct towards Cyrus and the Cyreans, where he appears as the διάβολος of the narrative. After his return to Asia Minor, invested with the authority which had before belonged to both Cyrus and himself, he was engaged in war with the Spartans as friends of the Ionian cities; but with so little success that at length Artaxerxes, dissatisfied, and urged on by Parysatis, sent out Tithraustes to put him to death and succeed him in his government, B. C. 395. He was slain in his bath, and his head sent to the king, a punishment deserved for his many crimes. Tithraustes was himself succeeded by Tiribazus, B. C. 393. i. 1. 2s, 6, 8; 2. 4s: ii. 5, 31.

τιπρόσκω, * τρώσω, τέτρωκα l., pf. p. τέτρωμαι, a. p. ἐτρώθη, to wound, hurt, inflict wounds, A. διά, els, i. 8. 26: ii. 2. 14; 5. 33: iii. 3. 7: iv. 3. 33s.

τλήμων, α, ο, g. ονος, (τλάω to bear) suffering, wretched, miserable, iii. 1. 29.

τό, τό-δε, τόν-δε, τοῖς, see δ, δ-δε.

τοί* adv. post-pos. & encl., (old form of σοί, ethical dat., 462e) in truth, indeed, truly, surely, certainly, ii. 1. 19; 5. 19: iii. 1. 18, 37.

τοι-γαρ-οὖν, for indeed therefore, therefore, accordingly, so for example, i. 9. 9, 15, 18: ii. 6. 20.

†τοι-νυν post-pos., indeed now, therefore, then, now, accordingly; moreover, further; ii. 1. 22; 5. 41: iii. 1. 36s; 2. 27, 39: iv. 8. 5: v. 1. 2, 8, 13.

[τοῖος, α, ο, demonstr. pron. of quality, (τ-) tālis, such.] Hence,

†τοιόσ-δε*, δδε, ὁνδε, usu. prospective, such as follows, of this kind, the following, as follows, i. 3. 2, 9; 7. 2: v. 4. 31. — Much oftener,

†τοιούτος*, τοιαύτη, τοιοῦτος or -το, (αὐτός) usu. retrospective, referring to what has been already stated or implied, such, of this kind, the same or like in kind, as precedes, as above, thus; of such a character, such in rank, position, influence, conduct, &c., παρά, περί: i. 3. 14: ii. 6. 8: iii. 1. 30: vii. 6. 38: els τὰ τοιαῦτα for such services or emergencies, iv. 1. 28: ἐν (τῷ) τοιοῦτῳ in such a situation or crisis, i. 7. 5: v. 8. 20.

τοῖχος, ον, δ, (akin to τεῖχος) the wall of a building, vii. 8. 14.

τολμέω, ἦσω, τετλήμηναι, (τλάω courage, fr. τλάω to bear) to dare, venture, be bold enough, presume; to have the courage, boldness, heart, or hardihood; i.: ii. 2. 12: iv. 4. 12: vii. 7. 46.

†Τολμίδης, ον, Tolmides, an Elean, a herald of unsurpassed excellence, ii. 2. 20: iii. 1. 46: v. 2. 18.

†τόξημα, αρος, τό, that which is shot, an arrow, i. 8. 19: iii. 4. 4: iv. 2. 28.

†τοξέω, εἶσω, to use the bow, shoot with a bow, shoot arrows, A., ἀπό, διά, els: P. to be shot with an arrow: i. 8. 20: iii. 3. 7, 10: iv. 1. 18; 2. 12, 28.

†τοξικός, ή, ὄν, relating to the bow: subst. τοξική, sc. τέχνη, the use of the bow, bowmanship, archery, i. 9. 5: [τοξικόν toxicum, poison, orig. for arrows, whence IN-TOXICATE, i. e. to poison.]

τόξον, ον, arcus, the bow, the comm. weapon of more distant warfare among the ancients, as the gun among the moderns; but used more by the barbarians than by the Greeks or Romans. Among the Greeks, the Cretans were the most famed for archery, and were fabled to have been taught the art by Apollo. iii. 3. 15; 4. 17: iv. 4. 16.

†τοξότης, ον, a bowman, archer. As archers had not the left hand at liberty to carry the shield, they were lightly armed for rapid advance and retreat, and were often covered by the heavy-armed. i. 2. 9; 8. 9: iii. 4. 2, 15, 26. See Σκότης.

τόπος, ον, δ, a spot, place, district, region, i. 5. 1: iv. 2. 19; 4. 4; 6. 2: v. 7. 16. Cf. χώρα. Der. ΤΟΠΙC, U-ΤΟΠΙΑ.

τορός, δ, ὄν, (τελω to tax) sharp, smart, ready-tongued, vi. 6. 28?

[τός the, that, not in use, see τ-.]

†τόσος, η, ο, demonstr. pron. of quantity, tantus, so much, so great; pl. tot, so many.] Hence,

†τοσός-δε*, ἥδε, ὅδε, more deictic, so much or great as you see; pl. so many as you see, so many only or so few, ii. 4. 4: vi. 5. 19. — Much oftener,

†τοσοῦτος*, τοσαύτη, τοσοῦτος or -το, (αὐτός) more emphatic (usu. retrospective or explained by a dependent clause), just or only so much, so much as above, so much, so great, so large, so long; pl. so many; ὅσος, ὥς, ὥστε, &c.; i. 9. 11: ii. 1. 16; 5. 15, 18: iii. 5. 7: iv. 1. 20: — neut. τοσοῦτο(ν) so much, so much space, so great a dis-

stance, so far, only so much or far as this, i. 3. 14; 8. 13: iii. 1. 45; 4. 37 (cf. iv. 8. 12): — *τοσούτω* w. compar., *by so much, so much the, the*, i. 5. 9.

τότε adv., (7-) *tum, tunc, at that time, then*, i. 1. 6; 3. 2; 6. 10: *οἱ τότε the men of that time*, ii. 5. 11: — with accent changed, *τοτὲ μὲν . . . τοτὲ δὲ at one time . . . at another, now . . . and now*, vi. 1. 9.

τοῦ- by crasis for *τὸ ἐ-* or *τὸ δ-*: *τοῦλάχιστον* = *τὸ ἐλάχιστον*, v. 7. 8; *τοῦμπαλιν* = *τὸ ἐμπαλιν*, i. 4. 15; *τοῦνομα* = *τὸ ὄνομα*, v. 2. 29; *τοῦπαιθεν* = *τὸ δπαιθεν*, iii. 3. 10.

τοῦ, τοῦς, τοῦ-δε, τοῦς-δε, see *ὁ, δ-δε*:

τοῦτο, τούτου, τούτῃ, τούτω, τούτων, τούτων-ι, τούτων-ι, &c., see *οὗτος, οὗτος-ι*. *τράγημα*, *ατος, τό*, (*τραγ-* in *τρώγω* to eat without cooking) *a dainty*; pl. *dainties, dried fruit, dessert, sweetmeats*, ii. 3. 15: v. 3. 9.

Τράλλαις, *ων, αἱ*, *Tralles*, a strong and wealthy city in the south of Lydia (sometimes assigned to Caria), between Mt. Messógia and the Mæander, i. 4. 8. || Ruins by the modern and flourishing town of Aidín.

Τρανίφαι, *ων, the Tranipsæ*, a people in the eastern part of Thrace, perhaps the *Νιψαῖοι* of Hdt. (4. 93), vii. 2. 32: v. 1. Θρανίφαι.

τράπεζα, ης, (*τέτραπες, πίζα foot*) *a table*, as so often four-footed, iv. 5. 31: vii. 2. 33; 3. 22 a. Der. *TRAPEZIUM*.

† *Τραπεζούντιος, ου, ὁ, a Trapezuntian*, iv. 8. 23: v. 1. 15; 4. 2: *a man of*

† *Τραπεζοῦς, οὔντος, ἡ, Trapezus*, an important commercial city (as even at the present time) on the southeast coast of the Euxine, a Sinopean colony. From 1204 to 1461 A.D., it was the capital of a fragment of the Greek Empire (called the Empire of Trebizond). iv. 8. 22: v. 2. 28; 5. 14. || *Trebizond* (or *Tarabozán*).

τραπολίμην, see *τρέπω*, vii. 1. 18.

τραῦμα, ατος, τό, (*τιτρώσκω*) *a wound*, i. 8. 26: iv. 6. 10. [5. 8: vii. 4. 9.]

†† *τράχηλος, ου, ὁ, the neck, throat*, i. *τράχης, εἰα, ὅ*, (*akin to ῥήγγυμι to break*) *rough, harsh*, ii. 6. 9: iv. 3. 6; 6. 12. Der. *TRACHEA*.

τρέις,* *τρία, g. τριῶν, tres*, Sans. *tri*, Germ. *drei*, *THREE*, i. 1. 10.

τρέπω,* *έψω, τέτροφα*, pl. *π. τέτραμμα, α. π. ἐτρέφθην*, *verto, to turn, di-*

vert, change the direction of, direct, drive back, A. *ἀπὸ, πρὸς*, iii. 1. 41; 5. 15: v. 4. 23: *τ. εἰς φυγὴν* in *fugam* *vertere, to put to flight*, i. 8. 24: — *M.*, w. 2 a. *ἐτραπώμην*, to turn (intrans.), *turn aside, betake one's self, take to flight, resort, have recourse to, indulge in*; w. 1 a. *ἐτρέψαμην*, to turn from one's self, *drive back, put to flight, rout*, A.; *εἰς, ἐξ, ἐπὶ, πρὸς*. ii. 6. 5: iii. 5. 13: iv. 5. 30; 8. 19: v. 4. 16: vi. 1. 13, 18. Cf. *IN-TREPID*.

τρέφω,* *θρέψω, τέτροφα*, pl. *π. τέθραμμαι*, 2 a. *π. ἐτρέφην*, to nourish, *nurture, rear, bring up, support, maintain*, A. D., *ἀπὸ, ἐξ, ἐπὶ*, i. 1. 9s: iii. 2. 13: iv. 5. 25, 34: v. 1. 12: — *M.* to feed one's self, *subsist*, D. of means, vi. 5. 20.

τρέχω,* *δραμοῦμαι, δεδράμηνκα*, 2 a. *ἔδραμον, curro, to run, εἰς, ἐπὶ, πρὸς*, i. 5. 2, 8, 13: iv. 5. 18; 8. 26: cf. *θέω*, more frequent in pres. Der. *TROCHEE*.

τρέω, έσω, (cf. *terreo*, and *τρέμω tremo, to tremble*) *ch. poet., ω tremble at, be afraid of, shrink from*, A., i. 9. 6.

τρία, τριῶν, τρισί, see *τρεῖς*, i. 4. 1. † *τριάκοντα* indecl., *triginta, thirty*, i. 2. 9, 11; 4. 5; 10. 4.

† *τριακόντ-ορος, ον*, (*ἐπέρω to row*) *thirty-oared: ἡ τ., sc. ναὺς, thirty-oared galley*, v. 1. 16: vii. 2. 8.

† *τριακόσιοι, αἱ, α, (ἐκατὼν) trecenti, three hundred*, i. 1. 2; 2. 9.

τριβή, ἡς, (*τρίβω to rub*) *constant practice or exercise*, v. 6. 15.

† *τρι-ήρης, ες*, (*ἀρ-, or ἐπέρω to row*) *triply fitted or rowed: ἡ τ., sc. ναὺς, tri-rēmis, the trireme, the chief war-vessel of the Greeks, a galley with three banks of oars, which gave it great swiftness, and made it, like the modern steamer, independent of the wind; while it could yet take advantage of this by its sails. It had a sharp metallic-pointed beak, which was often driven with great force against other vessels and thus sunk them. Some vessels were also fitted as triremes for the rapid transport of troops or of military supplies.* i. 2. 21; 3. 17; 4. 7s: vi. 2. 13s.

† *τριηρέτης, ου, a ship-man, a man belonging to a trireme, esp. as oarsman or soldier*, vi. 6. 7.

† *τρί-πηχυς, υ, g. εος, three cubits long*, iv. 2. 28.

† τρι-πλάσιος, α, ον, (πλάττω to form) three-fold, triplē, thrice as great, vii. 4. 21.

† τρι-πλάσιος, α, ον, (πλάττω) three ple-thra (300 ft.) long or wide, v. 6. 9.

† τρι-ποῦς, ον, γ. ποδός, three-footed: masc. subst., a TRIPOD, a three-footed table, stool, or vase, vii. 3. 21.

τρίς adv., (treis: also for treis in compos.) ter, THRICE, three times: eis tris to thrice, even to the third time, vi. 4. 16, 19. See

† τρις-ἄσπετος or τρίς ἀσπετος, η, ον, thrice happy, very glad, most gladly, iii. 2. 24.

† τρις-καὶ-δέκα indecl., or τρίς καὶ δέκα, thirteen, i. 5. 5.

† τρις-μύρια, αἱ, α, thirty thousand, vii. 8. 28.

† τρις-χίλιαι, αἱ, α, three thousand, i. 6. 4; 7. 18.

† τριτάτος, α, ον, on the third day, 240. 3, v. 3. 2.

τρίτος, η, ον, (treis) third: τὸ τρίτον, as adv., the third time: τῇ τρίτῃ, sc. ἡμέρᾳ, on the third day: ἐπὶ τῇ τρίτῃ, sc. σημειῶ, on the third signal: i. 6. 8; 7. 1, 19: ii. 2. 4: iv. 5. 3.

τρίχα or τριχῆ adv., (treis) in three parts or divisions, iv. 8. 15: vi. 2. 16.

τρίχινος, η, ον, (θρίξ,* g. τριχός, hair) made of hair, hair, iv. 8. 3.

τρι-χοῖνικος, η, ον, (tris, χοῖνιξ) containing three chasices, three-quart, vii. 3. 23.

Τροία, ας, Troja, Troy, v. l. for Τρωάς, and used in the same sense, vii. 8. 7.

† τρόπαιον, ον, tropeum, a TROPHY, a memorial of the defeat of an enemy, usu. made ch. of captured arms, G., iii. 2. 13: iv. 6. 27: vi. 5. 32: vii. 6. 36.

τροπή, ἥς, (τρέπω) the turning or flight of an enemy, defeat, rout, i. 8. 25: iv. 8. 21. Der. TROPIC.

τρόπος, ον, ὁ, (τρέπω) the turn, direction, way, manner, method, disposition, temper, character, or habit of a person or thing; often in the modal dat. or adv. acc.; i. 1. 9; 2. 11 (see πρὸς); 9. 22: ii. 2. 17; 6. 8: ἐκ παντὸς τρόπου [from] by every way, at any rate, no matter how, iii. 1. 43: vii. 7. 41: κατὰ πάντα τρόπων by all means, vi. 6. 30. Der. TROPE.

τροφή, ἥς, (τρέφω) nourishment, support, sustenance, subsistence, i. 1. 9: v. 6. 32: vii. 3. 8. Der. A-TROPHY.

τροχάδω, άσω, (τρέχω) to run forward, vii. 3. 46.

τρεπάα, ἥσω, (τρεπά a hole) to bore, A., iii. 1. 31. Der. TREPAN.

Τρῳάς or Τρωάς, ἄδοι, ἥ, (Τρῳαία) Troas or the Troad, a district in the northwest of Mysia, including the site of "Old Troy, — long since perished, but immortal in verse," v. 6. 23 a.

τρεπτός, ἥ, ὢν, (τρώγω to eat raw) eatable, edible; as applied to trees, instead of their fruit, productive for eating or of edible fruit, v. 3. 12.

τρεπτός, ἥ, ὢν, (τιτρώσκω to wound) vulnerable, liable or exposed to wounds, iii. 1. 23.

τυγχάνω,* τεύχομαι, τετόχηκα, 2 a. τυγχω, to happen or chance upon, meet with, find, hit, obtain, attain, acquire, receive, 2 G., A. (ταῦτα vi. 6. 32), παρὰ, i. 4. 15: ii. 6. 29: iii. 2. 19: v. 5. 15; 7. 33: — oftener w. a pt., to happen, chance, the pt. being usu. translated by the inf., 658. 1 (παρὶν ἐτύχωνε happened to be present, i. 1. 2); or else by a finite verb, and τυγχάνω by an adv. or adverbial phrase, as by chance, perchance, just then or now, just, then, now, 677 e (ἐτύχωνον λέγων I was just saying, iii. 2. 10, the idea of chance being expressed far oftener in Greek than in Eng.); while the pt. is sometimes understood, ch. ὡν, 677 d (ἐτύχωνεν chanced to be or to rest, iii. 1. 3); i. 5. 8, 14: ii. 1. 7 s; 2. 14, 17: — pt. τυχόν abs., it happening so, hence, as adv., perchance, perhaps, vi. 1. 20.

Τυρᾶσιον, Τυρᾶσιον, or Τυριάσιον, ον, Tyræum (-iæum, -iaæum) a town in the southeast of Phrygia (or in Lycania), i. 2. 14. || Ilghûn.

τύρος, οὔ, ὁ, a cheese; pl. ii. 4. 28.

τύρις, ιως, εἰ, υ, pl. εις, 218, ἡ, turris, a TOWER, castle, TURRET, iv. 4. 2: v. 2. 5, 27: vii. 2. 21; 8. 12 s.

τυχῶν, -ών, -όν, see τυγχάνω, ii. 3. 2.

† τύχη, ἥς, fortuna, fortune, luck, chance, ii. 2. 13: v. 2. 25.

τά, τῶ, τῶ-δε, τῶν, see ὁ, ὅ-δε, i. 1. 1 s: — τῶ encl. = τῷ, see τίς, i. 9. 7.

Υ.

† ἑβριζω, ίσω ὡ, ὕβρικα, to be insolent, wanton, audacious, abusive, or so to

act or treat another; to insult, abuse, maltreat, outrage; A. AE.; iii. 1. 13, 29: v. 8. 1, 3, 22: vi. 4. 2.

ἔβρις, εὐς, ἦ, (ὑπέρ? cf. super-bus) insolence, wantonness, abuse, iii. 1. 21. † **ἔβριστός**, οὐ, ὁ, as adj., insolent, wanton, audacious, abusive; c. & s. ὑβριστότερος, ὑβριστότατος, 259 a (yet referred by some to a rare ὑβριστός), v. 8. 3, 22.

ἐγχεῖν, αὐ, (ὕγις sanus, healthy) to be healthy, sound, strong, in full vigor, or in good condition (of body), iv. 5. 18.

ἐγρότης, ητος, ἦ, (ὕγρος moist) moisture, suppleness, perspiration, v. 8. 15.

† **ἐξοφορέω**, ἥσω, to carry water, iv. 5. 9.

† **ἑξρο-φόρος**, ου, ὁ ἦ, (φέρω) a water-carrier, iv. 5. 10.

ἑδωπ,* ὅδατος, τό, (ῥω to rain) water: ὁ. ἐξ οὐρανοῦ rain: i. 5. 7, 10: iv. 2. 2. Der. HYDRANT, HYDRO-GEN.

† **ἑίδος**, ου, contr. ἑίδους, οὐ, ὁ, (also υἱδούς or υἱδοῦς) a son's son, grandson, v. 6. 37: v. l. υἱός.

ἑίδς,* οὐ, ὁ, filius, a son, iv. 6. 1. **ἑύλη**, ης, (cf. silva) wood, a wood or forest, bushes, shrubbery, i. 5. 1: iii. 5. 10 s: v. 2. 31.

ἑυμῆς, -ων, -ῖν, -ῆς, YOUR, see σὺ.

† **ἑυμέτερος**, α, ου, your, yours: οἱ ἑυμέτεροι your subjects or countrymen: τὰ ἑυμέτερα what belongs to you, your property, money, or affairs: ii. 1. 12 s: v. 5. 19: vii. 3. 19; 6. 16, 18, 33.

ἑπ', ὑφ', by apostroph. for ὑπὸ, i. 3. 13. **ἑπ-άγω**,* ἄξω, ἦχα, to lead under the pressure of followers, keep out of the way of others, keep ahead, lead or press on (acc. to some, to lead on slowly), iii. 4. 48: iv. 2. 16: — M. to lead, urge, or suggest insidiously or craftily, A. E., A. I., ii. 1. 18; 4. 3.

ἑπ-αἰθριος, ου, (αἶθρα) under the sky, in the open air, v. 5. 21: vii. 6. 24.

ἑπ-αἰτιος, ου, (αἶτις) under blame: ὑπαίτιόν τι a ground of censure, πρὸς, iii. 1. 5: v. l. ἑπ-αἰτιος.

ἑπ-ακούω,* ούσομαι, ἀκήκοα, to hear under the call of another, obey, pay attention, regard, listen, hearken, G., iv. 1. 9: vii. 3. 7.

ἑπ-ανα-τείνω,* τενω, τέτακα, to stretch up [under] for the blow, A., vii. 4. 9!

ἑπ-ανα-χωρεῖν, ἥσω, κευώρηκα, to retreat somewhat or slowly, els, iii. 5. 13!

ἑπ-αντάω, ἥσω, ἥστηκα, & **ἑπ-αντι-άξω**, δώσω, (ἀντάω & ἀντιάξω to meet, fr. ἀντί) to come to meet and sustain, come to assist, come to the relief, come up, iv. 3. 34: vi. 5. 27.

ἑπ-αρχος, ου, ὁ, (ἀρχω) a lieutenant either in the command of an army or of a satrapy, a vice-satrap (ruling over a district, but under the satrap), provincial governor, prefect, chief officer, i. 2. 20; 8. 5: iv. 4. 4.

ἑπ-αρχω, ἀρξω, to begin beneath or as a foundation, take the initiative, commence, P.; hence, to be already a support for, to support, favor, D.; to be on hand to begin with or rely upon (while εἶμι is simply to be), be or exist already, be present, exist, be (have, cf. εἶμι), D. els: ἐκ τῶν ὑπαρχόντων from the means at hand: i. 1. 4: ii. 2. 11; 3. 23: vi. 4. 9.

ἑπ-ασπιστής, οὐ, (ἀσπίς) a shield-bearer, armor-bearer, an attendant not only upon commanders, but also upon some privates; cf. the esquire of mediæval chivalry; iv. 2. 20.

ἑπ-είκω, εἴξω, α. εἴξα, (εἴκω to yield) to submit to, D., vii. 7. 31.

ἑπ-εμῖ,* ἔσομαι, ipf. ἦρ, to be or lie underneath, iii. 4. 7: v. l. εἶμι, &c.

ἑπ-ελαύνω,* ἐλάσω ἐλῶ, ἐλήλακα, α. ἤλασα, to ride up to a superior, ὥς, i. 8. 15: v. l. πελάζω.

ἑπ-ελήλυθα, see ὑπ-έρχομαι, v. 2. 30.

ἑπέρ,* prep., (akin to ὑπὸ, both marking vertical relation, cf. altus, high, deep) super, Germ. über, OVER: — (a) w. GEN., over in place, above, from above, i. 10. 12, 14 (ὁ τοῦ λόφου seen from above the hill, i. e. beyond it): ii. 6. 2: iv. 7. 4: v. 4. 13 (ὁ γονάτων not reaching below the knee): — over to protect, in defence of, in behalf of, on account of, in the name of, for the sake of, for, i. 3. 4; 7. 3? 8. 27: iv. 8. 24: v. 5. 13; 6. 27 s: — (b) w. ACC., [going over] beyond, above (= beyond), of place, oftener of number, measure, age, &c., i. 1. 9 (v. l. ὁ Ἑλληνισπόρου): v. 3. 1: vi. 2. 10; 5. 4. In compos., as above. Der. HYPER-.

ἑπερ-άλλομαι,* ἀλούμαι, to leap or jump over, A., vii. 4. 17.

ἑπερ-ανα-τείνω,* τενω, τέτακα, to stretch up over another, A., vii. 4. 9!

ἑπερ-βαίνω,* βήσομαι, βέθηκα, 2 a. ἔβην, to go or pass over, cross, A. els, παρὰ, vii. 1. 17; 3. 43; 8. 7.

ὑπερβάλλω, * βαλῶ, βέβληκα, 2 a. **εβαλον**, to throw one's self over, to cross or pass over, A., κατά, πρὸς, iv. 1. 7; 4. 20; 5. 1: vi. 5. 7: vii. 5. 1. † **ὑπερβολή**, ἤ, a crossing, mountain passage or pass, G., εἰς, i. 2. 25: iii. 5. 18: iv. 6. 5 s. Der. **HYPERBOLE**.

ὑπερδέξιος, ov, over or above the right (hand, wing, &c.), iii. 4. 37: iv. 8. 2 (v. l. ὑπὲρ δεξιῶν): v. 7. 31.

ὑπερέρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθοις, to pass over or beyond, cross, A., iv. 4. 3.

ὑπερέχω, * ἔξω, ἐσχηκα, to be, rise, or project above, D.; to overhang; iii. 5. 7: iv. 7. 4.

ὑπερήμιστος, εἰς, v, above half, vi. 2. 10: v. l. ὑπὲρ ἡμισυ.

ὑπερθεν adv., (ὑπὲρ) from above, above, i. 4. 4.

ὑπερκαθήμεναι * pf. m. pret., f. pf. ἔσομαι l., plp. ἐκαθήμην or καθήμεν, to be seated or posted above, G., ἐπὶ, v. 1. 9; 2. 1.

ὑπερὸρος, ov, or os, α, ov, (ὄρος α bound) beyond the boundaries, foreign: ἐκ τῆς ὑπερορίας, sc. γῆς, from our foreign territory or from abroad, vii. 1. 27.

ὑπερῶφηλος, ov, exceeding high, very lofty, iii. 5. 7.

ὑπερέρχομαι, * ἐλεύσομαι, ἐλήλυθα, to go under pursuit, retreat, A. of distance, v. 2. 30.

ὑπερσχομένην, see ὑποσχομένη.

ὑπέχω, * ἔξω, ἐσχηκα, 2 a. ἐσχον, to have one's self under, submit to, undergo, A. D., v. 8. 1, 18: see δικη.

ὑπέκοος, ov, (ὑποακούω) obedient, submissive, subject: masc. subst., a subject, vassal: D. G.: i. 6. 6: v. 4. 6.

ὑπὲρ, see ὑπ-ειμι, iii. 4. 7: v. l. ἦρ.

† **ὑπηρετέω**, ἦσιν, ὑπηρετήκα, to serve, do or render service, supply, D. A. E., i. 9. 18: ii. 5. 14: iii. 5. 8: vii. 7. 46.

ὑπηρετής, ov, (ἐρέτης rower, fr. ἐρέτω to row) an under-rower; hence (among so commercial a people), in general, a servant, attendant, assistant, i. 9. 18, 27: ii. 1. 9; 5. 14.

ὑποσχομένη, * ὑποσχήσομαι, ὑπέσχημαι, (ἐχω or ἔσχω) to hold one's self under obligation, to promise, engage, D. A., i. (A.), CP., i. 2. 2; 7. 5, 18: ii. 3. 20: v. 6. 35 s: vii. 2. 25; 7. 46.

ὑπνος, ov, ὁ, somnus, sleep, iii. 1. 11. Der. **HYPNOSIS**.

ὑπό * prep., by apostrophe. ὑπ' or ὑφ', sub, under: (a) w. GEN., from under in place, from beneath, as ὑπὸ ἀμάξης from under [a wagon] the yoke, vi. 4. 22, 25; — usu., from under the effect or influence of, δι' (esp. w. pass. verbs, or equivalent verbs or phrases, 586 d, 575), by reason of, through the effect of, through, from, of, with, i. 1. 10; 3. 4, 13; 5. 4 s: iii. 1. 3: vii. 6. 15, 33: ὑπὸ μαστίγων under (the compulsion of) the scourge, iii. 4. 25: — (b) w. DAT., under (of situation or of subjection), beneath, i. 2. 8; 8. 10: vi. 4. 4: vii. 2. 2: — (c) w. ACC., under or beneath, with the idea of motion or extension, i. 8. 27; 10. 14: iii. 4. 37: vii. 4. 5, 11; 8. 21: — (d) in compos., under, beneath; sometimes expressing diminution, inferiority, privacy, secrecy, or action under the pressure or influence of others, somewhat, a little, underhand, behind, &c. Der. **HYPO**.

ὑποδέξαι, ἐς, (δέω to want) somewhat wanting; found in c. ὑποδεέτερος inferior, lower in rank, i. 9. 5.

ὑποδεικνύμι, * δείξω, δέδειχα, to show somewhat, begin to show, give indications, threaten, v. 7. 12.

ὑποδέχομαι, δέξομαι, δέδεγμαι, to receive under one's roof or protection, welcome, A., i. 6. 3: vi. 5. 31.

ὑποδέω, * δῶν, δέδεκα, to bind beneath, shoe, A.: ὑποδεμένον with their shoes on, iv. 5. 14.

† **ὑπόδημα**, ατος, τό, a protection for the foot, shoe, sandal, iv. 5. 14.

ὑποζύγιον, ov, (ζυγόν jugum, YOKE, fr. ζεύγνυμι) an animal under the yoke, beast of burden or draught; pl. baggage cattle or animals, as oxen, asses, &c.; i. 3. 1; 7. 20: ii. 1. 6; 2. 4, 15.

ὑποκαταβαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to descend somewhat, go a little lower, vii. 4. 11.

ὑποκρύπτω, ὄφω, κέκρυφα, to hide under: M. to conceal one's own, hoard, i. 9. 19: v. l. ἀποκρύπτω.

ὑποκύπτω, κύψω, κέκυφα, to stoop under or before another, bow low, iv. 5. 32: v. l. κύπτω or ἐπι-κύπτω.

ὑπολαμβάνω, * λήψομαι, ἐλήψα, 2 a. ἔλαβον, to take under one's protection, A.; sc. τὸν λόγον, to take [under one's direction] up the discourse, reply, answer, retort: μεταξὺ ὁ to interrupt another in the midst: i. 1. 7: iii. 1. 27, 31.

ὑπο-λείπω, * ψω, λέλοιπα, 2 a. ἐλι-
πον, pf. p. λελειμμαι, a. p. ἐλείφθω,
to leave behind, A.: P. & M. to be left
behind, full or lag behind, remain be-
hind, G., i. 2. 25: iv. 5. 15: v. 4. 22.

ὑπο-λόγῃστος, ου, ὁ, a sub-lochage,
lieutenant, v. 2. 13 (cf. iii. 4. 21).

ὑπο-λύω, λύσω, λέλυκα, to loosen be-
low: M. to untie or take off one's shoes
or sandals, iv. 5. 13.

ὑπο-μαλακίζομαι, f. p. ὑσθῆσομαι I.,
(μαλακίη soft) to soften under or some-
what, slop to or act a less manly part,
cunty favor, lose courage, ii. 1. 14.

ὑπο-μένω, * μενῶ, μεμένηκα, a. ἐμνω,
to remain behind or in place, halt,
await an attack, make a stand, stand
one's ground: to wait for, A.: iii. 4.
21: iv. 1. 16, 21: 4. 21: vi. 5. 29.

ὑπό-μνημα, ατος, τό, (μνησκω) a
private or suggestive reminder or
memorial, reminiscence, i. 6. 3.

† **ὑπό-πεμπτος**, ου, sent covertly or in-
sidiously, iii. 3. 4 †

ὑπο-πέμπω, * πέμψω, πέπομφα, to
send covertly, artfully, or under a
false pretext, A., ii. 4. 22.

ὑπο-πίνω, * πίομαι (ῖ), πέπωκα, to
drink somewhat freely, vii. 3. 29: v. l.
ὑπο-πίπτω to fall back or withdraw a
little.

† **ὑπο-σπεύω**, εύσω, ipf. ὑπ-ώπτειν,
su-spicor, to suspect, apprehend, mis-
trust, be suspicious or apprehensive,
A., i. (A.), μή, i. 1. 1: 3. 1: ii. 3. 13:
5. 28: iii. 1. 5: iv. 2. 15.

ὑπο-σπτος, ου, (ὑφ-οράω) suspicious,
to be suspected, iii. 3. 4 †

ὑπο-στήναι, -στάς, see ὑπό-στημι.

† **ὑπο-στρατηγέω**, ἦσω, to command
under, be lieutenant-general to, D., v.
6. 36.

ὑπο-στράτηγος, ου, (v. l. ὅς, οὗ) ὁ,
a lieutenant-general, iii. 1. 32.

ὑπο-στρέφω, * ἐψω, ἐστροφά I., 2 a.
p. ἐστράφην, to make an unobserved,
adroit, or sudden turn, to avoid a
snare, ii. 1. 18: vi. 6. 38: so 2 a. p. as
m., vii. 4. 18.

ὑπο-σχέιν, see ὑπ-έχω, v. 8. 1.

ὑπο-σχεσθαι, see ὑπ-ισχύνομαι.
ὑπουργός, ὄν, (ὑπός, ἔργον) working
under another, assisting, contributing,
or conducive to, D., v. 8. 15.

ὑπο-φαίνω, * φανῶ, πέφαγκα, to show
a little, begin to dawn or appear,
 dawn, iii. 2. 1: iv. 2. 7: 3. 9.

ὑπο-φείδομαι, φείσομαι, πέφεισμαι I.,
(φείδομαι to spare) to spare somewhat,
ei, iv. 1. 8.

ὑπο-χείριος, ου, (χεῖρ) under the
hand or power of, in the hands of,
subject to, D., iii. 2. 3: vii. 6. 43.

ὑπ-οχος, ου, (έχω) held under, sub-
ject to, D., ii. 5. 7.

ὑπο-χωρέω, ἦσω, κεχώρηκα, to go
under the pressure of others, retire
before, make way for, retreat, D., i. 4.
18: 7. 17: iv. 5. 20.

ὑπο-οφία, ας, (ὑφ-οράω) suspicion,
mistrust, distrust, apprehension, ὅτι,
i. 3. 21: ii. 4. 10: 5. 1 s, 5: iii. 1. 21.

Ἑρκάνιος, α, ου, ('Ἑρκάνοι the Hyr-
cāni) Hyrcanian, pertaining to Hyr-
cania, a rude province of the Persian
Empire, southeast of the Caspian,
whose men were excellent horsemen,
vii. 8. 15.

ῥε, ῥός, a swine, see σῦς, v. 2. 3.

† **ὑστεραίος**, α, ου, following in time,
subsequent, next: often (esp. in dat.) ἡ
ὑστεραία, sc. ἡμέρα, the following or
next day, i. 2. 21: ii. 3. 25: iii. 5. 13.

† **ὑστερέω**, ἦσω, ὑστέρηκα, to be or
come too late for, arrive after, G., i. 7.
12.

† **ὑστερίξω**, ἴσω ἰῶ, to be or arrive too
late, be behindhand, vi. 1. 18.

ὑστερος, * α, ου, (referred as c., with
s. ὕστατος last, to ὑπό) post-erior,
latter, behind, afterwards, after, subse-
quently, 509, G., i. 5. 14: iii. 4. 21:
vi. 4. 9: — so neut. **ὑστερον** as adv.,
i. 3. 2: 5. 16: 6. 7: 8. 8: iv. 3. 34.

ὑφ' by apostroph. for ὑπό, before an
aspirated vowel, i. 3. 10.

ὑφ-εἶμαι, -εἰμην, see ὑφ-ιημι, vi. 6. 31.

† **ὑφαιμένως** submissively, humbly,
softly, vii. 7. 16.

ὑφ-έχω, see ὑπ-έχω, vi. 6. 15.

ὑφ-ηγέομαι, ἦσομαι, ἦγημαι, to lead
forward moderately or with others close
behind, iv. 1. 7: vi. 5. 25.

ὑφ-ιημι, * ἦσω, εἰκα, α. ἦκα (ῶ, &c.),
2 a. m. εἰμην, sub-mitto, to submit,
admit, concede, give up, A. I., iii. 5. 5:
— M. to submit or give up one's self,
submit or surrender (intrans.), yield,
give way, be remiss or spiritless, D. I.,
iii. 1. 17: 2. 3: v. 4. 26: vi. 6. 31 †

ὑφ-ιστημι, * στήσω, ἐστηκα, 2 a.
ἐστην, to place under, station men
covertly: — M. (w. pf., plp., and 2 a.
act.) to stand up under an attack,

both subjective and objective (cf. *love of*), 444, 538 d, i. 3. 5: ii. 5. 8, 24: v. 6. 11: vii. 7. 29 (*love to you*): — *πρὸς φίλαν* [in accordance with friendship] in a friendly manner, in peace or friendship, i. 3. 19 (or to a friendly country, see *φίλιος*). See *διδ.*

† *φιλικός*, ἡ, *ὄν*, *befitting a friend, of a friendly nature, friendly*, iv. 1. 9: v. 5. 25 (v. l. *ἐπιτρεπτός*). See *φίλιος*.
† *φιλικῶς* in a friendly manner, on friendly terms, as a friend, ii. 5. 27: vi. 6. 35.

† *φίλιος*, α, *ὄν*, of a friend or friends, friendly, in amity or at peace, esp. opposed to *πολέμιος*, and often applied to places (as *φιλικός* rather to acts, and *φίλιος* to persons), D.: *διὰ φίλας τῆς χώρας* through the country as friendly or in peace, 523 b: i. 3. 14; 6. 3 (of a person): ii. 3. 26; 5. 18: v. 7. 13 s, 33: *φίλια*, sc. *χώρα* or *γῆ*, a friendly country, region, or land, ii. 3. 27: vi. 6. 38: vii. 3. 13. See *φίλια*.

† *φίλι-ιππος*, *ὄν*, s., *fond of horses*, i. 9. 5. Der. PHILIP, PHILIPPIC.

† *φίλο-θηρος*, *ὄν*, s., (*θήρα* hunting) *fond of hunting or the chase*, i. 9. 6.

† *φίλο-κέρδew*, ἡσω, (*κέρδος*) to love, seek, or be greedy of gain, i. 9. 16.

† *φίλο-κινδύνος*, *ὄν*, s., *fond of danger, venturesome, adventurous*, i. 9. 6.

† *φίλο-μαθής*, *ἐς*, c. *έστερος*, s. *έστατος*, (*μανθάνω*) *fond of learning, eager to learn*, i. 9. 5. Der. PHILOMATH.

† *φίλο-νακία*, αs, (*νέικος* strife) *love of strife, rivalry, emulation*, iv. 8. 27: v. l. *φίλο-νίκια*, αs, (*νίκη*) *eagerness for victory*.

† *φίλο-ξενος*, *ὄν*, *Philoxenus*, a good soldier from Pellene in Achaia, v. 2. 15.

† *φίλο-πόλεμος*, *ὄν*, *fond of war, war-loving, passionate for war*, ii. 6. 1, 6.

φίλιος, ἡ, *ὄν*, c. & s. *φιλαίτερος* or *φίλτερος*, -*τατος*,* *amicus, friendly* (cf. *φίλιος*), *well-disposed, attached*: subst. *φίλιος*, *ὄν*, a friend, adherent, favorite: D. (as subst., also w. c.): i. 1. 2, 5; 3. 6, 12; 4. 2; 6. 6; 7. 6 s; 9. 10, 20 s, 27 s, 29 (c.), 31: iv. 4. 4. Der. PHILO-, PHIL-.

† *φίλο-σοφος*, *ὄν*, *fond of wisdom*: subst. *φίλοσοφος*, *ὄν*, a PHILOSOPHER, ii. 1. 13.

† *φίλο-στρατιώτης*, *ὄν*, a friend to the soldiers, the soldiers' friend, vii. 6. 4, 39.

† *φιλοτιμία*, ἡσμαι, *πεφλοτιμία*, α. *ἐφλοτιμήθην*, (*φιλύ-τιμος* honor-loving, ambitious, jealous, fr. *τιμή*) to be jealous, piqued, or resentful, to resent it, i. 4. 7.

† *φιλο-φρονέωμαι*, ἡσμαι, α. *ἐφιλο-φρονήσάμην* or -*ήθην*, (*φιλύ-φρων* friendly-minded, fr. *φρῆν* mind) to be kindly disposed, express good-will or friendship, show kindness or favor; to treat or greet as a friend, A.; ii. 5. 27: iv. 5. 29, 32, 34.

Φιλίαςιος, *ὄν*, δ, a Phliasian, a man of Phlius (Φλίους), a city with a small territory in the northeast of the Peloponnese, on the Asōpus (now the St. George). It was commonly jealous of its neighbor Argos, and in alliance with Sparta. vii. 8. 1. || Ruins near the village of St. George.

† *φλυαρέω*, ἡσω, (*φλύαρος*) to talk nonsense, speak absurdly, iii. 1. 26, 29.

φλυαρία, αs, (= *φλύαρος* babbling, fr. *φλύω* bullo, to bubble up) pl. *nū-gæ*, idle talk, absurdities, fooleries, mere trifling, nonsense, i. 3. 18.

† *φοβερός*, δ, *ὄν*, s., *frightful, fearful, alarming, terrible, formidable*, to be feared, D. I., μῆ, ii. 5. 9: iii. 4. 5: v. 2. 23; 5. 17; 7. 2.

† *φοβέω*, ἡσω, to frighten, terrify, scare, A., iv. 5. 17: — *φοβέσθαι*, ἡσμαι, *πεφόβημαι*, α. *έφοβήθην*, to be frightened, terrified, alarmed, afraid, apprehensive, or under the influence of fear; to fear: A. μῆ, i., *περὶ*, *διδ.* τὸ φοβεῖσθαι τὴν τιμωρίαν the fear of punishment; i. 3. 17; 8. 13: ii. 4. 18; 5. 5; 6. 14, 19: v. 5. 7: vii. 1. 2; 8. 20.

φόβος, *ὄν*, δ, (*φέβομαι* to flee) fear, dread, fright, alarm, panic, terror, G., i., CP., ii. 2. 19; 4. 3: iii. 1. 18: vii. 4. 1: pl. *terrors, fearful threats*, iv. 1. 23: τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον the terror [struck from the Greeks as the source, into the barbarians] with which the Greeks struck the barbarians, i. 2. 18; cf. vii. 2. 37. Der. HYDRO-PHOBIA.

† *φουνίκεος*, *ἐα*, *εὐν*, contr. *φουνίκοῦς*, ἡ, *οὖν*, purple-red, purple or crimson, a color early prepared by the Phœnicians from the murex of the neighboring sea, and chosen by the Greeks for war-garments from its brilliant effect and its disguising blood, i. 2. 16: v. l. *φουνίκος*, *φουλίκος*.

to a Milesian trading settlement near its mouth, and to the surrounding region. The pheasant is said to have been brought from this region by the Argonauts, and hence to have derived its name (*ὄρνις Φασιανῆς* the Phasian bird). v. 6. 36; 7. 1, 7, 9.

φάσκω (a strengthened pres. for *φημί* * q. v.) to say, state, declare, affirm, allege, ch. used in the pt., i., iii. 5. 17; iv. 4. 21; 8. 4: v. 8. 1.

φαῦλος, η, ων, (cf. paulus) trifling, of small account, vi. 6. 11 a.

φέρω, * *οἰσω*, *ἐντροχα*, a. *ἡνεγκα* or -ω, a. p. *ἡτέχθην*, fero, to BEAR, carry, bring, endure, produce (of land), carry off (hence, receive as pay), A. D., *ἐπι*, *πρὸς*, &c., i. 2. 22; 3. 21; ii. 1. 17; iii. 1. 23; 4. 32: to carry one, hence of a road or entrance, to lead, *ἐπι*, *εἰς*, iii. 5. 15: *ὁ φέρων* the bearer, i. 9. 28: *χαλεπῶς φέρειν* aegre ferre, to bear up with difficulty, to be dejected, deeply concerned or afflicted, or greatly excited, D. 456, i. 3. 3: see *ἄγω*, *βαρύνω*: — P. or M. to be borne, carried, &c.; to be borne on, thrown, hurled, or sent, to rush, fly (of missiles); i. 8. 20; iii. 3. 16; iv. 7. 6 a, 14: — M. to bring in for one's own use, A., vi. 6. 1: vii. 4. 3. Der. PERIPHORY, META-PHOR.

φεύγω, * *φεύξομαι* & *φευξοῦμαι*, 2 pf. *πέφευγα*, 2 a. *ἐφυγον*, fugio, to flee, fly, take to flight, run away, retreat, A., *ἀπὸ*, *διὰ*, *εἰς*, *ἐξ*, *ἐπι*, &c.; to flee one's country, be or become an exile, go into exile, be banished: *οἱ φεύγοντες* the fugitives, exiles: i. 1. 7; 2. 18; 3. 3; 10. 1: iii. 2. 35; 3. 9, 19; 4. 35. **Φεύγω** denotes rather an attempt to escape by open flight; and **διδράσκω** (only in compounds), by secret departure or concealment. Cf. *ἀποφεύγω*, *ἀπο-διδράσκω*. Der. FUGITIVE.

φημί * (pres. encl., exc. 2 sing. *φῆς* or *φῆς*) & strengthened **φάσκω** q. v., *φίηται*, ipf. *έφην* (usu. as aor.; 2 sing. *έφησθα*), rarer a. *έφησα*, (φα-) to say, state, declare: to affirm, assent, say yes, (cf. αἰο): w. *οὐ* (which comm. modifies rather a dependent verb, 662 b), to say that . . *ναι*, say no, deny, refuse (see *οὐ*, and cf. *nego*): I. (A., sometimes without the inf., which may yet be understood), CP. (r., vii. 1. 5); but often placed parenthetically and sometimes pleonastic, 574 (cf. *quoth*):

i. 2. 25 a; 3. 1, 7 a, 18; 6. 6 s: ii. 1. 9 s; 5. 24 s: v. 8. 5. — To *φημί* are usu. referred the f. *φῶ*, pf. *έφηκα*, *έφημαι*, and 1 a. *έφη* (ind. 2 sing., and inv. exc. 2 sing., esp. used), oftener (exc. as above) 2 a. *έφον* (*έφη*ω, -οιμ, -έ, -ειν, -ών); but these often correspond in their use more closely to *λέγω* or *ἀγορεύω* (hence also, to mention, tell, bid, advise, propose, &c.; and A. D., CP., &c., 659 h'): i. 2. 5; 3. 5, 7, 14: ii. 1. 15, 21; 3. 2: *έφηγο* charge had been given, D. I., iii. 4. 3 a. Cf. *φαίη*, *φαίμα*, FAME.

φθάω, * *φθάσω* & *φθήσομαι*, *έφθακα*, 1 a. *έφθασα*, 2 a. *έφθην*, to anticipate, get the start of, be or get before another, arrive before, outstrip, surprise, A. P. (often translated by a finite verb, and *φθάω* by such expressions as *before*, *first*, *previously*, *beforehand*, *sooner*, *too soon*, by anticipation or surprise, 677 f.), *πρὶν*: φ. *καταλαβῶντες* to anticipate in getting possession, or to get possession first, i. 3. 14: *φθάσαι πρὶν παθεῖν* to [get the start] act before suffering, ii. 5. 5: *φθάσαι πρῶτος* to [outstrip, so as to] be foremost, 509 d, iii. 4. 20: *ἀπῳάσαι φθάσαντας* to take by surprise, 677 f, iv. 6. 11: see, also, iii. 4. 49: iv. 1. 4, 21: v. 7. 16.

φθέγγομαι, *έγγεμαι*, *έφθεγμα*, to utter a sound (esp. a loud, clear sound), raise a cry, cry out, shout, scream, sound, make one's self heard, D., i. 8. 18: iv. 5. 18: vi. 1. 23: vii. 4. 19. Der. DI-PHTHONG, APO-PHTHEGM.

φθείρω, * *φθερῶ*, *έφθαρκα*, to destroy, lay waste, A., iv. 7. 20.

φθονέω, *ήσω*, (*φθόνος* envy) to envy, D., i. 9. 19: v. 7. 10.

φιάλη, ης, *patera*, a broad, shallow cup or bowl, saucer, for drinking or libation, iv. 7. 27. Der. PHIAL, VIAL.

φιλαίτερος c. of φίλος, i. 9. 29? **†φίλλω**, *ήσω*, *πρεφίληκα*, to love, with a pure love, as of friendship; more emotional in sense than *ἀγαπάω*, less passionate than *έρω*, and less strong than *στέργω*: A., i. 1. 4; 9. 25, 28.

†Φιλήτορος, ου, *Philetius*, an Achæan, chosen as successor to Menon, and one of the oldest of the Cyrean generals, but not one of the most prominent or highly esteemed, iii. 1. 47.

†φιλία, ας, *friendship, attachment, affection, love*, a. or possessive pron.,

Greeks usu. divided the night into three watches, as the Romans into four. i. 1. 6; 4. 4: ii. 4. 17; 6. 10: iv. 1. 5; 5. 21, 29: v. 8. 1: vii. 6. 22.

†φύλαξ, αἶμα, ὁ ἢ, a guard (the individual, as φυλακή the company), *watcher, sentinel, custodian*; pl. a guard (collectively), *body-guard, garrison, &c.*; i. 2. 12: iv. 2. 5s: vi. 4. 27; 5. 4: λόχος φύλαξ (as adj.) a company on the watch or of reserve, vi. 5. 9.

φυλάττω, ἄξω, πεφύλαχα, to guard, watch, garrison, keep, keep guard or watch, A. D., A.E., ἐπι· φυλακὰς φυλάττω to keep, maintain, or stand guard: i. 2. 1, 21s; 4. 4s: ii. 6. 10: v. 1. 2; 3. 4:—M. to guard one's self against another, be or keep on one's guard against, beware of, guard against, keep watch upon, guard or keep guard for one's own safety, take care, A. (of object guarded against), A.E., μὴ, ὥς, ὥστε, i. 6. 9: ii. 2. 16; 5. 3, 37: vii. 3. 35; φ. πᾶσαν, sc. φυλακῇ, to take every precaution, to be on the strictest guard, vii. 6. 22. Der. PHY-LACTERY.

φύσαα, ἦρω, a. p. ἐφυσήθην, (φύσα a blast, bellows) to inflate, blow up, A., iii. 5. 9.

Φύσκος, οὐ, ὁ, the Phycus, a stream by Opis, ii. 4. 25. || The canal Katur, or Nahr-Awân; acc. to some, the river Adhem.

†φυτεύω, εἶσω, πεφύτευκα I., (φυτὸν a plant) to plant, A., v. 3. 12.

φύω (δ),* φῶσω, πέφυκα, 2 a. ἐφόν, to bring into being, produce, A., i. 4. 10: but in pf. and 2 a., to come into being, cf. fui. Der. PHYSICS, PHYSICIAN, PHYSIO-LOGY.

Φωκίς, ἴδος, ἡ, a Phocæan woman, from Φώκαια, Phocæa (now Foggia or Fokia), an Ionian city of great commercial enterprise and great prosperity until its capture by the army of the elder Cyrus, when a large part of its inhabitants, embarking in their vessels, sought new homes in the distant west (among others, Marseilles). The Phocæan mentioned in i. 10. 2 was named Milto from her brilliancy of complexion, but by Cyrus Aspasia after the favorite of Pericles. She had been brought up by her father Hermotimus in poverty and without a mother's care; and when brought

by force to Cyrus, won his affection by her wisdom and virtue, even more than by her remarkable beauty. After his death, she became also a favorite of Artaxerxes, who, it is stated, had specially ordered her capture; but when he had associated with himself upon the throne his son Darius, the latter asked that he would also grant him Aspasia. Artaxerxes promised to do this, since, according to usage, the first request of a successor elect could not be denied; but, instead of fulfilling his promise, made her a priestess (acc. to Plutarch, of Anitia, the Persian Diana). This so enraged the disappointed son that he joined with Tiribazus in seeking his father's life, but lost his own. i. 10. 2.

φωνή, ἦς, (φα-) vox, a sound of the voice, voice, speech, language, ii. 6. 9: iv. 8. 4. Der. PHONETIC, EU-PHONY.

φῶς, φωτός, τό, (φα-) light of day, a fire, &c., iii. 1. 12: vii. 4. 18: φῶς ἐγένετο daylight came, it became light, vi. 3. 2. Der. PHOTO-GRAPH.

X.

χαίρω,* χαίρησθω, κεχάρηκα, to rejoice, P., vii. 2. 4: to take leave, depart (from the common expression in leaving-taking, χαίρε farewell); hence, ἵαν χαίρειν to let go, bid farewell to, vii. 3. 23: χαίρων rejoicing, with impunity, v. 6. 32.

Χαλδαῖοι, ων, οἱ, the Chaldaei, or -æans, a warlike and independent people of Armenia, perhaps the remains in their early seat of the powerful tribe that conquered Babylonia, and becoming effeminate were themselves conquered by the Medes and Persians. They seem to have been also called Χάλυβες; and Xenophon uses both names, apparently for the same tribe. iv. 3. 4: v. 5. 17: vii. 8. 25. See Χάλυξ.

†χαλεπαῖνος, αὐῶ, to be severe, angry, indignant, displeased, provoked, incensed, or enraged, D. G., δτι, i. 4. 12; 5. 11, 14: vii. 6. 32: so a. p. as m. ἐχαλεπώθη, iv. 6. 2.

χαλεπός, ἡ, ὁ, c., s., HARD to do, bear, take, &c.; difficult, irksome, troublesome; grievous, severe, stern, harsh, violent, bitter, cross, fierce,

cruel, dangerous: τὸ χαλεπὸν the severity, harshness, fierceness: i. i. 3. 12: ii. 6. 9, 11s: iii. 1. 13; 4. 35: v. 1. 7.

†χαλεπός hardly, with difficulty, grievously, severely: χ. ἔχειν to be grievously affected, deeply concerned, or greatly distressed: see φέρω: i. 3. 3: iii. 3. 13; 4. 47: v. 7. 2: vi. 4. 16.

χαλινόν, ὥσω, κεχαλινωκα l., (χαλινός a bridle) to bridle, A., iii. 4. 35.

†χάλκεος, ἔα, εὖ, rather χαλκοῦς, ἦ, οὖν, brazen or rather bronze, of brass or bronze, i. 2. 16: v. 2. 29.

†Χαλκηδονία, or Καλχηδονία, as, Chalcedonia, the territory about the city of Chalcedon and belonging to it, vi. 6. 38.

†Χαλκηδόν, or Καλχηδόν (167 b), δος, ἦ, Chalcedon, a city in Bithynia, founded by the Megarians, B. C. 674, on the Propontis at the entrance of the Thracian Bosphorus. Though it became a considerable city, it was sometimes called the "City of the Blind," because its founders overlooked the superior advantages of the nearly opposite site of Byzantium. vii. 1. 20; 2. 24, 26. || Kadi-Keul.

χαλκός, οὐ, δ, as, copper; but more commonly bronze, an alloy of copper and tin (usu. about $\frac{2}{3}$ copper to $\frac{1}{3}$ tin) greatly used by the ancients, and admitting a harder temper than the more modern brass, an alloy of copper and zinc. The latter term is, however, common in translation. Χαλκός τις ἦσσαντε [some bronze glistened] there was a gleaming of brass or brazen armor, i. 8. 8.

†χάλκευμα, ατος, τό, a brazen (or bronze) utensil, iv. 1. 8.

Χάλος, ου, δ, the Chalus, a river in Syria. i. 4. 9. || The Koweik, the river of Aleppo.

Χάλυψ, υβος, δ, a Chalybian, or one of the Chalybes, a people so skilled in working iron that they either gave their name to steel (χάλυψ, as if Chalybian iron), or were themselves named from it: cf. οἱ σιδηροτέκτονες Χάλυβες, Aesch. Prom. 714. Some of the Chalybes (also called Χαλδαίοι, v. 5. 17) were the bravest people found by the Cyreans; while others, west of Trebizond, were few in number and subject to the Mossynœoi. iv. 4. 18; 6. 5; 7. 15: v. 5. 1: vii. 8. 25. Der. CHALYBEATE.

χαράδρα, as, (χαράττω to cut, furrow, whence CHARACTER) a ravine, gorge, usu. furrowed by water, iii. 4. 1.

χαράκωμα, ατος, τό, (χάραξ stake, fr. χαράττω to cut) a paling, palisading, line of palisades, v. 2. 26.

†χαρίεις, ἑσσαι, ἱερ, g. levtos, ἑσση, gratiosus, graceful, agreeable, pleasing, clever, ingenious, iii. 5. 12 (v. l. χάριεν).

†χαρίζομαι, ἵσσομαι ἰούμαι, κεχαρίσμαι, gratificor, to grant one a favor, gratify, favor, oblige, please, indulge, D. A.E., i. 9. 24: ii. 1. 10; 3. 19: vii. 1. 25.

χάρις, * ιτος, ἦ, (χαίρω) gratia, grace, favor; obligation for a favor, gratitude, thanks: χάρις εἰδέναι (see ὀρώ) to recognize a favor or obligation, esteem it a favor, be grateful: χάρις ἔχειν to have gratitude, feel grateful: D. G.: i. 4. 15: ii. 5. 14: iii. 3. 14: vi. 1. 26: vii. 4. 9; 6. 32. Der. EU-CHARIST.

Χαρμάνδη, ης, Charmande, a large city on the Arabian side of the Euphrates, thought by most to be the city called by Hdt. "Is, now Hii, remarkable for its bitumen springs, which furnished cement for the walls of Babylon, and which still seem inexhaustible, i. 5. 10. The Euphrates and Tigris are still crossed in the manner here stated by Xenophon.

Χαρμίνος, ου, Charminus, an envoy from the Spartan commander Thibron to the Cyreans, vii. 6. 1, 39.

χειμάν, ὄνος, δ, (χέω to pour, cf. χιών) hiems, winter, wintry weather, storm, cold, i. 7. 6: iv. 1. 15: vii. 3. 13.

χεῖρ, * χειρός, d. pl. χερσὶ, ἦ, the hand: εἰς χείρας ἵκναι or ἐρχεσθαι to come to [hands] blows or to close encounter or combat, but w. dat., [to come into hands to any one] to put one's self in the hands or power of any one: περὶ ταῖς χερσὶν about the [hands] wrists: ἐκ χειρὸς βάλλειν to throw [from] with the hand merely, as darts (but ἐκ χ., v. 4. 25, hand to hand, in close combat): i. 2. 26; 5. 8, 15: iii. 3. 15: iv. 7. 15: vi. 3. 4: see δέχομαι. Der. CHIRO-GRAPHY, SURGEON.

†Χαρί-σοφος, ου, Chirisorphus, a general sent from Sparta to Cyrus with auxiliary troops, in return for the zealous and liberal aid which he had rendered in the Peloponnesian War. He was the chief leader of the van in the retreat, and was at one

time chosen sole commander of the Cyreans. After the death of Clearchus, he was considered the first of the generals in dignity, as Xenophon was first in influence; and the two worked together with great harmony for the salvation of the army. i. 4. 3.

†χαρο-πληθής, ἐς, (πληθῶ) *filling the hand, as large as can be held in the hand*, iii. 3. 17.

†χαρο-ποίητος, ον, (ποίη) *made by hand*, iv. 3. 5.

†χαρῶς, ὥς, *A. and oftener M., to handle, master, overpower, subdue*, vii. 3. 11.

†χείρων,* ον, (c. referred to κακός· a χειμῶτος) *worse, inferior: χεῖρόν ἐστιν αὐτῷ it is worse with him, he is less to be prized or worth less, πρὸς: v. 2. 13: vii. 6. 4, 39.*

Χερσό-νησος, ον, ἡ, later Att. for χερσὶ-νησος (χέρσος νήσος a shore-land), a peninsula, vi. 2. 2. — 2. In a special sense, the *Chersonese*, a long, fertile peninsula on the Thracian side of the Hellespont. This was early colonized by the Greeks (especially the Athenians), who were often at war with the Thracians or with each other for its protection or possession. It was at length defended by a wall built across its isthmus. i. 1. 9: ii. 6. 2: vii. 1. 13. || Peninsula of the Dardanelles.

Χηλή, ἥς, a *hoof*; hence, from some resemblance, a sloping structure of stone to protect a wall from the violence of waves, a *breakwater, mole, or pier*, vii. 1. 17.

χῆν, χηνός, ὁ ἡ, anser, Germ. *Gans*, a *goose*, i. 9. 28.

χθες adv., *YESTER-day*, vi. 4. 18!

χθίοις, αι, α, a *thousand*, i. 2. 3, 6, 9; 6. 2: ii. 2. 6. Der. CHILIAST.

χθίσ, οῦ, ὁ, *grass cut for feeding animals, fodder, forage: ξηρός χ. dry grass, hay: i. 5. 7; 9. 27: iv. 5. 33.*

†χθίσ, ὥς, *to feed with cut grass, to fodder, A.*, vii. 2. 21.

χίμαρα, ας, (χίμαρος a goat of the first year; fr. χίμα winter, as if a winter's kid!) a *she-goat of the first year, female kid*, iii. 2. 12. Der. CHIMERA.

Χίος, ον, ὁ, a *Chian*, a man of Chios (Xios, now Scio), one of the larger islands of the Aegean, near the coast of Ionia. It was colonized by

the Ionians, and formed a powerful maritime state, until its conquest and cruel devastation by the Persians, B. C. 493. On recovering its liberty through the battle of Mycale, B. C. 479, it became for a long period one of the closest allies of Athens. It has since repeatedly suffered the evils of war, and most severely from its brutal desolation by the Turks in 1822 A. D. Of the many places that claimed the birth of Homer, Chios, except perhaps Smyrna, seems best entitled to the honor: "The blind old man of Scio's rocky isle" (Byron). iv. 1. 28.

χιτών, ὤντος, ὁ, tunica, a *tunic, frock*, the common under- or working-garment of the Greeks and Romans, ch. of wool, and often short or drawn up by the girdle; hence, in general, a garment worn next the skin; i. 2. 16; 5. 8: v. 2. 15: vii. 4. 4 (where the term is extended to the Thracian breeches or trousers).

†χιτωνίσκος, ον, ὁ, dim., a *small or short tunic*, v. 4. 13.

χίων, ὄντος, ἡ, (χέω to pour) *snore*, iv. 4. 8, 11; 5. 3s. Cf. χεῖμῶς; and Hima-laya, the *abode of snow*.

χλαμύς, ὄντος, ἡ, a *short cloak or mantle*, esp. worn by horsemen, vii. 4. 4.

χοῖνιξ, ὄντος, ἡ (v. l. ὁ) a *chanix*, or a *quart* very nearly, $\frac{1}{4}$ of a μέτρον. This was a common daily allowance of corn to a soldier. i. 5. 6. Some reduce the χοῖνιξ to $\frac{1}{2}$ of the μέτρον.

†χοῖραος, α, ον, of *swine: πρὸς χοίρειαν swine's flesh, pork*, iv. 5. 31.

χοῖρος, ον, ὁ ἡ, *porcus, a tame swine*, esp. young, a *pig*, vii. 8. 5.

†χορεῖα, εὐς, κεχόρευκα, to *dance*, esp. in a choir, iv. 7. 16: v. 4. 17.

χορός, οῦ, ὁ, a *CHOIR, band, troop, or row of dancers*, v. 4. 12. Der. CHORUS, CHORAL.

χόρτος, ον, ὁ, *fodder, forage, grass, herbage*, i. 5. 5: ii. 4. 11: see χοῖρος.

χρᾶς* (ἀεὺς ἥς, &c., 120 g), ἥς, κέρηρα, to *supply need: hence, — (a) M. χρᾶσθαι, ἡσθαι, κέρησθαι: ἐχρησάμην, ὅτι, to supply one's own need by using what is required, to use, employ, make use of, make use of of use, have the use or service of: ἐχρησάμην, ὅτι, to treat, manage, practise upon, take advantage of*

D. (and appositive or adj., w. or without *ὡς* or *ὡσπερ*) A.E., *els*, *avri*: i. 3. 5; 4. 8, 15; 5. 3; 9. 5, 17: ii. 1. 6, 12; 6. 25: iv. 4. 13: *χρήσθαι τι* to make any use of, use or employ for any service, use or treat in any way, i. 3. 18: ii. 1. 14: vi. 6. 20: *πολεμικῶς ἐχρήτο* experienced [as hostile] the hostility of, ii. 5. 11; *σο πευδομένοις (πιστοτάτῳ) ἐχρήτο* received obedience (the most faithful service) from, ii. 6. 13: iv. 6. 3: *μαχαίρᾳ χ.* to flourish a sword, vi. 1. 5: *ἀγορᾷ χ.* to subsist by a market, vii. 6. 24. — (b) impers. *χρή** (*χρήσθαι*, *χρήναι*, *χρεών*), f. *χρήσει*, ipf. *ἐχρήσθ* or *χρήν*, it supplies need, it is useful or necessary, it must or ought to be, one must, should, or ought, i. (A.), i. 3. 11; 4. 14: iii. 1. 7; 2. 24, 36. Der. CHRESTO-MATHY.

χρήσιμος, ἦσιν not Att., (*χρεῖα* usus, use, need, akin to *χρᾶν*) to need, want, wish, desire, i., i. 3. 20: iii. 4. 41.

† *χρήσιμα*, ατος, τό, a thing used (cf. *πράγμα*); usu. pl. things of value, goods, possessions, effects, booty, spoil, property, wealth, esp. money; i. 1. 9; 3. 14; 4. 8; 10. 3: ii. 4. 27; 6. 5 s.

† *χρηματιστικός*, ἡ, ὅν, (*χρηματίζομαι* to make money) money-making, promising wealth, indicative of gain, vi. 1. 23.

χρήναι, *χρήσθαι*, see *χρᾶν*, i. 4. 14 s.

† *χρήσιμος*, ἡ, ον, s., useful, of use or value, serviceable, D., i. 6. 1: ii. 5. 23.

† *χρίμα* or *χρίσμα*, ατος, τό, ointment, unguent, iv. 4. 13. Der. CHRISM.

χρίω, ἴσω, *κέχρικα* l., to anoint: M. to anoint one's self, iv. 4. 12. Der. CHRISTIAN.

χρόνος, ου, ὁ, time, i. 3. 2; 8. 8: *πολλοῦ χρόνου* [within] for a long time, i. 9. 25: *ἡμίσει χρόνῳ* [with, by means of] in half the time, i. 8. 22: *χρόνῳ* by time, by protracted siege, iii. 4. 12. See *vñ*. Der. CHRONIC, CHRONICLE, CHRONO-LOGY.

† *χρῦσος*, έα, εον, contr. *χρῦσους*, ἡ, ον, of gold, golden, covered or plated with gold, gilded, i. 2. 10, 27; 10. 12.

† *χρῦσόν*, ου, dim., gold in small pieces for money, gold money, amount of gold, i. 1. 9; 7. 18: vii. 8. 1.

† *Χρῡσό-πολις*, εως, ἡ, Chrysopolis, a town of Chalcidonia, on the Thracian Bosphorus, opposite Byzantium; said to have been so named, because

the Persians made it a place of deposit for gold collected from Europe as tribute or booty. vi. 3. 16. ¶ Scutari.

χρῡσόν, ου, ὁ, gold, iii. 1. 19. Der. CHRYSO-LITE, CHRYSALIS.

† *χρῡσο-χάλινος*, ου, (*χαλινός* bridle) with gold-studded bridle, i. 2. 27.

χώρα, -ματος, see *χρᾶν*, i. 4. 8.

† *χώρα*, ας, a place, esp. a country, region, province, district, territory, land; a place, position, or post, in military disposition (see *κατά*); i. 1. 11; 5. 5, 9; 8. 17: iii. 4. 33: pl. i. 9. 14: iv. 8. 15: see *φίλιος*: — so of position in respect to rank, influence, &c., as *ἐν ἀνδρωπόδων χώρα* in the condition of slaves, v. 6. 13; *ἐν οὐδεμῇ χώρᾳ ἔσονται* will be nowhere or of no account, v. 7. 28. A country sometimes borrows the name of its inhabitants: *τὴν χώραν εἶναι Χάλυβας* that the country was, i. e. belonged to the Chalybes, iv. 5. 34. *Χώρα* and *τόπος* are related to each other much as, in Eng., *place* and *spot*; but their uses blend, since there is no dividing line between the larger and the narrower sense.

† *χωρᾶν*, ἦσω or ἦσομαι, *κεχώρηκα*, to give room, make room for others; hence, to move on, advance, march, proceed, go, pierce, *διδ*, *ἐπ*l: to give room for the reception of, contain, hold, A.: i. 5. 6: 10. 13: iv. 2. 15, 28. Der. AN-CHORET.

† *χωρίζω*, ἴσω ἰώ, (*χωρίς*) to separate, detach, A. i., vi. 5. 11: *κεχωρισμένοι* separated, removed, differing, G., v. 4. 34.

† *χωρὸν*, ου, dim., a limited space, extent, or distance; esp. a particular place or spot, as a stronghold (so often), hold, town, height, pass, military position, tract of land (pl. lands, surrounding country, region), landed estate, domain; i. 2. 24; 4. 6: ii. 5. 18: iii. 3. 9, 15; 4. 24, 37: iv. 5. 15; 7. 1 s, 6, 20: v. 3. 7 s: vi. 4. 3 s, 27.

† *χωρῖς* adv., apart (so as to leave room), separately, singly, by one's self; apart from, G.; i. 4. 13: iii. 5. 17: vi. 6. 2.

χώρος, ου, ὁ, room, space, open ground, field; place, esp. country place or estate, country in distinction from city; rare in Att. prose, exc. Xen.; v. 3. 11, 13: vii. 2. 3: see *κατά*. Der. CHORO-GRAPHY.

Ψ.

Ψάρος, ου, ὁ, *the Pærus*, one of the chief rivers of Cilicia, rising north of Mt. Taurus, breaking through this range, and entering the sea southeast of Tarsus, i. 4. 1: v. l. Σάρος, Φάρος. || Seihân.

ψέγω, ψέξω, *to blame, censure, reproach*, A., vii. 7. 43.

ψάλιον or **ψάλλιον**, ου, (ψάω *to rub*) *a bracelet, armlet, a favorite ornament among the Persians, worn even by men*, i. 2. 27; 5. 8; 8. 29.

ψευδ-ἐνέδρα, ας, *a false or pretended ambush or ambuscade*, v. 2. 28.

ψευδής, ές, *false*: **ψευδή** subst., *falsehoods, lies*: ii. 4. 24; 6. 26.

ψεύδω, ψεύσω, pf. p. & m. **ἔψευσαι**, a. p. **ἔψευσθην**, a. m. **ἔψευσάμην**, *to cheat, deceive, disappoint*, A. A.E., i. 8. 11: iii. 2. 31: — *M. to be or prove false, speak or act falsely, misstate, falsify, deceive, lie, promise falsely, break one's word, disappoint*, A. A.E., πρὸς, περί, i. 3. 5, 10; 9. 7: ii. 6. 22, 28: v. 6. 35. Der. PSEUD-ONYM.

ψηφίζω, ἰσώ ἰώ, **ἐψηφίκα**, *to reckon*: — *M. to vote* (by casting a pebble into the urn, raising the hand, &c.), and thus *to resolve, decide, determine, decree*, A., I. (A.), εἰ, i. 4. 15: iii. 2. 31, 33: v. 1. 4: vii. 6. 14; 7. 18.

ψήφος, ου, ή, (ψάω *to rub*) *a worn stone, pebble, often used as a counter or ballot*; hence, *a ballot, vote, sentence, decree*, v. 8. 21: vii. 7. 57.

ψιλός, ή, ὅς, (akin to ψάω *to rub*, as if rubbed bare) *bare, not covered by armor, vegetation, &c.*; hence, *unprotected or little protected by armor* (as the head *without a helmet*, but merely covered with the tiara), *light-armed*; *without or bare of vegetation*; i. 5. 5; 8. 6: iii. 3. 7. Der. E-PSILON.

ψιλώω, ὠσω, *to make bare, strip, clear, separate from*, A. G., i. 10. 13: iv. 3. 27.

ψοφέω, ἤσω, **ἐψόφηκα**, *to resound, ring*, iv. 3. 29.

ψόφος, ου, ὁ, *a noise, sound*, iv. 2. 4.

ψύχῃ, ής, (ψύχω *to breathe*) *anima, spiritus, the breath, life, soul, spirit, heart*, iii. 1. 23, 42; 2. 20: vii. 7. 43. Der. PSYCHO-LOGY.

ψύχος, εὐς, τό, (ψύχω *to blow* and

thus *cool*) *the cold*; pl. *frigora, frosts, cold*; iii. 1. 23: iv. 5. 12: vii. 4. 3.

Ω.

ὦ O, the familiar interjection of address, used far more in Greek than in Eng., and hence often untranslated, i. 4. 16; 6. 7. — **ὦ** subj. of εἶμι, i. 3. 6. **ὦ** dat. sing. of ὅς, i. 3. 12.

ὥδε adv., (ὅ-δε q. v.) *thus, so, as follows, in this or the following manner*, usu. referring to what follows, i. 1. 6; 5. 10; 6. 5: ii. 5. 15: see **ὥς**.

ὠδή, ής, (ὠδω) *a song, chant*, iv. 3. 27. Der. ODE, MEL-ODY, PROS-ODY.

ὠερό, **ὠήθην**, see **ὀλομαι**, i. 4. 5.

ὠθεῖω,* ὠσω, ὠθα 1., *to push, shove, thrust, trans.* — *M. to push or thrust another, in order to take his place*, A. **ἐξ** *to force one's way, push, intrans.*; iii. 4. 48: v. 2. 18 (v. l. *εἰσώθεω*).

ὠδισμός, οῦ, ὁ, (ὠδίξω = ὠθέω) *a pushing, crowding, pressing*, v. 2. 17.

ὠκοδομήμην, see **ὀκοδομέω**, iii. 4. 7.

ὠκουν, **ὠκοῦμην**, see **ὀκέω**, iii. 4. 7.

ὠκτερον, see **ὀκτερω**, i. 4. 7.

ὠμεν, see **εἶμι** *to be*, iv. 8. 11.

ὠμο-βόειος, α, ω, or **ὠμο-βόινος**, η, or, (βοῖς) *of raw or untanned ox-hides*: **δέρματα ὠ. raw ox-hides: iv. 7. 22, 26.**

ὠμός, ή, ὅς, *raw*, as *uncooked or untanned*; hence, *unsoftened in character, unfeeling, harsh, cruel*; ii. 6. 12: iv. 8. 14.

ὠμος, ου, ὁ, *humerus, the shoulder* with the upper arm, vi. 5. 25.

ὠμοσθα, see **ὀμνυμι** *to swear*, ii. 2. 8 s.

ὦν, see **εἶμι**, i. 1. 8. — **ὦν**, see **ὅς**, i. 1. 8.

ὠνόμεαι,* **ἡσόμεαι**, **εἴσνημαι**, (**ὠνος** price) 2 a. **ἐπιδάμην** (akin to **εἰσπράσσω**), *to buy, purchase*: **ἀνοόμενος** *buying, by purchase*: A. D., G. of price, **ἐξ**, **ὄπρ**: i. 5. 6: ii. 3. 26 s: iii. 1. 20: v. 3. 7.

ὠνησα, see **ὀννημι**, vi. 1. 32.

ὠνος, α, ω, (**ὠνος** price) *to be bought, for sale*: **τὰ ὠνα** *the articles for sale, goods, wares, vendibles*, i. 2. 18.

ὠμένη or **ὠμην**, see **ὀλομαι**, iv. 2. 4.

ὠπίς, ὀδός, ή, **Ὀπίς**, a large city of Assyria, on the Phrycus, not far from the Tigris, ii. 4. 25. || Near Eski-Bagdad (i. e. *Old Bagdad*) or, acc. to some, Kaim.

ἄρα, ας, ἡώρα, *season, proper or fitting time, time* (of year, day, &c.),

HOUR, D. I. (w. ἐστὶ often om.): ἡλίκῃ or ὅσῃλίκῃ τῆς ὥρας at what or whatever point of [the] time: i. 3. 11 s; 4. 10: ii. 3. 18: iii. 4. 34, 40; 5. 18: iv. 8. 21. DER. HORO-SCOPE.

ὥρατος, α, or, at the proper season (of life, the year, &c.), in the prime or bloom of youth, ripe, ii. 6. 28: v. 3. 12: τὰ ὥρατα the produce of the season, ripe fruits, v. 3. 9.

ὥρηματι, -ησα, -ήμην, see ὥρμαιν.

ὥς * proclitic, (δς) ut, quam, quod, &c., as, how, that, so that, &c.: — I. REL. ADV. (a) expressing MANNER, and hence circumstance, degree, occasion, time, cause, &c., *AS, like as, as if, as it were, as much as, as far as, when, as soon as, since, inasmuch as*, i. 1. 4; 4. 5, 7: iv. 7. 8, 12: in some of these uses, regarded by some as a temporal or causal conj. 'Ὡς, like our *as*, is used in many elliptical forms of expression, 711, i. 2. 4; 5. 8; often performing the office of — (b) an AP-PROXIMATE ADV., w. expressions of quantity, esp. numerals, *as it were, about*, 711 b, i. 2. 3 s: vi. 5. 11: — (c) an ADV. OF DEGREE, w. the superl., *as . . . as* (the comparison being made with possibility, if not otherwise stated, and ὥς thus becoming intensive, cf. quam), 553 b, c, d; e. g. ὥς τάχιστα ἔως ὑπέφαιεν *as soon as the dawn began to appear*, iv. 3. 9 (cf. i. 3. 15); ὥς ἔδυνάτο τάχιστα *as rapidly as he could*, iii. 4. 48; ὥς τάχιστα *as quickly or soon as possible*, i. 3. 14; ὥς ἂν δύνηται πλεστοῦν *as many as he could*, i. 6. 3; ὥς πλείστοι *as many as possible*, iii. 2. 28: — (d) a PREP. = πρὸς, to, w. acc. of person, 711 c, ὥς βασιλέα i. 2. 4: cf. vii. 7. 55? — or (e) a MODAL SIGN, *as, as if, as though, for, considering* (but not always translated), bef. a modifier, 65 d; as bef. an appositive or adj., i. 1. 2; 6. 3; bef. a prepositional phrase, i. 2. 1; 8. 1, 23: v. 4. 2: ὥς ἐν τοῖς ὄρεσιν [considering it was among the mountains] *as or for mountaineers*, iv. 3. 31. This modal use of ὥς is esp. frequent before the PARTICIPLE (even if abs.), to express appearance, pretence, opinion, purpose (w. pt. fut.), cause, &c.; and here is also translated *apparently, on pretence of or that, on the ground that, in view of, for the purpose of, with*

the design of, since, inasmuch as, that, &c.; while the pt. is often translated by an inf. or finite verb; e. g. ὥς ἀποκτενῶν [as about to put] *with the intent to put him to death*, 598 b, i. 1. 3; ὥς ἐπιβουλευόμενος T. *on the ground that T. was plotting*, ὥς βουλόμενος [as if wishing] *on pretence that he wished*, ὥς πολεμήσων *pretending that he was about to make war*, i. 1. 6, 11; ὥς ἀπηλλαγμένοι *inasmuch as they were delivered*, iv. 3. 2 (cf. i. 2. 19); ὥς ὀλίγοι ὄντες [as they were few] *being so few*, vi. 5. 28; ὥς ἐμοῦ λόγος *that I shall go*, i. 3. 6 (cf. ii. 1. 21); see 680. — (f) Hence, also, the use of ὥς bef. the INFINITIVE, with an office like that of a final or consecutive conjunction bef. a finite verb, *in order to or that, so that, so as to* (yet sometimes not translated), 671; e. g. ὥς συναρτῆσαι *in order to meet or that he might meet, so as to meet*, to meet, i. 8. 15, cf. 10; ὥς μὴ δύνασθαι *so that they could not*, ii. 3. 10; βραχύτερα ἢ ὥς ἐξικνεῖσθαι [shorter than so as to reach] *too short a distance to reach*, 513 d, iii. 3. 7; ὥς ἀναπαύεσθαι *for or as if for resting*, ii. 2. 4; see συναρτῶ. — (g) This rel. adv. is also used as COMPLEM. (563), *how, in what manner or degree*, i. 6. 5: ii. 1. 1; 3. 11: iii. 1. 40: vi. 6. 32.

II. CONJ. (h) Complem., *that, less positive, direct, or actual than ὅτι*, 702 a, i. 1. 3; 3. 5: vii. 5. 8 (bef. inf. 659 e): — (i) Final, *in order that, so that, that*, i. 3. 14; 6. 9: ii. 5. 16; ὥς μὴ *that not, lest*, iii. 1. 47: vii. 6. 23: cf. f: — (j) Causal, *as, since, inasmuch as*, ii. 4. 17: v. 8. 10: cf. a: — (k) Consecutive, *so that*, ὥς ἔδρακε, vi. 1. 5 (v. l. inf.); cf. f.

ὥς definitive adv., (δ) = ὁὕτως, *thus, so, in this way or case, in these circumstances, then*; used after οὐδὲ not even, i. 8. 21: iii. 2. 23: vi. 4. 22.

ὥς-αὐτῶς (δ αὐτὸς the same) *in the same or like manner, like-wise, just so*, iii. 2. 23: iv. 7. 13: v. 6. 9 (also, by tmesis, ὥς δ' αὐτῶς): vii. 3. 22.

ὥς-εἰ *as if, about*, iii. 4. 3: v. l. ὅσον.

ὥς-θ' for ὥς-τε, by apostroph. bef. an aspirated vowel, ii. 3. 25.

ὥς-ι(ν), see εἰμ. — ὥς-ι(ν), see ὅς.

ὥς-περ * rel. adv., (ὥς strengthened, in its more direct rel. uses) *just as, even as, as indeed, as, much used in*

comparisons; just as if, as if, as though, esp. w. a pt. (sometimes aba.; ὥστερ ἔξιν as if it were permitted, iii. 1. 14); as it were, like, apparently; i. 3. 9, 16; 5. 1, 3, 8; 8. 8, 29: iv. 3. 11.

ὥς-τε* conj. & rel. adv., (ὥς τε and so), by apostr. ὥς* or ὥσθ*, (a) w. the IND. (r. OPT.), so that, that, and so, consequently, usu. of an actual consequence, i. 1. 8: ii. 4. 5 s; 5. 15: iii. 4. 37: — (b) w. the INF. (often translated by the ind. or potential), so as to, so that, that, as, of a consequence that, from the nature of the leading action, would, should, or might follow, whether actually following or not, 671, i. 1. 5; 4. 8 (ὥστε εἶναι so as to take, so that I can take, or for taking); 5. 13: ii. 2. 17. (c) ὥστε is sometimes used w. the inf. where it seems not to be required, and is not always translated; as ἐποίησα ὥστε δοῦναι I made [so that it should seem] it seem best, i. 6. 6, cf. 2, & 7. 4; ὥστε μὴ ὀλισθᾶναι σῆψεαι will keep [so that you should not slip] you from slipping, iii. 5. 11. (d) As used w. the inf. in expressing anticipated result, it sometimes marks a purpose or condition; πωρὶν ὥστε πολεμεῖν to toil [so as to be] for the sake of being in war, ii. 6. 6; ὥστε ἐκπλεῖν [so that they should or would sail out] to secure or on condition of their departure, v. 6. 26. (e) ὥστε ἔχειν καλῶς [so as to have itself well] favorably, satisfac-

torily, v. 8. 26: εἰπορα ὥστε ἀποχωρεῖν easy for retreat, vi. 5. 18.

ὥτα, ὥτ, see ὅς enr, iii. 1. 31. ὥτε (also written ὥ τε, dat. sing. neut. of the relative ὥ-τε who, which) in the phrase ἐφ' ὥτε (= ἐν τούτῳ ὥτε, 557 a) on this condition or for this purpose that, in order to, and hence taking an inf., 671 a, vi. 6. 22: see ἐν b.

ὥταλή, ἡς, (ὠτάλω to wound; ὠ- Dor. for ὠ-, see λοχαγός) a wound, mark from a wound, scar, i. 9. 6.

ὥ-τινι, see ὥ-τις, ii. 5. 32.

ὥτις, ἰδος, ἡ, (ὥς ear) a kind of bustard with long ear-feathers, prob. the Great Bustard, Otis Tarda, Fr. outarde, a large bird, far better in running than flying, and still hunted for its meat, i. 5. 2 s.

ὥφελος O that! see ὥφελω, ii. 1. 4. ὥφελω, ἦσω, ὥφεληκα, (ὥφελος) to benefit, be of service or advantage to, aid, assist, help, A. A.E., ἐντρί, i. 1. 9; 3. 4, 6: v. 1. 12; 6. 30: vii. 6. 11.

ὥφελιμος, ὢν, τ. ὢς, ἡ, ὢν, ἀνταναγκαῖος, useful, serviceable, expedient, i. 6. 2: iv. 1. 23.

ὥφθην a. p., see ὥρω to see, vi. 5. 10.

ὥφλον, see ὥφλισκάνω, v. 8. 1.

ὥχόμεν, see ὥχομαι, ii. 6. 3.

[ὥφ, ὥπός, ὁ or ἡ, (ὥπ-, see ὥρω) the face, countenance. Hence perhaps ἄθρωπος, as one who has ἄνδρὸς ὥτα, the outward form of a man, though he may not be a true ἄνθρωπος.]

POSTSCRIPT. Καῦστρον (i. 2. 11) may be the name of a small stream (-ος, ὢν, ἡ, the Caÿster, now perhaps the Akkars-Su), on or near which was Καῦστρον Πεδίον, i. e. Caÿster-field. — Κεραμῶν (i. 2. 10) may be the name of a people (-ος, ὢν, ὁ, the Cerami or -ians), unless with some we read by conjecture Κεραμῶν Ἀγοράν (κέραμος, ὢν, ἡ, clay, a tile), Tile-market: cf. New-market. — For ἀνέγγον, look under ἀνέγω; and for δῶν, in the place belonging to δῶν and δόμα. — To the words cited from various readings may be added ἐν-ζεύγνυμι = ζεύγνυμι, i. 2. 5: μεζόνως (fr. μεῖζω) with greater fame, vi. 1. 20: ναύσταθμος, ὢν, ἡ, or -ον, ὢν, a naval station, or here = ναῦλον, v. 1. 12: σταφίς, ἰδος, ἡ, or σταφίδιον, ὢν, = ἀ-σταφίς, iv. 4. 9.

THE END.

INDEX

OF

CITATIONS FROM XENOPHON'S ANABASIS.

"Accomplished XENOPHON ! thy truth hath shown
A brother's glory sacred as thy own.
O rich in all the blended gifts that grace
Minerva's darling sons of Attic race !
The Sage's olive, the Historian's palm,
The Victor's laurel, all thy name embalm !
Thy simple diction, free from glaring art,
With sweet allurements steals upon the heart ;
Pure as the rill, that Nature's hand refines,
A cloudless mirror of thy soul it shines.
Thine was the praise, bright models to afford
To CÆSAR's rival pen, and rival sword :
Blest, had Ambition not destroyed his claim
To the mild lustre of thy purer fame ! "

CITATIONS FROM THE ANABASIS.

[The following Index was prepared specially to accompany the Revised Edition of the Grammar (1871). The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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472 f; (4) 472 b, 657; (5) 485, 694; (7) 455, 641; (9) 502, 523 e; (10) 414; (12) 558, 716; (14) 622; (15) 456, 547, 566, 636; (16) 624; (18) 421, 582; (19) 455; (20) 719; (21) 558; (22) 444 f; (23) 481; (32) 468, 548; (37) 528; (39) 484, 550; (41) 544; (42) 452.

CHAP. VI. (1) 481, 587; (2) 592; (6) 671; (8) 682; (9) 467, 559, 663, 667; (10) 477; (13) 466; (18) 507 a, 695; (19) 457; (20) 437 a, 446; (22) 451, 507 a, 663; (23) 253, 573, 699; (26) 698; (29) 481, 523 k; (30) 505, 690, 697.

BOOK III.

CHAP. I. (1) 690; (2) 526, 646; (3) 432 a, 501, 577, 690, 707; (4) 453; (6) 211, 477, 554; (7) 544, 550; (9) 659; (11) 416 a, 578; (12) 693; (13) 531, 713; (14) 680; (15) 563; (16) 419; (17) 562; (18) 664, 682, 687; (19) 413; (20) 459; (21) 538, 572; (23) 438 b, 489, 533; (24) 533, 628; (27) 478, 484, 514; (29) 313, 432 e, 450, 713; (31) 587; (32) 641; (35) 458, 633, 657; (36) 450; (37) 408; (38) 577, 621; (40) 433; (42) 711; (43) 460; (45) 560; (47) 662.

CHAP. II. (1) 577, 667; (2) 564, 703, 788 e; (4) 442, 484, 540, 550, 690, 708; (5) 442, 562, 685; (6) 638; (7) 425; (8) 612, 694; (10) 676; (11) 473, 661, 716; (12) 692; (13) 412, 530; (14) 409; (15) 661; (17) 425; (18) 534; (19) 467, 472 b, 663; (20) 472 f; (25) 657, 709; (28)

419, 553; (29) 460; (32) 709; (37) 413, 665; (38) 432 b, 594; (39) 432 e, 443, 657.

CHAP. III. (1) 675; (4) 645; (5) 679; (8) 682; (9) 556; (11) 433; (16) 414, 482, 514; (19) 530; (20) 394, 454, 587.

CHAP. IV. (1) 315 c, 567, 624; (2) 706; (5) 464; (6) 419; (7) 523 c, 529; (10) 533; (12) 575; (13) 692; (15) 632; (17) 453; (19) 572; (21) 240 f, 692; (23) 467, 593; (25) 609, 671, 695; (26) 595; (28) 540; (30) 467; (34) 460; (35) 464; (36) 571; (37) 469; (38) 609; (41) 541; (46) 506 b; (47) 691; (49) 689.

CHAP. V. (1) 527; 577; (2) 527; (3) 527; (5) 540; (7) 671; (8) 240 f; (9) 509 b; (10) 522; (11) 405, 713; (13) 643, 645, 657; (14) 474; (15) 460; (16) 421, 432 g, 689; (17) 553; (18) 320 a, 420, 474.

BOOK IV.

CHAP. I. (3) 633; (5) 450, 533, 556; (6) 407; (9) 432 g; (10) 548; (11) 523 f; (13) 675; (14) 483, 518, 710; (20) 574, 592; (21) 483; (22) 491, 540; (23) 594; (27) 503, 659; (28) 431 b.

CHAP. II. (2) 485; (3) 450, 674; (4) 703; (6) 524; (7) 523 f; (9) 419; (10) 523 f, 636; (11) 702; (12) 501; (13) 485; (15) 458; (16) 506 c, 689; (17) 506 a, 523 f, 689, 702; (19) 557; (20) 279 e; (23) 507 d; (28) 213 d.

CHAP. III. (1) 523 a, 582; (2) 509 a, 550; (5) 722; (8) 234 f; 695; (9) 553; (10) 494; (11) 548; (13) 444 b, 455, 523 k; (28) 420, 689; (32) 571, 577.

CHAP. IV. (2) 218, 489, 551; (4) 526; (7) 489; (13) 506 e; (14) 509 b, 529, 698; (15) 686; (17) 603; (18) 603, 679.

CHAP. V. (4) 507 a; (5) 472 b; (7) 320 a, 474, 643; (10) 507 f; (11) 474, 476 e; (16) 509 a, 669; (17) 580, 582; (22) 423; (24) 482; (29) 474; (31) 375 a; (36) 469, 485.

CHAP. VI. (2) 463, 705; (9) 526; (10) 708; (11) 510, 677; (12) 510, 689, 690; (13) 622; (14) 505; (21) 690; (22) 690; (24) 523 f; (25) 643; (26) 523 f.

CHAP. VII. (1) 569; (3) 604, 612; (4) 527, 689; (5) 567; (6) 689; (7) 637; (8) 692; (9) 225 f; (10) 609; (11) 541; (12) 426; (16) 220 f, 556; (17) 554; (20) 444 d, 550, 701; (24) 401, 689; (25) 551, 569; (27) 533.

CHAP. VIII. (1) 469; (2) 225 f; (4) 418, 699; (5) 592, 676; (6) 524; (8) 690; (10) 518; (11) 653; (13) 627; (14) 713; (18) 499; (20) 423; (22) 394, 689; (25) 550; (27) 479, 507 f.

BOOK V.

CHAP. I. (1) 506 b; (2) 574; (8) 514, 551, 694; (9) 689; (13) 522; (15) 575.

CHAP. II. (5) 509 e; (14) 559; (15) 567; (20) 582; (24) 548; (26) 573; (29) 522.

CHAP. III. (1) 283; (2) 240. 3, 394, 509 a; (3) 575, 706; (11) 395, 699; (13) 437 a.

CHAP. IV. (1) 689; (9) 556, 661; (10) 644; (11) 530, 695; (15) 407; (16) 557; (22) 507 d; (24) 592; (26) 225 f; (29) 523 i; (34) 560, 583, 635, 695.

CHAP. V. (1) 432 g; (3) 394; (4) 242; (5) 242; (8) 612, 716; (11) 417;

(12) 585; (15) 548; (20) 691; (21) 509 b; (22) 585; (25) 702.

CHAP. VI. (1) 621; (7) 523 e; (9) 507 f; (12) 577; (16) 703; (17) 583; (20) 569; (21) 624; (27) 506 c; (29) 455; (30) 631; (32) 663; (37) 442, 644.

CHAP. VII. (5) 533, 592; (7) 533; (8) 621; (9) 445 c; (10) 281, 453, 564; (12) 414, 706; (17) 418; (20) 699; (21) 677; (26) 317 b; (28) 480; (29) 612; (34) 694.

CHAP. VIII. (3) 259, 432 a, 554, 675; (4) 282 c; (5) 662; (6) 476 d; (7) 536; (8) 560; (11) 548, 564; (12) 501, 515; (13) 676; (22) 259; (24) 523 a; (25) 432 c.

BOOK VI.

CHAP. I. (3) 695; (5) 567, 592, 609, 695; (6) 679; (8) 234 e, 481; (10) 477; (14) 482; (18) 506 b; (20) 483; (21) 454 c; (22) 452; (23) 509 b; (25) 643; (28) 677; (29) 633, 691; (30) 571; (31) 315 a, 504, 574, 658, 677, 707.

CHAP. II. (1) 218, 689; (2) 315 a; (8) 599; (10) 415, 706; (12) 464; (14) 538; (15) 261 a, 523 b; (18) 709.

CHAP. III. (1) 464, 528; (2) 240 f; (6) 477, 533; (11) 719; (14) 557; (15) 550; (16) 716; (19) 550; (25) 483.

CHAP. IV. (1) 462; (4) 529; (8) 605; (9) 240. 3, 460, 722; (11) 284 c; (13) 284 c, 523 h, 581; (14) 666; (18) 716; (19) 523 c, 686; (22) 680, 689; (23) 577; (24) 507 f.

CHAP. V. (5) 550; (6) 485; (10) 317 h, 432 h; (24) 523 b; (30) 705.

CHAP. VI. (1) 433; (4) 674; (5) 537; (7) 530; (11) 692; (13) 526; (15) 631, 699; (16) 451, 576; (17) 472 f, 707; (22) 557; (23) 691; (24) 657; (29) 494; (32) 434, 696; (33) 434; (34) 476 d; (38) 529.

BOOK VII.

CHAP. I. (6) 713; (8) 628, 717; (11) 719; (18) 506 b; (21) 459, 667; (22) 232 c; (23) 523 b; (25) 481; (27) 676; (29) 498; (30) 427, 482, 689; (33) 378 d; (34) 643; (36) 601, 719; (39) 659.

CHAP. II. (1) 689; (2) 716; (3) 315 a; (5) 450; (6) 553; (8) 553; (9) 509 c; (12) 713; (13) 469; (16) 433; (17) 433; (18) 225 f, 461; (20) 507 f; (24) 659; (25) 577; (26) 452; (29) 419; (32) 466, 506 c.

CHAP. III. (3) 540; (13) 643; (16) 450, 540; (20) 284 c, 444 d; (22) 556; (26) 460; (27) 460; (29) 450; (32) 218; (33) 478; (35) 541; (36) 641; (39) 524; (43) 571; (48) 554, 567.

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CHAP. V. (2) 454; (5) 432 d; (7) 661; (8) 432 c; (9) 539.

CHAP. VI. (3) 607; (4) 453, 518; (9) 480; (11) 537, 577; (15) 649; (16) 454, 636; (19) 713; (21) 632; (22) 480; (23) 636; (24) 253; (27) 551, 693; (28) 696; (29) 466, 713; (30) 679; (32) 456, 461; (33) 697; (36) 550, 596; (37) 402; (38) 480, 659; (41) 579, 582; (44) 455.

CHAP. VII. (3) 693; (7) 533, 694; (8) 717; (9) 695; (10) 306; (11) 631; (15) 710; (22) 480; (23) 575; (27) 679; (28) 483; (29) 538; (30) 697; (31) 406, 659; (32) 691, 788 e; (33) 444 a; (41) 717; (42) 414; (44) 702; (53) 701; (55) 305 c, 646; (57) 225 i.

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